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DICTIONARY OF THE PALI LANGUAGE.

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OF THE
PALI LANGUAGE.

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Aham pi gantakārattham patto vibudhagocaram.—ALW. I. x.



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THESE PAGES I DEDICATE

TO MY FRIEND

REINHOLD ROST,

WHO FIRST INDUCED ME TO COMMENCE THE SERIOUS STUDY OF THE PALI LANGUAGE,
AND TO WHOSE ENCOURAGEMENT AND HELP IT IS DUE THAT I PERSEVERED WITH IT
AMID MANY DIFFICULTIES.

R. C. CHILDERS.

PREFACE.

THE Pali language is one of the Prakrits, or Aryan vernaculars of ancient India.¹ It was spoken in the sixth century before Christ, and has therefore been a dead language for considerably over two thousand years. I see no reason to reject the Buddhist tradition that Pali was the dialect of Magadha,¹ and that it was the language in which Gautama Buddha preached.² Originally a mere provincial idiom, the Magadhese tongue was raised by the genius of a great reformer to the dignity of a classic language,³ and is regarded by Buddhists with the same feelings of veneration with which a Jew of the present day looks upon the language of the Pentateuch. A language is generally what its literature makes it. Had Gautama never preached, it is unlikely that the Magadhese would have been distinguished from the many other vernaculars of Hindostan, except perhaps by an inherent grace and strength which make it a sort of Tuscan among the Prakrits. The existing Pali literature is of great extent and importance; it is valuable alike to the philologist, the historian, the student of folklore,

¹ The true or geographical name of the Pali language is *Māgadhi*, 'Magadhese language,' or *Magadhabhāṣā*, 'language of the Magadha people.' The word *pāli* in Sanskrit means 'line, row, series,' and by the South Buddhists is extended to mean the series of books which form the text of the Buddhist Scriptures. Thence it comes to mean the text of the scriptures as opposed to the commentaries, and at last any text, or even portion of a text, of either scriptures or commentaries. *Pālibhāṣā* therefore means 'language of the texts,' which of course is equivalent to saying '*Māgadhi* language.' The term *pāli* in the sense of sacred text is ancient enough, but the expression *Pālibhāṣā* is of modern introduction, and *Māgadhi* is the only name used in the old South Buddhist texts for the sacred language of Buddhism. The English use of the word *Pāli* is derived from the Sinhalese, who use it exactly as we do.

² This tradition is generally dismissed in a very summary manner, on the ground that Pali does not possess the phonetic characteristics of Vararuchi's *Māgadhi*. It is curious to see those who are so ready to discredit one tradition accept without examination another tradition resting on evidence not a tithe as good. For that Vararuchi's *Māgadhi* was really a Magadha vernacular is after all only a tradition like the Buddhist one. Considering the great interval that separates Gautama and Vararuchi, the discrepancy

may be explained in a way that will suggest itself to those who are familiar with the migrations of languages and the names of languages in historical times. Moreover the Magadha territory may have varied greatly in extent at different periods, and have included several dialects. One of the much-despised Buddhist traditions is that Ceylon was colonised from a district of Magadha called *Lāla*, which is evidently meant to be an outlying district, or at least not that in which Gautama preached. If then Pali and Sinhalese are both dialects of Magadha, we should expect them to resemble each other closely, while at the same time presenting dialectic differences. That this is actually the case I have shown in my 'Note on the Sinhalese Language,' in the *Journal of the Royal Asiatic Society* for 1874. So great are the straits to which those who deny the Magadhese origin of Pali are driven that Kern is compelled to declare Pali a literary manufacture. His argument that the Aśoka edicts are not Pali, and that therefore Pali cannot be *Māgadhi*, rests on the assumption that the edicts are *Māgadhi*.

³ A parallel will be found in the elevation of the dialect of Western Arabia through the influence of the Kuran. Muhammad did for Arabic what Gautama did for Magadhese. See also p. xiii for the influence of Dante's *Divina Commedia* upon the Italian language.

and the student of comparative religion. A considerable portion of it is known to us in outline, but only the merest fraction has as yet been published textually. It may broadly be classed under three heads: first the Buddhist Scriptures, which are the oldest Buddhist writings extant; secondly the commentaries of Buddhaghosha, which date only from the fifth century A.D., but are based upon records of great antiquity; and thirdly, historical, grammatical and other works, varying in date from the second or third century to the present day.

The Buddhist Scriptures are called Tripitaka, "The Three Baskets or Treasuries," and are divided into Vinaya, Sûtra and Abhidharma, or Discipline, Doctrine¹ and Metaphysics. The Vinaya Pitaka contains the laws and regulations of the Buddhist priesthood, and forms a great code of monastic discipline; it is besides rich in history and folklore, and contributes innumerable details of the life and ministry of Gautama. The Sûtra Pitaka consists chiefly of sermons preached by Gautama, and in some instances by his apostles,² but it also contains other matter, as the Jâtaka tales, the *Niddesa* attributed to the apostle Sâriputra, and *Theragâthâ*, a collection of stanzas uttered on different occasions by eminent saints. In the Abhidharma we find metaphysics pressed into the service of religion: it introduces no new dogma, but discusses the various doctrines of Buddhism from a metaphysical point of view, employing a terminology of great wealth and precision.³ The Three Baskets form a canon of Holy Writ, and are invested by the Buddhists with all the sanctity of a canon. They are revered as containing the Word of Buddha, and are the ultimate appeal on all questions of belief and conduct. Owing to their great extent, estimated at eleven times that of our own Bible, they are able to treat in great detail of all the relations of life, and the doctrine they contain is consistent throughout and set forth with clearness and logical accuracy.

Upon the important question of the origin of the Buddhist Canon much has been written, and the most conflicting opinions have been expressed. The time has hardly come for dogmatising on this subject, but the tendency of all recent discoveries is to confirm the Buddhist traditions, which assign to the Canon a venerable antiquity. The Tripitaka bears every mark of recension, and according to the Buddhist historians this recension dates from the 3rd General Council of Buddhism, held under the emperor Asoka in the year 309 before Christ.⁴ But even this is said to be a mere revival

¹ This is a free rendering, but most of the Sûtras are expositions of doctrine (see art. *Suttam*).

² E.g. the Sangiti Sûtra was preached by Sâriputra.

³ See the specimen under *Viññâpanâ*. The Buddhist philosophy is of great interest, and has anticipated an immense deal of modern speculation. Curiously enough Buddhism, like the Kantian philosophy, has four great Problems; they are the First Cause (Karma), the Supernatural, the Origin of Matter, and the attributes of a Buddha (Man. B. 9). These four subjects Gautama declared to be unthinkable (*achintya*), and he forbade his

priests to dwell upon them, lest they should lose their reason.

⁴ In arguing against the historical reality of the three Councils Kern observes that the name Kâlâsoka, 'Chronological Asoka,' is in itself suspicious. But the Pali spelling with the Vedic ! (see Dict.) proves that Kâla in this name means 'black' or 'dark-featured,' and so the argument falls to the ground. In answer to another argument of Kern's I may point out that it is not more wonderful that two Asokas should have held councils than that two Constantines should have held councils.

of the first recension which was made in B.C. 543, just after Gautama's death, when his words were fresh in the hearts and memories of his apostles.¹ These high pretensions have drawn down, as was inevitable, the ridicule of many Western scholars,² more than one of whom has held the Buddhist sacred books to be late compilations, scarcely even reflecting the teaching of Gautama. But the question has been placed on an entirely different footing since the discovery last year by General Cunningham of the Bharhut sculptures. These sculptures, which belong to the third century B.C., are illustrations in bas-relief of a great number of Buddhist scriptural subjects, and are accompanied by inscriptions in the Asoka character. Both illustrations and inscriptions are, so far as they have been identified, in perfect accord with the Buddhist Scriptures as we now have them, and in one instance a whole sentence, containing a remarkable expression, which is probably a *ἄπαξ λεγόμενον*, is quoted from the Vinaya Piṭaka.³

Next in importance to the Tripiṭaka books are the Commentaries of Buddhaghosha, the history of which is a singular one. When the great missionary Mahendra went to Ceylon in B.C. 307, he carried with him⁴ not only the Tripiṭaka but the Arthakathā

¹ Mahavamsa states that the sacred books were handed down orally till the first century B.C., when they were committed to writing. This statement has been frequently pointed to as vitiating all the claims of the Tripiṭaka to real antiquity. In 1870 I wrote to the Sinhalese priest Subhūti to ask his views on this point, and received from him a letter dated Nov. 25th of that year, from which I translate the following reply: "There is no Sinhalese or Pali book which tells us anything different from what is said in Mahavamsa respecting the time at which they wrote the Tripiṭaka in books. But my own opinion is that though all the doctrines of Buddhism and of the Tripiṭaka began to be written and used in books in the time of king Vaṭṭagāmaṇi, it is not that the doctrines were not at all written before that time. It is said that in king Vaṭṭagāmaṇi's time all the sacred books were systematically written down, but it is said nowhere whatever that the doctrines had not been written at all before that period. We are told that at the first Council the pupils of the different Therāas undertook to preserve their respective Nikāyas by committing them to memory. They may have done so for the most part, but such as were unequal to the task must have written down the words in books, and used them both privately and even publicly. It is probable that in process of time every one found it was difficult to get on in this way, and then in Vaṭṭagāmaṇi's time they all assembled in consultation and publicly entered all the doctrines in books." Now the same difficulty exists with regard to the transmission of the Veda, and I will place side by side with the above extract a passage from Whitney's *Oriental and Linguistic Studies*, putting forward an hypothesis identical with Subhūti's: "Thus while oral tradition continued to be the esoteric practice, writing might still be resorted to esoterically; collections might be made and arranged, treatises composed, texts compared and studied, by the initiated, while the results were communicated to the schools by oral teaching, and memorized by the neophytes"

(p. 87). See also Böhlingk's short essay in vol. iii. of the *Mélanges Asiatiques*, where the same view is advanced.

² Vassilyeff says, "There can, it would seem, be no doubt that Cākyamuni actually existed, but what his actions were, and wherein his teaching consisted, these are questions in dealing with which we cannot rely upon the assertions of Buddhists" (*Buddhismus*, Germ. ed. p. 10). Elsewhere (p. 9) he says, "The Buddha appears less as a person than as a term or dogma." It would be unfair to press this unfortunate expression too far, but to those who are familiar with the Pali sacred books nothing is more striking than the intense personality of Gautama, as the way in which he impresses his individuality on every detail of his system. A masterly defence of the antiquity of the Buddhist canon will be found in Max Müller's Preface to Buddhaghosha's *Parables*, pp. x-xxiv.

³ I allude to the bas-relief representing the purchase of the site of Jetavana and the presentation of the monastery to Buddha. The inscription is, JETAVANA ANĀDHAPEDIKO KOTISANTHATENA KETĀ, and a pavilion forming part of the bas-relief is inscribed GANDHAKUṬI. The Tripiṭaka account of the purchase and presentation of Jetavana is in the Chūla Vagga of the Vinaya. It is unfortunately not at present accessible to me, but a summary of it by Buddhaghosha will be found at p. 92 of Fausbøll's newly published first volume of the *Jātaka*, whence I extract the following passages,—*Tasmim samaye ANĀTHA-PINDIKO gahapati . . . JETAVANAM KOTISANTHĀRENA aṭṭhārasahiraṇṇakoṭṭhi KIṆITVĀ navakammaṇa paṭṭhapesi, so majjhe Dasabalassa GANDHAKUṬIṆ kārēsi . . . Buddhapamukhassa saṅghassa dammāni ADĀSI*. For details see my letters in the *Academy* of Nov. 28, Dec. 5, and Dec. 12, 1874, and of May 1, 1876.

⁴ Buddhaghosha uses the expression *ābhata*, which seems to imply that they were brought in writing, and this is confirmed by a Tīkā quoted by Vijesinha, which uses the

or Commentaries,—a whole literature, exegetical and historical, which had grown up around the Tripitaka during the two centuries and a half that had elapsed since Gautama Buddha's death. After accomplishing his mission of converting the island to Buddhism, he proceeded to translate these commentaries from Pali into Sinhalese, and his Sinhalese version continued to exist in Ceylon for many centuries, while the Pali version disappeared. In the fifth century Mahendra's Sinhalese commentaries were retranslated into Pali by the famous divine Buddhaghosha, one of the most extraordinary men that Buddhism has produced, and this third version is the one we now possess, the Sinhalese original having in its turn disappeared.¹ Buddhaghosha did not confine himself to translating Mahendra, but incorporated other old Sinhalese chronicles existing in his time, and added immense contributions, chiefly exegetical, of his own. Much of the matter his commentaries contain is as old as the Tripitaka itself, while like the Tripitaka they are rich in history and folklore, and abound in narratives which shed a flood of light on the social and moral condition of ancient India.²

The remaining Pali literature is of very varying interest. The mere titles of the books ancient and modern which it embraces would fill many pages, and it will be sufficient here to mention a few of the more noteworthy. First in importance are the two famous histories *Dīpavamsa* and *Mahāvamsa*,³ the discovery of which made the name of TURNOUR illustrious, and which are almost our only authentic sources for the history of India previous to the Christian era. Next in order of interest should undoubtedly be named the *Milinda Pañha*, or Questions of Menander. Whatever be the origin of this remarkable work, there can be no doubt of its great antiquity, for it exhibits a familiarity with Greek names and places, and records a religious discussion between the Buddhist divine Nāgasena and a 'Yona' king Milinda, who can be identified with certainty with the Bactrian king Menander.⁴ The latter lived towards the end of the second century B.C., and is stated by the Greek historians to have ruled over part of Hindustan. Buddhaghosha's *Visuddhi Magga* or Path of Holiness is next deserving of mention. It may fairly be called an encyclopædia of Buddhist doctrine, and is a truly great work, written in terse and lucid language, and showing a marvellous grasp of the subject. The Pali grammatical literature is very extensive, and centres around the famous grammar of *Kachchāyana*, which is unquestionably the oldest Pali grammar we possess,

word *ānetvā* in the same connection (see Vjiesinha's article in the Journal of the Royal Asiatic Society, vol. v. n.s., p. 289, which contains the best information we have on the commentaries).

¹ The disappearance of the Sinhalese Commentaries appears to me to be easily accounted for. The Malabar princes who invaded Ceylon in the twelfth century, and more than one of whom temporarily obtained sovereignty over the island, were the most determined foes of Buddhism, and are stated to have systematically effected the destruction of all the sacred books they could lay hands on. Among these would be the Tripitaka books, the Pali Commentaries of

Buddhaghosha, and the Sinhalese Commentaries of Mahendra. The two first existed in Burmah, and were replaced, as history tells us, from that country, while the Sinhalese Commentaries existed only in Ceylon, and once destroyed could not be replaced. All we can hope is that here and there a manuscript may have escaped the destructive fury of the conquerors, and may yet come to light, like a new Codex Sinaiticus, in some secluded monastery.

² See art. *Affhakathā*.

³ They belong to the fourth and fifth centuries of the Christian era.

⁴ See art. *Yona*.

though its exact date cannot at present be even approximately fixed.¹ There are probably as many as sixty or seventy standard grammatical works in Pali, and minor ones even now from time to time issue from the native press in Ceylon and Burmah. Dictionaries in our sense of the term there are none, but in *Abhidhānappadīpikā* we have a vocabulary of nouns of the highest authority, compiled on the model of the Sanskrit Amarakośha by a learned Sinhalese priest of the twelfth century. The Pali *Tīkā*'s, which form quite a literature in themselves, are commentaries, chiefly exegetical, by different authors, and belonging to different periods. They are of unequal authority, but some of the more ancient ones contain an immense deal that is valuable. They comment not only upon the Tripiṭaka, but upon almost all the standard books, and the *Tīkā*'s on the commentaries of Buddhaghosha are often of great utility in clearing up obscure passages in those writings. The Pali books on such subjects as prosody, rhetoric and medicine are mostly very modern, and formed upon Sanskrit models. Among doctrinal works may be specially mentioned *Sārasaṅgaha*, a modern compilation very popular in Ceylon, and *Abhidhammatthasaṅgaha*,² a masterly analysis or compendium of the Abhidharma, by a modern Burmese scholar named Anuruddha Āchārya, whose work shows that the spirit of Buddhaghosha is by no means extinct among his successors in these latter days of Buddhism.

The Pali or southern version of the Buddhist Scriptures is the only genuine and original one.³ To a great pioneer of science, BRIAN H. HODGSON,⁴ is due the discovery

¹ Professor Eggeling has shown that some of Kachchāyana's rules are found almost verbatim in the Sanskrit grammar Kātantra, and his forthcoming edition of that work will probably throw much light upon the age of Kachchāyana.

² See art. *Viññāṇam*, p. 577 (a), note.

³ In an interesting preface to his Pali Grammar, Minayeff says (Fr. ed., p. xlii) that "the early Buddhist literature, orally handed down, must have become modified according to the language of each country." He supports this view by quoting from the Vinaya Piṭaka a saying of Buddha that "the word of Buddha is to be understood by every one in his own dialect." Unfortunately the words thus translated have an exactly opposite meaning. The passage is a very important one, and Mr. Minayeff deserves the credit of having first brought it to light, see his *Prātimoksha Sūtra*, p. xlii. The following is the correct translation of the whole passage: "Two brothers (came to Gautama and said), 'Lord, at the present time there are monks who have taken orders from various tribes and castes and families, these distort the word of Buddha from its own proper dialect; suppose, Lord, that we render the word of Buddha into Sanskrit' (*chhandaso dīpoma*)."
Here the comment says, "*Chhandaso dīpoma* means, Let us adopt the practice of recitation in the Sanskrit language (*Sakkatābhāṣā*), like the Vedas." Buddha replies, "Priests, the word of Buddha is not to be turned into Sanskrit, let him who so turns it be guilty of an offence: I command you, priests, to learn the word of Buddha in its own dialect." The comment adds, "Here its own dialect (*sakā nirutti*) means the MAGADHA VERNACULAR AS SPOKEN BY

BUDDHA" (see art. *Nirutti*). In proof of his statement that "the word of Buddha long remained oral and was transmitted from mouth to mouth to different countries not in one particular dialect, but in several dialects simultaneously," Minayeff places side by side a number of stanzas from Mahāvastu, a North Buddhist Sanskrit text, and corresponding stanzas from the Pali Canon. An examination however of the two texts makes it quite clear that the Mahāvastu stanzas are merely clumsy translations of the Pali ones, made at a very late period by men who in some instances did not understand the expressions they were translating. Thus unable to make anything of the purely Pali word *vanatha*, the translator turns *vanatham na kayirā*, "let him not be lustful," into *satatam na gacche* (!); again he adopts *ujjugatesu* unaltered, and the exigencies of metre force him to admit such a monstrosity as *chilavantasaya* (p. xxx). But the question was practically long ago set at rest when Burnouf in his '*Lotus de la Bonne Loi*' printed a number of parallel passages from North and South Buddhist texts (p. 860); with regard to which I have only to repeat what I have said under my art. *Paṭisambhiddā*, "No one can doubt that one set are translations of the other, and I have difficulty in understanding how any one can believe the Pali to be a translation of the Sanskrit." See also the articles *Opapātiko*, *Rasaggasā*, *Sakkāyo*, *Ubbiṭṭapito*, *Phāsu*, *Upasātho*, *Pātimokkham*, *Idāhipādo*, *Upādiseeso*. At B. Lot. 307 we find the Pali *vedhita* 'shaken,' which is really from *vyath*, adopted by the North Buddhist translators unaltered, under the idea of its being from *vyadh*.

⁴ Mr. Hodgson, who has lived to see a new edition of his *Essays* after a lapse of upwards of forty years since

in Nepal of an extensive Buddhist literature in the Sanskrit language, which at one time was generally considered to present Buddhism in its oldest form. This view is even now not without adherents of deserved reputation, but our increasing familiarity with South Buddhism is rapidly rendering universal the belief that the North Buddhist books have no claim to originality, but are partly translations or adaptations of the Pali sacred books, made several centuries after Gautama's time, and partly late outgrowths of Buddhism exhibiting that religion in an extraordinary state of corruption and travesty.

Pali scholarship is a science of comparatively recent origin, and is the joint creation of two illustrious scholars, a Frenchman and a Dane. BURNOUR has left us the splendid legacy of his 'Introduction à l'Histoire du Bouddhisme,' and of his 'Lotus de la Bonne Loi,' and FAUSBÖLL, still in the meridian of life, is even now crowning his great services to Pali scholarship by an edition of the entire Jātaka. Among the less eminent Palists the first place is due to the venerable LASSEN, and the next to SPIEGEL, who shares with Burnouf and Lassen the gratitude felt towards a pioneer. Nor must I omit to record the name of CLOUGH, for poor as his Pali Grammar appears to us now, we must remember that it bears the date 1824, and as a grammar remained unsuperseded for more than thirty years. And to come to more recent labourers, I would venture especially to mention the services of that distinguished scholar ALBRECHT WEBER, of SENART the first editor of *Kachchāyana*, and of the younger KUHN, the promise of whose early efforts has been amply fulfilled in his newly published treatise on Pali Grammar. The brilliant erudition of MAX MÜLLER has been devoted rather to Buddhism than to Pali philology, but in his 'Buddhaghosha's Parables' he has given a valuable contribution to this study, and one which I trust will not be his last.

If we compare Pali with classical Sanskrit, we find that about two-fifths of the vocabulary consist of words identical in form with their Sanskrit equivalents, as *nāga*, *Buddha*, *nidāna*. Nearly all the remaining words present a more or less late or corrupted form. The change is in some instances slight, as when *sūtra* becomes *sutta* or *Prajāpati* becomes *Pajāpati*; but there are extreme cases in which the change is so great that the identity is not at first sight apparent.¹ Words of the above two classes nearly exhaust the Pali vocabulary; but there remains a small though important residuum of forms distinctly older than classical Sanskrit, and found only in the oldest known Sanskrit, that of the Vedas.² Nay, I do not feel sure that Pali does not retain

their first appearance, may fairly be called the discoverer of Buddhist literature. His 'Notices of the Languages, Literature, and Religion of Nepal and Tibet' appeared in 1828, while Gogerly's essays began to appear in 1837, and Csoma Körösi's Analysis of the Dulva was printed in the Asiatic Researches for 1836.

¹ E.g. *heṭṭhā* = *adhasthāt*, *pārūpati* = *prāvarati*, *alla* = *ārdra*, *tālisa* = *chatvāriṃśat*.

² The following are some of the Vedic forms in Pali. Infinitive in *-tave*, as *netave*, *kātave*, *hetave* (from *bhū*,

appearing at Jāt. p. 4, line 1, under the form *hetuye*). Ger. in *-tvāna*, as *katvāna*, *sutvāna*. The form *imassa*, the Vedic *imasya*, as the gen. and dat. from *ayam*. *Gonam*, gen. pl. from *go*, is Vedic, and so is *tiṇṇam* (*triṇām*), gen. pl. from *tayo*. *Vidū* is doubtless the Vedic *vidus*. In Pali *div*, "the sky" (see *Divo*), is masc. as in the Veda. Forms like *gamāmass*, *kaśmase*, retain the Vedic *s*, which in classical Sanskrit is softened to *h* (see Dham. p. 110). The imperf. *akā* from *karoti* is the Vedic *akat*. Pali has the Vedic *ḷ*. *Kuham* is the

a few precious relics older than the most ancient Sanskrit, and only to be explained through the allied Indo-Germanic languages.¹

It results from all this that Pali cannot be derived from Sanskrit; both, though most intimately connected, being independent corruptions of the lost Aryan speech which is their common parent; but that Pali is on the whole in a decidedly later stage than Sanskrit, and, to adopt a metaphor popularised by Max Müller, stands to it in the relation of a younger sister. If the proud boast that the Magadhese is the one primeval language fades in the light of comparative philology, Buddhists may console themselves with the thought that the teaching of Gautama confers upon it a greater lustre than it can derive from any fancied antiquity.²

The parallel between Italian in its relation to Latin and Pali in its relation to Sanskrit, is striking enough to deserve special notice. In the thirteenth century, the literary language of Italy, the language of culture and science, was Latin, which however had long died out as the spoken tongue of cultivated society, and was probably reserved for the drama, and for occasions of state and ceremony. The spoken language of Italy was to be found in a number of provincial dialects, each with its own characteristics, the Piedmontese harsh, the Neapolitan nasal, the Tuscan soft and flowing. These dialects had long been rising in importance as Latin declined, the birth-time of a new literary language was imminent. Then came Dante, and choosing for his immortal *Commedia* the finest and most cultivated of the vernaculars, raised it at once to the position of dignity which it still retains. Read Sanskrit for Latin, Magadhese for Tuscan, Gautama for Dante, and the Three Baskets for the *Divina Commedia*, and the parallel is complete. There is strong evidence that in Gautama's time Magadha was one of the most important centres of Hindu civilization, and it is far from improbable that its language was the most esteemed of the Prakrits, just as the Tuscan was the most esteemed of the Italian vernaculars. Like Italian, Pali is at once flowing and

Vedic kuha with added anuswāra (as in *chirassam*, *kuddachanam*, etc.). It is usual to say that Pali has preserved the Vedic instr. in -ebhis, but this is not really the case, as in all the conjugations we find in Pali that the instr. plural is assimilated to the abl. plural; and *buddhehi* both instr. and abl. is really the Sanskrit abl. plur. *buddhebhyaḥ*.

¹ In the oldest Sanskrit we find the secondary (assimilated) form *guru*, but in Pali we have *garu*, to account for which we must go to Greek and Latin, where we find *ῥαρός* and *gravis* respectively (traces of the original *a* are found even in Sanskrit in the derivatives *gariyas*, *agaru*, etc.). Again, I cannot help thinking that in the Pali opt. *assa*, "let him be," we have a true archaic form, corresponding to the Greek *εἴη* for *ἐοίη*, and retaining the initial vowel of the root which is lost in the Sanskrit *syāt*. Again, how is the remarkable form *sabba-dhi*, "everywhere," to be explained? and is not the Pali and Prakrit *idha*, which we find in the Zend, an older form than the Sanskrit *iha*?

² The authorship of the well-known stanza asserting Pali to be the original language is still unknown. Turnour (Mah. xxvii) says it comes from Payoga Siddhi, a grammar of the fourteenth century; but this is a mistake, for on examining a MS. of that work I find that the stanza is merely referred to, the first pāda only being quoted. It may possibly be in Moggallāna Vyākaraṇa, a twelfth-century work, but I am inclined to think it is yet older. I venture to quote it here:

Sā Māgadhi mūlabhāsā narā yāy' ādikappikā
Brahmāno o' assutālāpā sambuddhā cāpi bhāsare.

Which means, "The Magadhese is the original language, in which men of former ages, and Brahma angels, and those who have never heard speech, and supreme Buddhas speak" (*assutālāpā* = *assuta-ālāpā*, *yāyā* is instr.). Even Buddhaghosha (reminding one of Herodotus' story) says that a child brought up without hearing the human voice would instinctively speak Māgadhi (Alw. I. cvii).

sonorous: it is a characteristic of both languages that nearly every word ends in a vowel,¹ and that all harsh conjunctions are softened down by assimilation, elision or crasis, while on the other hand both lend themselves easily to the expression of sublime and vigorous thought.²

— We have seen that historically Pali was a vernacular or language of the people, and this is fully confirmed by internal evidence. A close examination of its grammar and vocabulary reveals all the distinctive peculiarities of a vernacular. At every turn we meet with words like *atraja* for Sanskrit *âtmaja*, *vîmamsâ* for *mîmâmsâ*,³ *nisadâ* for *drishad*, *jalâbu* for *jarâyu*, *pârupana* for *prâvarana*, *makasa* for *masaka*, *aggini* for *agni*, *piñja* for *piccha*, *bhamu* for *bhrû*, *sumsumâra* for *sisumâra*,—vocalic racy of the soil, and dear to the comparative philologist. Again, the artificial regularity of Sanskrit sandhi finds no place in the free and easy prose of Magadha, and though sandhi is certainly used in Pali it is hardly more used than in Italian or English. Another well-known feature of a vernacular is the frequency of double forms, like *dvâdasa* and *bârasa* ‘twelve,’ *rasmi* and *ramsi* ‘ray,’ *pappoti* and *pâpuṇâti* ‘to obtain.’ Not uncommonly these divergencies are utilized to differentiate meaning, as in the case of *aññatra* and *aññattha*, the former meaning ‘except,’ and the latter ‘elsewhere,’ while their Sanskrit original *anyatra* has both meanings.⁴ Words in common use sometimes even appear under three or more forms, as when *agni* becomes *aggi*, *aggini*, *gini*, or *svâna* becomes *sâna*, *soṇa*, *sîna*, *svâna* and *suvâna*.⁵ But by far the most striking evidence of the vernacular character of Pali is its wealth of idiom and colloquial expression. Sanskrit is essentially a formal and scientific language: poetry and the drama, science, philosophy and exegesis, take up almost the whole of its literature, leaving but a small space for the light narrative and conversa-

¹ The principal exception in Pali is that a small proportion of words in every page end in *anuswâra*, which however is not a full consonant like *k* or *â*, and is called by Kuhn a ‘nasal vowel.’

² Nothing can be grander in diction than the well-known passage of Tasso, “Chiamà gli abitator delle eterne ombre,” etc.; and compare with it the splendid lines, *yadâ have pâtuḥhavanti âhammâ*, etc., or *paññâpâsâdam âruyha*, etc. (Dh. p. 6). It is strange that no one should have pointed out the remarkable similarity of the latter passage to Lucretius’ “suave mari magno.” I render it thus, “Climbing the terraced heights of wisdom, the wise man looks down upon the fools, serene he looks upon the toiling crowd, as one that stands upon a mountain looks down upon them that stand upon the plain.”

³ Kern gives these two words as proofs of his theory that Pali is an artificial language; “It is obvious,” he says, “that they are clumsy fabrications” (dat sulke woorden gefabriceerd zijn, en wel op zeer onhandige wijze, springt in ’t oog.—Jaartelling der Zuidelijke Buddhisten, p. 16). The fact is that like the others I have mentioned they are extremely interesting provincial or rustic forms, vulgarisms

if you will, which could easily be paralleled from almost any language oriental or western. *Atraja* has passed through a form *âtnaja*, and *vîmamsâ* is a case of consonant dissimilation, like *takkola*, *kipilla*, *nalâta*, *nisadâ*, *vitachakkhikâ*, *phâsulikâ*, *tikkichakkhâtî*, and many others. As to *appâbâdha*, it is clear (as Burnouf has shown) that the reading *apâb-* of the inscription is one of the instances in which a single consonant is made to do duty for a double one: *alpâbâdha* ‘well,’ is as good an adjective as *alpajña* ‘ignorant.’

⁴ Other examples of differentiation are, *assa* ‘to him,’ and *imassa* ‘to this man;’ *ohassa* ‘festival,’ and *khasa* ‘moment’ (both = *kehapa*); *âpa* ‘command,’ and *aññâ* ‘knowledge’ (both = *âjña*); *attha* ‘thing,’ and *appa* ‘law-suit’ (both = *ârtha*); *sakkhata* ‘composed,’ and *sakkata* ‘Sanskrit;’ *vattati* ‘to be,’ and *vattati* ‘to behave;’ *pavatteti* ‘to set going,’ and *pavatteti* ‘to roll;’ *amuka* ‘this,’ and *aruka* ‘a certain;’ *paḥhasati* ‘to arise,’ and *pahoti* ‘to suffice,’ etc.

⁵ Again, *chatuddasa*, *chuddasa*, *ohoddasa* = *chaturdaśan*; *supiḥḍa*, *supiḥḍa*, *husa* = *anusahâ*; *bhaviṣṣati*, *hessati*, *hehiti*, *(anu)bhossati*, *(pa)hossati* = *bhaviṣyati*.

tional writing which alone can make us acquainted with the inner life of an ancient people. But with Pali the case is entirely different. Here a very large proportion of the literature consists of stories of Gautama's ministry among the people, of narratives and dialogues of the most varied description, of sermons addressed to all classes of men, and abounding in homely yet forcible illustrations drawn from the incidents of everyday life. Whole strata of Hindu life and character are opened up and explored which are hardly more than touched by Sanskrit literature, and the colloquial idiom of ancient Hindustan is for the first time revealed to us.¹

The change which Pali has undergone relatively to Sanskrit, though considerable, is almost wholly confined to the vocabulary. And here the parallel between Pali and Italian stops short, for the latter, owing chiefly to foreign influence, has passed into an entirely new grammatical stage; and even looking only at its vocabulary, it is decidedly in a more advanced stage of phonetic decay than Pali.² The losses which Pali has undergone are by no means inconsiderable. Its alphabet is deficient in the vowels *ṛi*, *ṛī*, *ḷi*, and *ḷī*, the diphthongs *ai* and *au*, and the consonants *ṣ*, *ś* and *visarga*. The dual is lost in both declension and conjugation,³ and two of the tenses (the Periphrastic Future and the Benedictive) are wanting. Some of the verbal roots are unrepresented in Pali, of others only traces remain, and a host of verbal forms have disappeared. A large number of nouns are also lost, and such agencies as assimilation, vowel-shortening and

¹ Even a cursory inspection of this dictionary will reveal innumerable words, meanings and expressions unknown in Sanskrit. Among new words are: *saṅgaṇikā* 'association,' *paṇḍakāra* 'a present,' *kittaka* 'how much,' *sampavāṇiko* 'a friend,' *veṇaṇṇa* 'middle,' *vevaṇṇa* 'synonym,' *nikkhuṇṇita* 'overturned,' *aññadattā* 'certainly,' *kathikā* 'talk,' *sākaśchakkā* 'conversation,' *saṅghayāṭṭhā* 'company,' *anudīdā* 'intermediate direction,' *santaka* 'belonging,' *ottidāreti* 'to remind,' *sappāya* 'beneficial,' *ādrāṇiya* 'that should be called to mind,' *pārami* 'perfection,' *sambahula* 'many,' *odakantiṭṭhā* 'a deep pit,' *vevhaṇṇa* 'bullying,' *upadāḍha* 'half,' *samaṇṇi* 'possessed of,' *ekamāsa* 'certainty,' and innumerable others. Sometimes it is a new combination of a preposition with a root, as *paṭisaṇṇeti* 'to put away,' *nipajjati* 'to lie down,' *nibbedhēti* 'to pierce,' *nijigimāṇeti* 'to covet,' *uppaṇṇeti* 'to ridicule,' *evantikkaroti* 'to abolish,' *paggharati* 'to trickle,' *paṇḍahapajjhiṭṭhā* 'imminent,' *uyyuta* 'busy,' *opumāti* 'to winnow.' Sometimes a root or noun is combined with a different preposition, to convey the same meaning, as *adhi-ppāya* = *abhi-prāya*, *ni-ssaya* and *ni-ssita* = *ā-grāya* and *ā-grita*, *paṭi-pāṭi* = *pari-pāṭi*, *rājābhīrāja* = *rājādhīrāja*, *saṅghāhīkaroti* (sākaśchikkri) = *sākaśhātkri*, *nibbuddha* (niryuddha) = *niyuddha*, *nir-abbuda* = *nyarbuda* (ni-*arbuda*), *ni-gaṇṇha* = *nir-grantha*. Sometimes we have new derivatives of well-known roots, as *vachī* from *vach*, *ragā* from *raji*, *raṇḍ* from *ru*, *āḷā* from *āh*, *parittā* from *paritrā*, *virāḷhi* from *viruh*; or of well-known nouns, adjectives, etc., as *veramaṇi*, *vāritta*, *pārami*, *orina*, *keḷḷima*, *paṇḍana*, *padipēyya*, *aññāthatta*, *ottappa*, *vanatha*, *daratha*, *sabbadhi*, *dāsaṇṇa*. Among idioms and familiar expressions unknown in Sanskrit are: *nimittam gaṇhāti* 'to fall in love,' *aññāṇaṇa karoti* 'to make no sign,'

obhāsaṇa karoti 'to drop a hint,' *kheḷo ohalati* 'my mouth waters' (Trenckner), *mukham olokati* 'to be a respecter of persons,' *ujukam olokati* 'to look a person straight in the face,' *kḥṭram muceati* 'the milk curdles,' *nipphittam bhāttam* 'dinner's ready,' *evāṇḍāya nimantati* 'to invite a person to dinner for next day,' *kin te aphaṇḍukam* 'what's the matter with you?' *kiddisaṇa bhadda* 'how are you, madam?' *sarṭṭhe adhimuochati* 'to possess a man' (of an evil spirit). Sometimes the same word has a different meaning in Pali: thus *kāṇksh* in S. means 'to desire,' in Pali to 'doubt,' *itaretara* in S. means 'mutual,' in Pali 'any whatever,' *peṭṭa* in S. means 'eaten,' in Pali (*ohhāṭa*) 'hungry,' the caus. fr. *adhivas* in S. means 'to cause to inhabit,' in Pali 'to consent,' *sāmagrī* in S. means 'goods,' in Pali 'concord,' *kākaṇḍeṇa* in S. means 'shallow,' in Pali 'brimfull,' *nikri* in S. means 'to illtreat,' in Pali 'to deceive,' *pradhānam* in S. means 'chief thing,' in Pali 'effort' (comp. also *paṇi-dhānam*); *avampiṣ* in S. means 'to touch,' in Pali 'to revile,' *niyāma* in S. means 'restraint,' in Pali 'manner.' Sometimes a new meaning is added to the Sanskrit ones, as when *paṇṭa* means 'savory,' as well as 'exalted,' or when *parigaṇhāti* means 'to explore,' as well as 'to embrace,' or when *vikati* means 'sort,' as well as 'change,' or when *obhāsa* means 'hint,' as well as 'lustre,' or when *āvumāti* means 'to string' as well as 'to cover.'

² Grammarians have amused themselves by constructing long sentences to read either as Latin or Italian, and a specimen of this sort of exercise on the part of a Pali grammarian will be found at Alw. I. c.

³ *Ubho* 'both' is I think the only unquestionable relic in Pali of the Sansk. dual; *pitara* 'parents,' is a plural.

the elimination of one out of two or more conjunct consonants has brought about a real impoverishment of the vocabulary.¹ But all that Pali loses in one direction, it regains, and more than regains, in another. The dual and the two tenses are easily spared. If some roots are little used, others have sprung into unexpected importance. If many nouns are lost, their place is supplied by a greater number of new ones,² while false analogy has brought into existence new verbal forms that may almost be reckoned by thousands,³ and latitude of phonetic change makes up for all the losses caused by assimilation and other causes.⁴ The softening or breaking up of groups of consonants, the dropping of final consonants, the absence of rigid rules of sandhi, the absence of sounds like *ri*, *ṣ* and *au*,—all this gives to Pali a softness and flexibility for which we may gladly exchange the stately but harsh regularity of Sanskrit.

To the above brief sketch I have only to add that, with the exception of a very few imported Dravidian nouns like *chāṭṭi* and *chumbaṭa*, there is no foreign element in Pali.⁵ It is on the whole in the same inflectional stage as Sanskrit, and everything in its vocabulary, grammar and syntax can be explained from the sister tongue.⁶ But at the same time it exhibits a remarkable elasticity, a power of enriching itself by throwing out new forms; we may perhaps even detect in it adumbrations of a tendency to pass into a later phonetic stage. What Pali would have become had it run on unchecked in its course of decay and regeneration may be seen from the modern Sinhalese, which springs from an idiom closely allied to Pali, and has long passed into the analytical stage.⁷ To a great extent Sinhalese may for practical purposes be viewed as a lineal descendant of Pali, and it has worked out a whole legion of grammatical forms the germs of which may often be detected in Pali, and which make it a rich, though as yet almost unexplored, philological mine.⁸

¹ Here are a few of the many examples of two or more different Sanskrit words assuming the same form in Pali. *Dosa*=*dvesha* and *doṣa*, *oṭṭha*=*uṣṭra* and *oṣṭha*, *aḥosi* aor. from *hu* and from *bhū*, *diṭṭha*=*dviṣṭa* and *driṣṭa*, *rukṭha*=*ṛikṣha* and *rūkṣha*, *aṭṭa*=*aṭṭa*, *artha* and *ārta*, *śhāyati*=*kṣhāyati* and *dhyāyati*, *acchhha*=*acchha* and *ṛikṣha*, *vassati*=*varṣati* and *vāṣyate*, *ratana*=*ratna* and *ratni*, *muddikā*=*mudrikā* and *mridhvikā*, *kavi*=*kavi* and *kapi*, *jeyyo*=*jyāyas* and *jeya*, *ḍhusa*=*busa* and *bhriṣa*, *aññāta*=*ājñāta* and *ejñāta*, *patta*=*pattā*, *prāpta* and *pātra*, *sattiha*=*śāstra*, *ṣastra* and *sārtha*, *appamatta*=*alpamātra* and *apramatta*, *khipati* 'to sneeze' from *kṣhī*, and *khipati* 'to throw' from *kship*.

² See examples at p. xv, note 1.

³ Sometimes the older or regular form only is in use, as *gacchati*, *disati*, *dasati*, *bhavati* (or *hoti*). Sometimes the regular form is lost and its place supplied by an irregular one due to false analogy, as *pachissati* compared with *pakshyati*. But in innumerable cases regular and irregular forms co-exist, to the great enrichment of the language, as *dakkhati* and *passissati*, *dajjā* and *dadeyya*. How much poetry gains from double verbal forms may be seen from the use of *kayirā* and *kare* at Dh. v. 42, *jake* and *jaheyya* at v. 221, *jine* and *jeyya* at v. 103.

⁴ See examples at p. xiv.

⁵ These two words I have only met with in late texts.

⁶ I must of course except an insignificant number of forms like those mentioned at p. xiii, note 1. I have been obliged to leave a considerable number of words unidentified in my dictionary, but as our knowledge increases the list will steadily diminish; and if some words should finally remain unidentified (which is extremely probable) we must remember the vernacular character of Pali, which would explain its possessing many undoubted Aryan words which have not crept into Sanskrit literature. Thus the Pali name for white ant, *upachikā*, which is almost certainly a derivative of *upachi*, does not occur in Sanskrit, because, I suppose, the white ant does not happen to be mentioned in Sanskrit literature. The same argument applies to words like *karavika*, *kachavara*, *ndipattā*, *oḍḍeti*, *niyura*, *kakkārī*, *kakaṇṭaka*, *kaṭṭhisa*, *pulava*, *jalogi*, *kusi*, *kukkūha*, *kukuttāka*, and many others.

⁷ See p. i, note 2.

⁸ See my 'Note on the Sinhalese Language' in Journ. Roy. As. Soc. 1874. I shall not go into the subject further here, as I hope shortly to resume my 'Notes.' A careful study of Sinhalese affords a complete answer to the arguments of those who hold Pali to be a 'fabricated' language.

It now only remains for me to express my thanks to the friends who have lent me their help and encouragement in my studies, and first of all to Dr. Rost, to whom I have dedicated this work, and but for whom I should never have written a line. I am proud to be able to call myself the pupil and friend of that eminent Palist Mr. V. Fausböll. Towards another Dane, Mr. V. Trenckner, a ripe and graceful Pali scholar, I shall ever entertain feelings of gratitude and respect: from the perusal of no single work do I remember to have derived greater advantage at an early period of my studies than from his masterly edition of the first chapter of *Milinda Pañha*, the manuscript of which (still I regret to say unpublished) was in my hands for several months. I owe a debt of gratitude to my friend Mr. N. Trübner for his enterprise in undertaking the publication of my Dictionary at a time when its success was, to say the least, uncertain; and to my friend Mr. Stephen Austin for the ready zeal with which he has all along seconded my efforts to carry the work quickly and satisfactorily through the press. From three Sinhalese Buddhists I have received valuable contributions in the shape of letters replying to questions on points of scholarship and interpretation. They are, first the priest Dhammārāma of Yātrāmullê, whose premature death in January, 1872, deprived the Buddhist Church of one of its brightest ornaments; next the priest Subhūti of Vaskaduvê, well known to European Palists as the able editor of *Abhidhānappadīpikā*; and lastly the Mudliar L. Corneille Vijēsīma, a scholar of much learning and originality. During the progress of this work I have received from almost all communities in Ceylon proofs of sympathy and appreciation, but from none more than the Buddhist clergy, a generous and enlightened body of men, towards whom I am under many and deep obligations.

R. C. CHILDERS.

KEY TO TECHNICAL TERMS AND PROPER NAMES.

(I omit those terms which are identical in Sanskrit and Pali.)

Abhidharma = *Abhidhammo*.

Abhiññā = *Abhiññā*.

Aṇḍiksha = *Aṇḍikho*.

Aṇḍika = *Aṇḍiko*.

Ālambana = *Ārammaṇaṃ*.

Amṛita = *Amato*.

Arhat = *Arahā*.

Arhattva = *Arahattam*.

Arthakathā = *Attakathā*.

Ārya = *Ariyo, Ayyo*.

Āryasatya = *Ariyasaccam*.

Bhikṣu = *Bhikkhu*.

Bodhisattva = *Bodhisatto*.

Bodhyaṅga = *Bojjhaṅgo*.

Buddhaghosha = *Buddhaghosa*.

Cakrabāla = *Cakkavālaṃ*.

Čākyamuni = *Sakyamuni*.¹

Čāriputra = *Sāriputto*.

Čāsana = *Sāsanaṃ*.

Chaitya = *Cetiyaṃ*.

Čikshāpāda = *Sikkhāpādaṃ*.

Čīla = *Sīlaṃ*.

Čramaṇa = *Samāṇo*.

Črāvaka = *Sāvako*.

Črotāpanna = *Sotāpanno*.

Čruti = *Suti*.

Dharma = *Dhammo*.

Dharmacakra = *Dhammacakkam*.

Dhyāna = *Jhānaṃ*.

Dṛiṣṭi = *Diṭṭhi*.

Garuḍa = *Garuḷo*.

Gautama = *Gotamo*.

Guru = *Garu*.

Jñāna = *Ñāṇaṃ*.

Kācyapa = *Kassapo*.

Kālāçoka = *Kāḷāso*.

Kalpa = *Kappo*.

Karma = *Kammaṃ*.

Karmasthāna = *Kammaṭṭhānaṃ*.

Karmavākya = *Kammavācā*.

Kleṣa = *Kilesa*.

Lakṣhaṇa = *Lakkhaṇaṃ*.

Madhyamadeça = *Majjhimadeso*.

Mahendra = *Mahindo*.

Mantra = *Mano*.

Mārga = *Maggo*.

Mleccha = *Milakkho*.

Naishkramya = *Nekkhammaṃ*.

Nakṣatra = *Nakkhattam*.

Nirgrantha = *Nigaṇṭho*.

Nirvāṇa = *Nibbānaṃ*.

Nirvṛiti = *Nibbuti*.

Pradhāna = *Paḍhānaṃ*.

Prajñā = *Paññā*.

Prasenajit = *Pasenadi*.

Prātimokṣa = *Pātimokkho*.

Pratisamvid = *Paṭisambhiddā*.

Pratyeka = *Pacceko*.

Preta = *Peto*.

Prithagjana = *Puthujjano*.

Pudgala = *Puggalo*.

Puṇya = *Puñña*.

Ratna = *Ratanaṃ*.

Riddhi = *Idhi*.

Ritu = *Utu*.

Saṃskāra = *Sanḥāro*.

Sañjñā = *Saññā*.

Sattva = *Satto*.

Skandha = *Khandho*.

Smṛiti = *Sati*.

Snātaka = *Nahātako*.

Sparça = *Phasso*.

Sthavira = *Thero*.

Stūpa = *Thūpo*.

Sūtra = *Suttaṃ*.

Tīrthya = *Titthiyo*.

Tripiṭaka = *Tiṭṭhakaṃ*.

Tṛishṇā = *Taṇhā*.

Varṇa = *Vaṇṇo*.

Vijñāna = *Viññāṇaṃ*.

Vimokṣa = *Vimokkho*.

Yavana = *Yono*.

¹ For the absurdity of speaking of Gautama Buddha as 'Čākyamuni' see art. *Sakyo*.

KEY TO SUBJECTS.

(These lists are far from exhaustive.)

Angels—*Brahmaloko, Devaloko, Devaputto, Devatā, Devo, Mahābrahmā, Māro, Opapātiko, Sakko, Sattaloko.*

Apostle—*Anubuddho, Mahāśūvako.*

Brahmin—*Brāhmaṇo, Samaṇo.*

Buddha—*Bhagavā, Bodhi, Bodhisatto, Buddho, Gotamo, Kappo, Mahāpuriso, Obhāso, Pāramitā, Sākiyo, Sayambhū, Sugato, Vādo, Vesārajjaṃ.*

Buddhism—*Sāsanaṃ, Vibhajati.*

Buddhist Era—*Parinibbānaṃ.*

Cardinal Truths—*Ariyasaccaṃ.*

Caste—*Samāṇo, Vāṇṇo.*

Charity—*Dānaṃ, Mettā.*

Clergy—*Bhikkhu, Gaṇo, Samaṇo, Saṅgho, Thero.*

Cosmogony and Geography—*Cakkavāḍaṃ, Himavā, Kappo, Lokadhātu, Loko, Mahādīpo, Majjhima-deso, Meru, Okāsaloko, Paribhaṇḍaṃ, Yono, Yugam.*

Creed—*Saraṇaṃ.*

Devil—*Adhimuccati, Māro, end of art. Vinnāṇaṃ.*

Ecstatic Meditation—*Ārammaṇaṃ, Jhānaṃ, Kammaṭṭhānaṃ, Kasīṇaṃ, Nirodho, Samādhī, Viseso.*

Faith—*Pasādo, Pasīdati, Saddhā, Saraṇaṃ.*

General Councils—*Saṅgaho, Saṅgīti.*

Heaven—*Brahmaloko, Devaloko, Saggo.*

Hell—*Apāyo, Narako, Nirayo.*

Heresy and False Doctrine—*Diṭṭhi, Pāsāṇḍo, Sāmaññaṃ, Sīlabbatam, Tīthiyo, Vibhavo (2), Vikkhepo.*

Hierarchy of Sentient Existence—*Bhavaggaṃ, Kāmaloko, Nāgo, Peto, Puggalo, Sattaloko, Sattāvaṇṇo.*

Hindu Terms with new or altered meaning—*Brahmā, Brāhmaṇo, Māro, Nakātako, Purindado, Sakko (Indra), Taso, Upanisā, Vaṣabhamukhaṃ, Vedagā, Yogakkhemo.*

Hymn—*Parittam, Uddānaṃ.*

Impermanence—*Aniccā, Anicco, Nibbānaṃ (1st col.), Saṅkhāro (p. 454, a), Yoniso.*

Laymen—*Upāsako.*

Meditation—*Sati, Satipaṭṭhānaṃ.*

Metaphysics—*Ārammaṇaṃ, Āyatanam, Dhātu, Go-caro, Indriyaṃ, Khandho, Nāmarūpaṃ, Paṭṭhānaṃ, Rūpaṃ, Saṅkhāro, Vinnāṇaṃ, Yamakaṃ.*

Miracle—*Iddhi, Pāṭihāriyaṃ.*

Monastic State and Discipline—*Dhutaṅgaṃ, Kamavācā, Mānattaṃ, Nissaggiyo, Nissayo, Pabbajjā, Paṇṣukūlika, Pārājiko, Parivēsaṃ, Pātimokkhaṃ, Puggalo, Sāmaññaṃ, Saṅghādiseso, Saṅghakammaṃ, Saṅgho, Upasampaddā, Upasatho, Uppabbajati, Vasso, Vihāro, Vinayo.*

Moral Merit—*Kammaṃ, Kusalo.*

Moral Practice, Piety, Abnegation—*Aṭṭhaṅgiko, Dhammo, Nātho, Nekkhammaṃ, Pāramitā, Puñño, Sīlaṃ.*

Nirvāṇa—*Nibbānaṃ, Nibbāti, Nibbuti, Nibbuto, Parinibbānaṃ.*

Ordination—*Pabbajjā, Upasampaddā.*

Origin of Evil—*Paṭiccasamuppādo.*

Parable—*Upamā.*

Pali Language—*Māgadho, Nirutti, Pāli.*

Prayer—*Paṇidhi, Patthandā.*

Predestination—*Upaṇissayo.*

Pride—*Vidhā.*

Prophecy—*Vyākaraṇaṃ.*

Saints—*Arahā, Ariyo, Sāvako.*

Salvation—*Nissaraṇaṃ, Nittharaṇaṃ, Saraṇaṃ.*

Sanctification or Conversion—*Arahā, Arahattaṃ, Maggo, Nibbānaṃ (p. 268, b), Phalaṃ, Puthujjano, Sakadāgāmi, Sāmaññaṃ, Samatho, Saṃyojanaṃ, Upaṇissayo.*

Scriptures—*Abhidhammo, Nikāyo, Nirutti, Pāli, Saṅgīti, Suttaṃ, Tipiṭakaṃ, Vinayo.*

Sin, Desire, Attachment—*Āpatti, Āsavo, Kāmo, Kilesa, Māro, Micchattaṃ, Nivaraṇaṃ, Oggho, Saṃyojanaṃ, Taṇhā.*

Sunday—*Upasatho.*

Supererogation—*Patti.*

Transmigration—*Bhavo, Gati, Khandho, Paṭisaṇḍhi, Saṃsāro, Vaṭṭam (p. 557, b.).*

ABBREVIATIONS.

abl. = ablative.
 acc. = accusative.
 adj. = adjective.
 adv. = adverb.
 aor. = aorist.
 art. = article.
 Ātm. = ātmane.
 aṭṭh. = aṭṭhakathā.
 caus. = causative.
 comp. = compare.
 comparat. = comparative.
 cond. = conditional.
 dat. = dative.
 desid. = desiderative.
 f. or fem. = feminine.
 foll. = following.
 fr. = from
 freq. = frequentative.
 fut. = future.

gen. = genitive.
 ger. = gerund.
 gram. = grammar.
 Imper., Imperat. = Imperative.
 imp. = imperfect.
 Ind. Off. = India Office.
 indecl. = indeclinable.
 inf. = infinitive.
 instr. = instrumental.
 lit. = literally.
 loc. = locative.
 m. or masc. = masculine.
 n. or neut. = neuter.
 nom. = nominative.
 num. = numeral.
 opt. = optative.
 Par. = parasmai.
 part. = particle.
 pass. = passive.

pers. = person.
 p.f.p. = participle of the future
 passive.
 pl. or plur. = plural.
 p.p.p. = participle of the perfect
 passive.
 p.pr. = participle present.
 prep. = preposition.
 pres. = present.
 pret. = preterite.
 q.v. = quod vide.
 S. = Sutta, or when followed
 by Devanāgarī characters =
 Sanskrit.
 Sansk. = Sanskrit.
 sep. = separate, separately.
 sing. = singular.
 voc. = vocative.

Words ending in O are to be considered as masculine nouns, and words ending in AM as neuter nouns, unless it be otherwise stated.

Nouns, adjectives and participles are given in the nominative case, verbs in the third person singular of the present tense.

The Nāgarī words in brackets are the Sanskrit equivalents, the crude base being given in the case of nouns and adjectives, and the root in the case of verbs.

AUTHORITIES QUOTED.

*The numeral following the name of the book refers to the page, except in the case of *Abhidhānappadīpikā*, where it refers to the stanza. Thus Dh. 12 means the 12th page of *Dhammapāda*, while Ab. 35 means the 35th stanza of *Abhidhānappadīpikā*.*

- Ab.—*Abhidhānappadīpikā*, edited by Waskaḍuwé Subhūti. Colombo, 1865.
- Alw. I.—An Introduction to Kachchāyana's Grammar of the Pāli language. By James D'Alwis. Colombo, 1863.
- Alw. N.—*Buddhist Nirvana*. By James D'Alwis. Colombo, 1861.
- Att.—*The Attanagalu-vansa*. By James D'Alwis. Colombo, 1866.
- Bāl.—*Bālavatāro*. Colombo, 1869.
- B. Int.—*Introduction à l'Histoire du Bouddhisme Indien*. Par. E. Burnouf. Paris, 1844.
- B. Lot.—*Le Lotus de la Bonne Loi*. Par. E. Burnouf. Paris, 1852.
- Br. J. S.—*Brahma Jāla Sutta* (MS.).
- Br. J. S. A.—*Brahma Jāla Sutta Aṭṭhakathā* (MS.).
- Cl. Gr.—*A Compendious Pali Grammar*. By the Rev. Benjamin Clough. Colombo, 1824.
- Das.—*The Dasaratha-Jātaka*. Edited by V. Fausböll. Copenhagen, 1871.
- Dh.—*Dhammapadam*. Edited by V. Fausböll. Copenhagen, 1855.
- E. Mon.—*Eastern Monachism*. By R. Spence Hardy. London, 1860.
- F. Jāt.—*Five Jātakas*. Edited by V. Fausböll. Copenhagen, 1861.
- Gog. Ev.—*The Evidences and Doctrines of the Christian Religion*. By the Rev. D. Gogerly. Part I. On Buddhism. Colombo, 1862.
- Jāt.—*The Jātaka, together with its Commentary*. By V. Fausböll. London, 1875.
- Kh.—*Khuddakapāṭha*. Edited by R. C. Childers. *Journal Roy. As. Soc.*, 1869.
- Kamm.—*Kammavākya*. Edited by F. Spiegel. Bonn, 1841.
- Kuhn, K. Sp.—*Kaccāyanæ Specimen*. Edited by E. Kuhn. Halle, 1869.
- Mah.—*The Mahawanso*. Edited by the Hon. George Turnour, Esq. Colombo, 1837.
- Mil. P.—*Milinda Pañha*.
- Par. S.—*Mahāparinibbāna Sutta* (MS.). [I hope to edit this text with its commentary in the course of next year, see the first 32 pages in the *Journal Royal As. Soc.* 1874, Part I].
- Par. S. A.—*Mahāparinibbāna Sutta Aṭṭhakathā* (MS.).
- Pāt.—*Prātimoksha Sūtra*. Edited by J. Minayeff. St. Petersburg, 1869.
- Ras.—*Anecdota Palica*. *Rasavāhinī*, *Uraga Sutta*. Edited by Dr. F. Spiegel. Leipzig, 1845.
- Raṭṭh. S.—*Raṭṭhapāla Sutta* (MS.).
- Sām. S.—*Sāmaññaphala Sutta* (MS.).
- Sām. S. A.—*Sāmaññaphala Sutta Aṭṭhakathā* (MS.).
- Saṅg. S.—*Saṅgīti Sutta* (MS.).
- Sen. K.—*Kaccāyanappakarāṇam*. Edited by Émile Senart. *Journal Asiatique*, Mars—Avril, 1871, and Mai—Juin, 1871. [Those who have the separate edition, in order to find a reference must deduct 202 from the figures given in this dictionary if the number be over 360, or 192 if under 360.]
- Sig. S.—*Sigālovāda Sutta* (MS.).
- Subh.—*Vaskaḍuwe Subhūti Terunnānsé* (his letters to me are referred to).*
- Ten J.—*Ten Jātakas*. Edited by V. Fausböll. Copenhagen, 1872.
- Vij.—*Vijesiṇha Mudliar* (his letters to me are referred to).*
- Yātr.—*The late Yātrāmullé Dhammārāma Terunnānsé* (his letters to me are referred to).*

* In the second part of my dictionary (from p. 277) I have adopted the plan of acknowledging each separate contribution of these three correspondents by adding their names in brackets, so that the reader will be able to judge for himself exactly how far I am indebted to them. The contributions of Dhammārāma are few, owing to the early cessation of our correspondence; those of Subhūti are numerous and are scattered over the whole of the volume; those of Vijesiṇha are confined to the second part.

THE PALI ALPHABET

AND THE MODE OF TRANSLITERATION USED IN THIS DICTIONARY.

अ a	आ á	इ i	ई í	उ u	ऊ ú	ए e	ओ o
क k	ख kh	ग g	घ gh	ङ ṅ			
च c	छ ch	ज j	झ jh	ञ ñ			
ट t	ठ th	ड d	ढ dh	ण ṇ			
त t	थ th	द d	ध dh	न n			
प p	फ ph	ब b	भ bh	म m			
य y	र r	ल l	व v				
स s	ह h	ळ l	ं m				

Pali has not, like Sanskrit, a character of its own, but in each of the countries in which it is the sacred language of the inhabitants, that is to say Ceylon, Birma, and Siam, it is written in the character of that country.* Hence it is usual in Europe to print Pali texts in the Roman character, which possesses the advantages of clearness and simplicity, and, compared with the Devanāgarī, is inexpensive to print. The few attempts that have been made by European scholars to adopt the Devanāgarī for Pali printed texts have been decided failures, and it is unlikely that they will be repeated. The transliteration of Pali fortunately presents fewer difficulties than that of Sanskrit. The system I have used in the Dictionary is, with a few modifications, that of Fausböll.†

These letters are pronounced as in Sanskrit. At the present time anusvāra is pronounced in Ceylon and Birma exactly like the English and German ng in 'hang.' Thus अङ्ग is pronounced 'ahang,' not as in Sanskrit 'aham.' That this was the ancient Magadhese pronunciation is most probable, as the labial nasal at the end of a word has a strong tendency to pass into the guttural nasal, compare for instance the Latin *meum* with the French *mon*.

In the above scheme of transliteration it must be remembered that c is pronounced like our ch in 'church,' and ñ like the Spanish ñ, or the English ni in 'minion.' [In the Preface the ordinary English practice of rendering च by ch is followed.] The aspirated letters are strictly speaking double or conjunct letters, being pronounced like the simple letter immediately followed by h. So much is this the case that a Sanskrit th or dh is sometimes broken up in Pali into tah or dah, e.g. *ni-dahati* from *ni-dhā*, and in Sinhalese we have even such forms as *daham* = *dharmā*. It is a mistake to say that the lingual ṭ and ḍ are pronounced like our t and d; the fact is that our t is about midway between the Sanskrit त and ट, if anything approximating, in my judgment, rather to the former than the latter.

In this dictionary the circumflex over a long vowel is only used to express crasis, e.g. *dammiti* = *dammi iti*, *sādhūti* = *sādhū iti*, *nākāsi* = *na akāsi*. Elision is marked in the European way, as *eken' ūno* = *ekena ūno*. The hyphen is used to indicate the vowel hiatus, e.g. *vāka-usīrādi*, to avoid the misapprehension that might result from writing *vākausīrādi*.

* It must, however, be remembered that these alphabets are all modifications of the Devanāgarī, and have the same parentage; I have used the Devanāgarī in the above table.

† Mr. Fausböll has lately become conscious of the mistake he made in adopting a sloping line to mark the long vowels, and in his last two works has exchanged it for the

horizontal line. This, however, does not improve matters, as the horizontal line is required for prosody, and it is now universally agreed that in transliterating Sanskrit (and consequently Pali) the sloping line should be reserved for accent, the horizontal for prosody, and the circumflex for long vowels.

DICTIONARY OF THE PĀLI LANGUAGE.

A

A-, and before a vowel AN-, a negative particle, used only as an inseparable prefix [अ and अण]. Compounded with nouns and adjectives: *A-puttāṃ puttāṃ iva dācarati*, he treats like a son one who is not his son (Alw. I. 15); *Acchariyo a-rajakena vatthānaṃ rāgo*, dyeing of cloth by one who is not a dyer is wonderful (Cl. Gr. 146); *A-kālo*, wrong time; *A-maggo*, wrong way; *A-dappena*, not by punishment; *An-abhirati*, dissatisfaction; *A-ppamādo*, diligence; *An-appako*, abundant; *A-putto*, sonless; *A-gaṇa*, light. With participles and the gerund: *An-iccham*, not desiring; *A-susanto*, not hearing; *A-bhāsamaṇo*, not speaking; *A-tthito*, not standing; *Aññaṃ kiñci puññaṃ a-katvā*, having done no other good work (Dh. 99). With an infinitive: *An-dharitum* not to bring (Dh. 242). With a finite verb: *An-dgami*, he did not come (Mah. 40); *An-abhineyya*, should not bring (Pāt. 4). With adverbs: *A-sakiṃ*, repeatedly. With compound words: *Kiñci addakāmo*, unwilling to give anything (Dh. 89). Compounds are frequently formed by joining a noun, adjective, or participle to the same word with the negative *a* prefixed; *Maggāmaggaṣṣa kovidō*, knowing the right and the wrong way (Dh. 72); *Piyāppiyam*, viz. *piya + appiya*, pleasant and unpleasant (Dh. 38); *Katākatam*, done and not done (Dh. 10). Compounds of this sort must be distinguished from such compounds as *phalāphalāni*, "various kinds of fruits" (F. Jāt. 4), *samvaddasamvaro*, "great and small restraint."

Ā (*prep.*), Until; as far as [आ]. Ab. 1180. With abl. *Ā brahmalokā*, as high as the Brahma

ABB

heavens (Kuhn K.S. 23). Compounded with nouns: *Āpabbatam khettaṃ*, a field reaching to the mountain (Cl. Gr. 87). Much used in combination with verbs and their derivatives.

ABABAM, One of the high numerals, representing 10,000,000¹¹, or 1 followed by seventy-seven ciphers. Ab. 475; B. Lot. 855; Man. B. 6.

ABADDHAMUKHO (*adj.*), Foul-mouthed, scurrilous [अवह + मुख]. Ab. 735.

ABADDHO (*adj.*), Not bound; unmeaning, senseless [अ + बद्ध = बन्ध]. Ab. 126; Pāt. 89.

ĀBADDHO (*p.p.*), Fastened; joined; united, attached [आ + बद्ध = बन्ध]. Dh. 120. *Maṇḍale sakale asso ekābaddho adassi*, there appeared one continuous horse throughout the whole ring (Mah. 142).

ĀBĀDHIKO (*adj.*), Affected with illness, ill, sick [आवाध + ह]. Dh. 97, 434.

ĀBĀDHO, Illness, sickness, disease [आवाध]. Ab. 323; Dh. 25; Mah. 132.

ĀBAJJHATI (*pass.*), To be bound, fettered, held fast [आ + बध्यते = बन्ध]. Dh. 177.

ABALAM, Weakness [अ + बल]. Dh. 420.

ABALO (*adj.*), Weak [अ + बल]. Dh. 6. Fem. *abalā*, a woman (Ab. 230).

ABBAHATI, To take away, to remove [आ + बह् or बृह]. Aor. *abbahi* (Dh. 96). Ger. *abbuyha* (Dh. 255). P.p. *abbūha* (Dh. 96). *Kosito asin abb.*, to unsheath a sword.

ABBANO (*adj.*), Unwounded [अ + बल]. Dh. 23. See *Vaṇam*.

ABBATI, To go [अव]. Cl. P. Verbs, 8.

ABBHĀCIKKHATI, To accuse, to slander, to calumniate [अभि + आ + freq. क्त्वा]. *Md bhagavantam abbhācikkhi*, bring not an accusation against Buddha (Kamm. 31). *Tucchena param abbhācikkhanto*, bearing false witness against his neighbour, lit. accusing another without a cause (Dh. 394). Comp. *Abbhakkhānam*.

ABBHĀGAMANAM, Approaching, going to, visiting [अभ्यागमन]. Pāt. 95.

ABBHAKAM, Talc [अभक्]. Ab. 492.

ABBHAKKHĀNAM, Accusation, slander, calumny [अभ्याख्यान]. Ab. 116 explains this word to mean "a groundless charge, such as, You owe me a hundred pieces of money." Dh. 25; Kamm. 31. Comp. *Abbhācikkhati*.

ABBHĀKUTIKO (adj.), Unfrowning, genial [अ + भकुटि + क्].

ABBHAM, and **ABBHO**, A cloud; the sky, air, atmosphere [अभ]. Ab. 45, 48; Dh. 31.

ABBHĀNAM, Rehabilitation of a priest who has undergone Parivāsa, or penance for an expiable offence [अभि + आचन]. Pāt. xl, 74. *Abbhāna* is a contraction of *abbhāyana*; compare *Moggallāna* for *Moggallāyana*.

ABBHAÑJANAM, Anointing [अभि + अञ्जन].

ABBHANTARAM, Interval, interior; a certain measure [अभ्यन्तर]. Ab. 197, 771. *Abbhantaram te gahanam*, thy heart is choked with sin (Dh. 70). Loc. *abbhantare*, within (Dh. 424). *Nagarabbhantare pati*, alighted inside the city (Mah. 153). *Sattāhabbhantare*, within a week (Mah. 69). With gen. *Imesam sattānam abbhantare*, within these beings (Dh. 195).

ABBHANTARO (adj.), Internal, inner [अभ्यन्तर]. Mah. 154.

ABBHANUMODANAM, Rejoicing, thanksgiving, praise [अभि + अनु + मुद् + चन]. Ab. 836.

ABBHĀSO, Repetition, practice; reduplication [अभ्यास]. See also *Abhyāso*.

ABBHATTHAM, Setting, declining, perishing [अभि + अक्ष]. *Abbhattham gacchati*, to decline, to perish. Comp. *Attham*.

ABBHETI, To restore a priest who has been degraded for an offence [अभि + आ + ह्]. Pāt. 68. Pot. *abbheyya* (Pāt. 6). P.f.p. *abbhetabbo* (Pāt. 74). P.p.p. *abbhito* (Pāt. 6). Comp. *Abbhānam*.

ABBHOKĀSIKO (adj.), Living in the open air, or in an open unsheltered space [आभ्यवकाशिक].

Abbhokāsikaṅgam, "precept enjoining a life in an open unsheltered space," one of the thirteen Dhutaṅgas (B. Int. 309; E. Mon. 134).

ABBHOKĀSO, The open air; an open space [अभि + अवकाश].

ABBHOKKIRANAM, Covering, bedecking [अभि + अव + किरण].

ABBHUDĪRITO (p.p.p.), Uttered [अभि + उद् + ईरित = ईर].

ABBHUGGACCHATI, To approach; to go to meet; to ascend, to go up [अभि + उद् + गच्छ]. *Vehāsam abbhuggantod*, having risen into the air (Mah. 81).

ABBHUGGATO (p.p.p. last), Having approached; gone to meet; ascended [अभि + उद् + गत = गत]. Cl. Gr. 12; Kuhn K.S. 13.

ABBUJJALANAM, Spitting fire (a juggler's trick) [अभि + उद् + ज्वलन].

ABBHUTADHAMMO, and **-MMAM**, Mysterious or supernatural phenomenon or condition [अभ्युत् + अर्ज]. This is the name of one of the nine āṅgas or divisions of the Buddhist scriptures. It is said by Buddhaghosa to include all discourses relating to wonderful and mysterious conditions, and beginning with the words, "Priests, these four wonderful and mysterious conditions are in Ānanda," and so forth:—*Cattāro 'me bhikkhave acchariyā abbhutā dhammā Ānande ti ādinayapavattā sabbe pi acchariyabbhutadhammapañisaṃyuttā suttantā*. B. Int. 63; E. Mon. 172.

ABBHUTO (adj.), Hidden, mysterious; wonderful, portentous; astonished [अभ्युत्]. Ab. 736; Mah. 4, 108. *Abbhuto dhammo*, and *abbhutadhammo*, a wonder, portent, miracle. *Abbhutam vata bho*, a mysterious thing indeed. Neut. *abbhutam*, a wonder, a miracle (Mah. 117; Dh. 97).

ABBHUTO, The Marvellous (one of the Nāṭyarasas); a gambler's stake [अभ्युत्]. *Abbhutam karoti*, to lay a wager. Ab. 102, 532, 1023.

ABBOCCHINNO (adj.), Unbroken [अ + वि + अव + क्षिप्त = क्षिद्].

ABBUDAM, One of the high numerals, 10,000,000², or 1 followed by fifty-six ciphers; a canker, stain, sore [अर्बुद्]. Ab. 475; B. Lot. 857.

ABBUTO (adj.), Undisciplined. Dh. 47. The etymology of this word presents some difficulty. Buddhaghosa refers it to *vrata* (see Dh. 379), and if he is right we must suppose the *a* has been changed to *u*, as in *sammuti* for *Sanakr. sammati*.

But Fausbøll, with great probability, considers it to be a + vṛita. Compare *subbuddhi* = su + vṛishti.

ĀBHĀ (*f.*), Splendour, radiance, light [आभा].

Ab. 64; B. Lot. 836. *Rajadābho*, with a silver sheen (Mah. 68).

ABHABBATĀ (*f.*), Non-liability; inability [अभवत् + ता]. *Abhabbatā diṭṭhapadassa vuttā*, the inability to conceal a sin of one who has seen Nirvāṇa has been declared (Khud. 9).

ABHABBO (*adj.*), Not liable; unable [अ + भव = भू]. With dat. *Abhabbo parihāṇḍya*, not liable to fall away from holiness (Dh. 6). With inf. *Puriso sīlacchinno abhabbo jīvituṃ*, a man whose head is cut off is unable to live (Kamm. 9). *Abhabbuppatiko*, not liable to arise (Dh. 195). There are five *Abhabbatāṇas* or "points of non-liability," viz. sins that an Arahā cannot commit, killing, stealing, etc.

ĀBHĀKARO, The sun [आभा + कर]. Ab. 63.

ĀBHARAṆAM, Ornament, decoration [आभरण]. Ab. 283; Dh. 233; Mah. 245.

ABHĀSANAM, Silence [अ + भाषण]. Ab. 429.

ĀBHASSARO (*adj.*), Shining, radiant [आ + भास्वर]. The *Ābhassarā devā*, or Radiant gods, are the inhabitants of one of the Brahma heavens (see *Brahmaloko*). Dh. 36; B. Intr. 611; Man. B. 26. *Ābhassaraloko*, the world or heaven of the Radiant gods (Dh. 353).

ĀBHĀTI, To shine [आ + भा]. Dh. 69.

ĀBHATO (*p.p.*), Brought, carried, conveyed [आ + भूत = भू]. Ab. 749; F. Jāt. 55; Mah. 89.

ABHAVO, Decrease, decay, misfortune [अ + भव].

ABHĀVO, Non-existence; absence [अ + भाव]. Ab. 1103. *Ātāpābhāvo*, absence of sunshine (Ab. 953). *Maheśiyā abhāvā*, from his not having a queen (Mah. 54). *Abhāvaṃ gacchati*, to come to nothing, perish (Dh. 102).

ABHAYĀ (*f.*), The plant Terminalia Citrina [अ + भय]. Ab. 569.

ABHAYAM, Safety; protection from danger [अ + भय]. Mah. 3, 249; Dh. 56. *Abhayappatto*, secure (B. Lot. 403).

ABHAYO, (*adj.*), Fearless [अ + भय]. Dh. 46.

ABHIBHĀSATI, To speak to, address [अभि + भाष]. Kuhn K.S. 33.

ABHIBHĀSITO (*p.p.*), Illumined [अभि + भास]. Mah. 108.

ABHIBHAVANAM, Overcoming, vanquishing [अभिभवण]. Dh. 407.

ABHIBHAVATI, To overcome; to attain, to master; to surpass [अभि + भू]. Dh. 409. Ger. *abhibhuyya* (Dh. 58). Pass. *abhibhūyati* (Dh. 355).

ABHIBHAVO, Being overcome, defeat [अभिभव]. Dh. 286.

ABHIBHĀYATANAM, Place or region of the vanquisher [अभिभू + आयतन]. There are eight of these "regions," representing eight stages of knowledge attained by the devout Buddhist (B. Lot. 825).

ABHIBHŪ (*adj.*), Overcoming, mastering, vanquishing, surpassing [अभि + भू]. Cl. Gr. 33; Dh. 255.

ABHIBHŪTO (*p.p. abhibhavati*), Overcome, overpowered, subdued, vanquished [अभि + भूत = भू]. *Niddāya abhibhūto*, overpowered with sleep (Dh. 401). *Ghammābhībhūto*, overpowered by the heat (Mah. 3).

ABHICCHĀ (*f.*), Desire, longing [अभि + इच्छा].

ĀBHIDHAMMIKO (*adj.*), Connected with Abhidhamma; versed in or studying the Abhidhamma [अभि + धर्म + इक]. Cl. Gr. 91.

ABHIDHAMMO, and ABHIDHAMMA, Higher doctrine, transcendental doctrine, metaphysics [अभि + धर्म]. This is the name of the third great division of the Buddhist scriptures; it implies metaphysical as opposed to moral doctrine (dhamma). The *Abhidhammapiṭakam*, "basket of transcendental doctrine," is the third section of the Tipiṭaka, and consists of the following seven books: Dhammasaṅgaṇipakkaraṇaṃ; Vibhaṅgapakkaraṇaṃ; Dhātukathāpakkaraṇaṃ; Puggalapāṇiṭtipakkaraṇaṃ, or puggalapāṇṇattipakkaraṇaṃ; Kathāvatthupakkaraṇaṃ; Yamakappakkaraṇaṃ; Paṭṭhānappakkaraṇaṃ. B. Intr. 35, 437 and foll; E. Mon. 167, 170; Cl. Gr. 87.

ABHIDHĀNAM, Name, appellation; noun [अभिधान]. Ab. 114; Alw. I. viii.

ABHIDHĀNAPPADĪPIKĀ (*f.*), Lamp of nouns [अभिधान + प्रदीपिका]. This is the name of a well-known vocabulary of Pāli nouns, compiled on the model of Amarakosha by the grammarian Moggallāna at the end of the 12th century (Alw. I. vi. and foll.).

ABHIDHĀTABBO (*adj.*), That ought to be declared or named [अभि + धातव = धा].

ABHIDHEYYO (*adj.*), To be declared, pointed out, denoted, meant [अभिधेय = धा]. Neuter *abhidheyam*, name, appellation (Mah. 50). *Abhidheyalingiko*, adjective, viz. having the gender denoted by the noun it agrees with (Ab. 841). Ab. 785.

ABHIDHIYATI (*pass.*), To be declared, to be pointed out [अभि + धीयते = धा].

ABHIDOSO, Evening [अभिदोष]. Ab. 68.

ABHIGACCHATI, To go to, to approach [अभि + गच्छ]. Mah. 107.

ABHIGAMANAM, Approaching [अभिगमन]. *Paradārabhigamanam*, adultery.

ABHIGHĀTO, Striking, concussion [अभिघात]. Dh. 210.

ABHIGĪTO (*p.p.p.*), Sung or recited to [अभिगीत = गी]. *Buddhagāthābhigīto'mhi*, Buddha has recited a stanza to me (Gog. Ev. 28).

ABHIHANTI, To assail; to strike [अभि + हन्]. Ger. *abhihanitvā* (Dh. 279).

ABHIHARATI, To bring to; to acquire, to gain [अभि + हृ]. Mah. 80; Dh. 298; Pāt. 78.

ABHIHĀRO, Bringing, offering [अभिहार]. Ab. 1128; Mah. 80; Pāt. 78.

ABHIHATO (*p.p.p. abhiharati*), Brought [अभि + हत = हृ]. Mah. 87.

ABHIHITO (*p.p.p.*), Called, named; spoken, said [अभि + हित = धा]. Ab. 755; Alw. I. xiii.

ABHIJĀNĀTI, To know, to learn, to ascertain; to perceive; to admit, to acknowledge [अभि + ज्ञा]. *Abhiñānāhi cittācāram*, ascertain his disposition (Mah. 246). *P.p.p. abhiñāto*. Ger. *abhiñāya* (Dh. 14, 30, 63), *abhiñā* (see separ.), *abhiñānitvā* (Dh. 435).

ABHIJANO, Race, tribe, family [अभिजन]. Ab. 332.

ABHIJAPPANAM, Muttering spells, incantation [अभि + जप्पन].

ABHIJĀTI (*f.*), Origin, race, birth [अभि + जाति].

ABHIJĀTIKO (*adj.*), Belonging to origin or race [अभिजाति + क]. *Sukkābhijātiko*, of pure origin.

ABHIJĀTO (*p.p.p.*), Well-born, noble; learned, wise [अभिजात = जन]. Ab. 1074.

ABHIJJHĀ (*f.*), Covetousness [अभिज्झा]. Ab. 163.

ABHIJJHĀLŪ (*adj.*), Covetous [अभिज्झा + लु]. Cl. Gr. 93.

ABHIKĀMĪ (*adj.*), Desirous [अभि + कामिन]. Mah. 130.

ABHIKHYĀ (*f.*), Name; beauty, splendour, glitter [अभिख्या]. Ab. 1052.

ABHIKIRATI, To overwhelm, to cover [अभि + कृ]. With *i metri causa* (Dh. 5). Inf. *abhikiritum* (Dh. 182).

ABHIKKAMATI, To go forward, to advance, to approach [अभि + कम्]. Dh. 91.

ABHIKKAMO, Advancing, advance [अभिकम]. Ab. 836; Dh. 318.

ABHIKKANTO (*p.p.p. abhikkamati*), Advanced; having approached [अभि + कान्त = कम्]. Ab. 836; Khud. 4.

ABHIKKANTO (*p.p.p.*), Handsome, beautiful; excellent, good [अभि + कान्त = कम्]. Ab. 836; Khud. 4.

ABHIKKANTO (*p.p.p.*), Withered; exhausted [अभि + कान्त = कम्]. Ab. 836.

ABHIKKHANAM (*adv.*), Repeatedly [अभीक्ष्णम्]. Ab. 1137; Dh. 384. See also *Abhiñham*.

ABHILABHATI, To obtain, receive [अभि + लभ].

ABHILAKKHITO (*p.p.p.*), Marked, characterized, distinguished [अभिलक्षित = लक्ष].

ABHILĀPO, Speaking to, talking [अभिलाप]. *Aññamaññābhilāpo*, conversation (Mah. 261).

ABHILĀSĪ (*adj.*), Desirous [अभिलाषिन]. Mah. 121.

ABHILĀSO, Desire [अभिलाष]. Ab. 163.

ABHILĀVO, Cutting, reaping [अभिलाव]. Ab. 770.

ABHILEPANAM, Smearing; pollution [अभि + लिप caus. + ण]. Alw. I. 106.

ABHILITTO (*p.p.p.*), Smeared; stained, polluted [अभि + लिप्त = लिप]. Alw. I. 107.

ABHIMADDITO (*p.p.p.*), Crushed, trampled, overthrown [अभि + मर्दित = मृद्]. Mah. 50.

ABHIMĀGALAM, High festival, solemnity [अभि + मङ्गल]. Mah. 172; Dh. 246.

ABHIMĀNO, Pride; wisdom [अभिमान]. Ab. 800.

ABHIMATTHATI, To grind, to crush [अभि + मच्च]. Dh. 29, 330.

ABHIMUDĀ (*f.*), Joy [अभि + मुदा]. Ras. 7.

ABHIMUKHO (*adj.*), Facing towards, opposite [अभिमुख]. *Rohaṇābhimukho agā* went in the direction of R. (Mah. 130). *Purattimadisābhimukho*, facing the East (Alw. I. xxi). *Te ubho abhimukhā ahesum*, they both met face to face. Loc. *abhimukhe*, opposite, in front of. With gen. *Tassa bhikkhuno ab.*, before the face of that priest (Dh. 195).

ABHIMUKHYAṂ, Front, direction towards [अभि-मुख]. Ab. 1178.

ABHINADATI, To roar [अभि + नद्]. Dh. 340.

ABHINĀDETI (*caus. last*), To fill with noise [अभि + नादयति = नद्]. *Abhinādeti daddaraṇ*, makes the mountain rebellow with his roar (F. Jāt. 47).

ABHINANDATI, To be pleased with, to approve of, to welcome, to rejoice at, to delight in [अभि + नद्]. Dh. 14, 39. *Te bhikkhū bhagavato bhāsitaṃ abhinandun*, those priests rejoiced at the words of Buddha (B. Lot. 434).

ABHINAVO (*adj.*), Quite new; new [अभिनव]. Ab. 713.

ABHINAYO, A dramatic representation [अभिनय]. Ab. 101.

ABHINETI, To bring to, conduct to [अभि + नी]. Pāt. 4.

ABHIṆHAM (*adv.*), Repeatedly [अभीक्ष्णम्]. Ab. 1137; Dh. 229, 288; Ras. 33. See also *Abhi-kkhaṇam*.

ABHINIBBATTATI, To be re-born in another existence [अभि + निस् + वृत्].

ABHINIBBATTI (*f.*), Re-birth in another existence [अभि + निर्वृत्ति]. Dh. 226.

ABHINIBBATTO (*p.p.abhinibbattati*), Reborn in another existence [अभि + निस् + वृत्त = वृत्]. B. Lot. 542.

ABHIṆHARATI, To turn, to direct [अभि + निस् + ह]. B. Lot. 866; Mah. 214.

ABHIṆHĀRO, Earnest wish or aspiration [अभि + निस् + हार]. *Katābhināro*, having formed the resolution to become Buddha (Dh. 140, 267, 320, 344; Ras. 65).

ABHINIKKHAMANAṂ, Going out, departing; retiring from the world, giving up the world to devote oneself to an ascetic life [अभि + निष्क्रमण]. Dh. 345; Alw. I. 77.

ABHINIKKHAMATI, To go out, to depart [अभि + निस् + क्रम]. *Yuddhāya abhinikkhami*, went forth to battle (Mah. 217).

ABHINIKKHAMO, Going out; retiring from the world to devote oneself to an ascetic life [अभि + निष्क्रम]. B. Lot. 334; Dh. 180, 277.

ABHINILĪYATI, To hide oneself, to lie hid [अभि + नि + ली]. Mah. 203.

ABHIṆĪLO (*adj.*), Very black [अभि + नील]. B. Lot. 564.

ABHINIMANTETI, To invite; to present with [अभि + नि + मन्]. With instr. *Abhinimanteyyāma pi naṃ parikkhārehi*, we would induce him to accept priestly requisites.

ABHINIMMINAṂ, Creating (see next).

ABHINIMMINĀTI, and ABHINIMMĀTI, To create, to cause to appear by supernatural power [अभि + निस् + मा]. Ger. *abhinimminivā* (Dh. 143). Aor. *abhinimmi* (Dh. 315).

ABHINNĀMETI (*caus.*), To turn, to direct [अभि + निस् + मन्]. B. Lot. 866.

ABHINIPAJJATI, To lie down [अभि + नि + पद्]. Pāt. 13, 105.

ABHINIPPHĀDETI (*caus.*), To effect, to accomplish, to succeed [अभि + निस् + पद्]. *Civaraṃ abhinipphādeyya*, should succeed in obtaining the robe (Pāt. 9).

ABHINISĪDATI, To sit down [अभि + नि + सद्]. Pāt. 13, 105.

ABHINIVESO, Adhering to; inclination to [अभिनिवेश].

ABHINIVISATI, To settle down; to devote oneself to [अभि + नि + विश]. Pāt. 66; B. Lot. 338.

ABHIṆṆĀ (*f.*), Higher knowledge, transcendent or supernatural knowledge or faculty [अभिज्ञा]. There are five Abhiññās, or supernatural faculties possessed by Arahās: 1. *Iddhividhā* or *iddhippabbhedo*, 2. *Dibbasotā*, 3. *Parassa cetopariyañāṇaṃ*, or *paracittaviñāṇaṃ*, 4. *Pubbenivāḍa-nussatiñāṇaṃ*, 5. *Dibbacakkhu*; "the different magical powers, the divine ear, knowledge of the thoughts of others, knowledge of former existences, the divine eye." There are also six Abhiññās (*chaḷabhiññā* or *cha abhiññāyo*), consisting of the five just enumerated, with the addition of *Āsava-kkhaḃyakaṇḍāṇaṃ*, the knowledge which causes the destruction of human passion. B. Intr. 295; Lotus 820 and foll.; E. Mon. 284; Dh. 182.

ABHIṆṆĀ (*ger.*), Having known, become cognisant of [अभिज्ञाय = ज्ञा]. This word is found in the frequently recurring phrase *sayam abhiññā sacchikatvā*, "having himself known and seen face to face." Here abhiññā is a shortened form of the gerund abhiññāya. Burnouf compares "paṭisaṅkhā yoniso" for paṭisaṅkhāya yoniso. B. Lot. 468, 861; compare Dh. 415.

ABHINNAKO (*adj.*), Not schismatic, orthodox [अ + भिन्न = भिद् + क]. Alw. I. 65.

ABHIÑÑĀNAM, Sign, token [अभिज्ञान]. Ab. 55.
 ABHIÑÑĀTO (*p.p.* *abhiññāti*), Known; well-known, distinguished, remarkable [अभि + ज्ञात = ज्ञा]. Ab. 724.

ABHIÑÑĀYA, see *Abhiññāti*.

ABHIÑÑEYYO (*adj.*), That ought to be known, or that can be known [अभि + ज्ञेय = ज्ञा]. Dh. 415, 435.

ABHINNO (*adj.*), Undivided; not different, identical [अ + भिन्न = भिद्]. *Abhinnaliṅgi*, of the same gender (Alw. I. vii.).

ABHIÑÑO (*adj.*), Knowing, conversant with [अभिज्ञ]. Ab. 720; Mah. 116.

ABHIPATTHETI, To desire, to long for, to pray for [अभि + प्र + चर्च]. Khud. 14. *P.p.* *abhipatthito*, wished for; desirable, charming (Mah. 55; Dh. 316).

ABHIPIĪLITO (*p.p.*), Oppressed, afflicted [अभिपीडित = पीड].

ABHIPUJETI, To offer, to present with [अभि + पूज]. With instr. *Abhipājetu rajjena*, let him invest (the Bo tree) with his kingdom (Mah. 116).

ABHIRĀDHETI (*caus.*), To content, to satisfy [अभि + राधयति = राध]. Dh. 149.

ABHIRĀJĀ (*m.*), A supreme king [अभि + राजन्]. *Rājābhīrājā*, king of kings.

ABHIRAMATI, To delight in [अभि + रम्]. With loc., *Kusalapathe 'bhīramēyya*, should delight in the path of righteousness (Mah. 144). Kamm. 11; Dh. 392.

ABHIRAMMO (*adj.*), Delightful [अभि + रम्य = रम्]. Mah. 190.

ABHIRĀMO (*adj.*), Delightful [अभिराम]. Mah. 215.

ABHIRATI (*f.*), Delighting in, delight [अभिरति]. Dh. 16.

ABHIRATO (*p.p.* *abhiramati*), Delighting in, devoted to [अभिरत = रम्]. Dh. 180.

ABHIRUCITO (*p.p.*), Pleasing, agreeable, liked [अभिरुचित = रुच]. *Attano abhirucitakāle*, at the time he liked best (Dh. 422). F. Jāt. 56.

ABHIRUHANAM, Ascending, mounting [अभि + वह् + णन्]. Dh. 155; Pāt. 14.

ABHIRUHATI, ABHIRŪHATI, and ABHIROHATI, To ascend, to mount [अभि + वह्]. *Rukkham abh.*, to climb a tree (Dh. 155). *Nāvam abh.*, to go on board ship (B. Lot. 363). *Haṭṭhiṃ abh.*, to mount an elephant (Dh. 158). *Dhammā-*

sanam abh., to ascend the pulpit (F. Jāt. 46). *Pabbataṃ abh.*, to ascend a mountain (Dh. 144). *Prea. abhiruhati* (Dh. 235), *abhirūhati* (Dh. 57). *Ger. abhiruḥa* (Dh. 158; Ras. 38), *abhirūhitvā* (Dh. 402), *abhiruhitvā* (Dh. 402; B. Lot. 363), *Abhiruḥhitvā* (Kuhn K. S. 25). *P.p.* *abhirūḥho* (Dh. 129).

ABHIRŪPO (*adj.*), Beautiful, handsome [अभिरूप]. B. Lot. 407; Dh. 395.

ABHIRUTAM, Sound [अभिरुत = रु].

ABHISADDAHANAM, Firm faith or belief (see next).

ABHISADDAHATI, To have firm faith, to believe fully [अभि + श्रत् + णा]. Alw. I. 107.

ABHISAJJATI, To be angry; to scold, to be angry [with अभि + सज्ज]. Opt. *abhisaje* (Dh. 72).

ĀBHISAMĀCĀRIKAM, Least duties, minor duties [अभि + समाचार + र्क]. Dh. 106. In a religious sense this term is applied to the lesser duties of the devotee, as the Sekhiya precepts, the Upajjhāyavatta, etc. (Ab. 431). *Abhisamācārikavattam* or *-sīlam*, the Ab. duties (Dh. 334). Pl. *abhisamācārikāni*, the Ab. precepts.

ABHISAMAYO, Penetration, comprehension, clear understanding [अभि + समय]. Dh. 134. See *Dhammābhisamayo*.

ABHISAMBHUṆOTI, and -NĀTI, To obtain [अभि + सम् + भू]. B. Lot. 313.

ABHISAMBODHI (*f.*), Perfect understanding, infallible knowledge [अभि + सम् + बोधि]. B. Lot. 335.

ABHISAMBUDDHO (*p.p.* *abhi*), Thoroughly understood, perfectly known; enlightened, knowing fully [अभि + सम् + बुध् = बुध्]. B. Lot. 403.

ABHISAMBUJJHATI, To gain perfect knowledge of [अभि + सम् + बुध्]. Aor. *abhisambujjhi* (B. Lot. 337). Part. pr. *abhisambudhāno* (Dh. 9). *Ger. abhisambujjhitvā* (Dh. 320).

ABHISAMETI, To penetrate, comprehend, gain a full knowledge of [अभि + सम् + णा + इ]. *Ger. abhisamecca* (Khud. 15). *Abhisametvā*, one who has gained a full knowledge of the truth (Pāt. 75).

ABHISAMMATO (*p.p.*), Fully approved; honoured, prized [अभि + सम् + मत = मज्ज]. Mah. 173.

ABHISAMPARĀYO, Future state, futurity [अभि + संपराय]. Dh. 175.

ABHISAM̐YUTO (*p.p.*), Fitted out, equipped [अभि + सम् + युत = यु]. Mah. 217.

ABHISANDETI (*caus.*), To rain upon, to drench [अभि + खद्]. *Sukhena abh.*, to fill with joy. Comp. *Abhisanno*.

ABHISANDHI (*m.*), Intention [अभिसंधि]. Ab. 706.

ABHISAṆḂGO, Curse, imprecation [अभिषङ्ग]. Ab. 759 (Mr. Trenckner thinks there should be one *s.*)

ABHISAṆKHARANAM̐, Preparing, forming; effecting; perfecting; accumulation [अभि + सम् + ङ + ञ]. Ab. 832.

ABHISAṆKHĀRO, Forming, effecting, perfecting; accumulation, collection; accumulation of Karma, merit and demerit; idea, conception, fancy [अभि + संस्कार]. *Idhd̐bhisaṅkhāram̐ abhisaṅkharoti*, to effect an exercise of supernatural power. *Pabbajjidd̐bhisaṅkhāro*, fancy, idea, aspiration for the life of an ascetic (Alw. I. 92). B. Int. 504. See *Māro*, *Saṅkhāro*.

ABHISAṆKHAROTI, To prepare, to form, to effect, to perfect [अभि + सम् + ङ]. Pāt. 90. Aor. *abhisaṅkhāsi*. Ger. *abhisaṅkharitvā* (Dh. 288).

ABHISAṆKHATO (*p.p.* last), Prepared, formed; well-made, perfected [अभि + सम् + ङत = ङ]. Mah. 176.

ABHISANNO (*p.p.*), Rained on, drenched [अभि + खन्न = खद्]. *Sukhena abh.*, filled with joy. Comp. *Abhisandeti*.

ABHISĀRIKĀ (*f.*), A woman who carries on an intrigue [अभिसारिका]. Ab. 232.

ABHISAVANAM̐, Oozing, trickling, flowing [अभि + ञवण]. See also *Abhissavanam̐*.

ABHISECANAM̐, Sprinkling; inauguration of a king [अभिषेचन]. Mah. 51.

ABHISECETI (*caus. abhisiṅcati*), To cause to be sprinkled, or inaugurated [अभि + सेचयति = सिच]. *Maheṣitte 'bhiseceyyi*, installed her in the queenship (Mah. lxxviii, 22).

ABHISEKO, sprinkling [अभिषेच]. Mah. 159.

ABHISIṆCATI, To besprinkle, to inaugurate a king by sprinkling with sacred water [अभि + सिच]. *Rajjena abh.*, to invest with royalty (Mah. 112; Ras. 15). *Dhammāmatarasena taṁ abhisiṅcitvā*, having sprinkled him with the nectar essence of the Law (Ras. 19). Anomalous *p.p.* *abhisiṅcito* (Ras. 15). Dh. 162.

ABHISITTO (*p.p.* last), Besprinkled; inaugurated a king [अभि + सिच = सिच]. *Amatend̐bhi-*

sitto 'va, as if sprinkled with nectar (Mah. 106). Mah. 10, 159.

ABHISOBHITO (*p.p.*), Adorned, beautified, resplendent [अभि + शोभित = शुभ]. Mah. 27.

ABHISSAṆGO, Attachment [अभिषङ्ग]. Ab. 873.

ABHISSAVANAM̐, Flowing, dripping [अभि + ञवण]. See also *Abhissavanam̐*.

ABHISUNOTI, To hear, to listen to [अभि + शृ]. Alw. I. 36.

ABHITAPPETI (*caus.*), To satisfy thoroughly [अभि + तर्पयति = तुष].

ABHITATTO (*p.p.*), Scorched [अभि + तप्त].

ABHITHĀNAM̐, Crime, deadly sin [अभि + खान].

There are six: *mātughāto*, *pitughāto*, *arahanta-gāto*, *lohitupphādo*, *suṅghabhedo*, *aññasatthuddeso*, "Matricide, parricide, killing an Arhat, shedding the blood of a Buddha, causing divisions among the priesthood, following other teachers" (Kh. 9, and see E. Mon. 37).

ABHITO (*adv.*), Near, in the presence of; on both sides [अभितत्स]. Ab. 1195. Cl. Gr. 131.

ABHITOSETI (*caus.*), To gratify, to reward [अभि + तोषयति = तुष]. Mah. 256.

ABHITTHARATI, To make haste [अभि + खर्]. Dh. 21.

ABHITTHAVATI, To praise [अभि + खु]. Dh. 167.

ABHITTHUTO (*p.p.* last), Praised [अभि + खुत = खु]. Dh. 118, 120.

ABHIVĀDANAM̐, and -NĀ (*f.*), Respectful salutation [अभिवादन]. Dh. 20.

ABHIVADATI, To say, to declare [अभि + वद्].

ABHIVADDPHATI, To increase, to grow [अभि + वृध्]. Dh. 5, 60. P. pr. *caus. abhivaddhento*, growing up (Mah. 136).

ABHIVĀDETI (*caus. abhivadati*), To salute respectfully, to salute, to greet [अभि + वादयति = वद्]. With acc. (Mah. 82, 167; Kh. 4). With loc. *Bhikkhūsu abhivādentī*, they salute the priests (Kuhn K.S. 15).

ABHIVANDANAM̐, Respectful salutation [अभि-वन्दन]. Ab. 426.

ABHIVANDATI, To salute respectfully [अभि + वन्द].

ABHIVIJAYATI, and -JETI, To overcome, to conquer [अभि + वि + जि]. Ger. *abhiyijya* (B. Lot. 581).

ABHIVINAYO, Higher discipline, the subtleties or refinements of Vinaya [अभि + विनय].

ABHIVUDDHI (*f.*), Increase, growth, prosperity [अभि + वृद्धि]. Mah. 36; Ras. 36.
ABHIYĀCATI, To entreat, to ask, to request [अभि + याच्]. Mah. 11.
ABHIYĀTI, To approach; to attack [अभि + या]. Dh. 194.
ABHIYOGO, Charge, accusation [अभियोग].
ĀBHOGO, Fulness, plenty; thought, reflection [आभोग]. Ab. 1083; Pāt. 78, 98.
ĀBHUJĪ (*f.*), Name of a tree, the Bhūrja or Bhojpatra [आ + भुज + ई]. Ab. 565.
ĀBHUJATI, To bend, to turn in [आ + भुज]. *Paḷlaṅkaṃ dbhujati*, to sit cross-legged. B. Lot. 334.
ABHŪTO (*adj.*), That has not been, that is not; false [अ + भूत = भू]. *Abhūtaṃ mayā bhaṇitaṃ*, I have said the thing that is not (Pāt. 72). *Abhūtaṃ dāḍi*, speaking falsehood (Dh. 54). Instr. *abhūtena*, falsely (Dh. 340).
ABHYĀSO, Repetition, practice [अभ्यास].
ABHYĀSO (*adj.*), Near [अभ्यास]. Ab. 705; Cl. Gr. 146.
ABY-, for words beginning thus see AVY-.
ACALO (*adj.*), Firm, steady, immovable [अ + चल]. Masc. *acalo*, a mountain (Ab. 605).
ĀCAMANAṀ, Rinsing the mouth; washing, cleansing [आचमन]. Dh. 103. See *Kumbhī*.
ĀCĀMO, Scum of boiling rice [आचाम]. Ab. 466.
ĀCARATI, To live; to act; to perform; to treat; to practise [आ + चर्]. *Satthāraḍa saddhiṃ verī hutvā ācari*, you acted in hostility to the Teacher (Dh. 147). *Tathā ācaranto*, while thus occupied (Mah. 76). *Akiccaṃ ācarati*, commits a crime (Ab. 738). *Achattaṃ chattaṃ iva ācarati*, he treats like a parasol what is not a parasol (Alw. I. 15). *Vāṇijjā āc.*, to trade. *Dhammaṃ āc.*, to conform to the Law (Alw. I. 15; Ras. 25). *Tāya saṃvāsaṃ ācari*, cohabited with her (Mah. 44). P.p.p. *āciṇṇo*.
ĀCARIYO, A teacher or master; a scholar, professor [आचार्य]. Ab. 410; Dh. 97; Alw. I. xiv. *Pubbācariyā*, ancient scholars (Kh. 21). *Haṭṭhācariyo*, an elephant trainer (Dh. 400, 405).
ĀCĀRO, Conduct, practice; right conduct, good manners [आचार]. Dh. 67, 259, 422. *Pāpācāro*, leading a sinful life.
ACCĀDAHATI, To put upon or over [अति + आ + धा]. Ger. *accādhāya*.
ACCĀDHĀNAṀ, Putting upon [अति + आ + धा + न].

ACCAGĀ, see *Acceti*.
ACCAGAMĀ, see *Atigacchati*.
ACCAMBILO (*adj.*), Very sour [अति + अम्ल]. Dh. 260.
ACCANĀ (*f.*), Offering, worship [अर्चना]. Ab. 425.
ACCANIYO, and **-NIYYO**, That ought to be offered, worthy of being offered [अर्चनीय]. Ras. 21.
ACCANTAM (*adv.*), Very, exceedingly [अत्यन्त]. Ab. 732.
ACCANTO (*adj.*), Exceeding, excessive; endless [अत्यन्त]. Dh. 29. Neut. *accantam*, "the Endless," i.e. Nirvāṇa.
ACCĀRADDHO (*adj.*), Very eager, very strenuous [अति + आरब्ध = रभ]. Dh. 334.
ACCĀSANNATTAM, Too great proximity [अति + आसन्न = सद् + त्व]. Mah. 84.
ACCĀSANNE (*adv.*), Too near [अति + loc. आसन्न = सद्].
ACCATI, To offer, to make a religious offering; to honour, to revere [अर्च]. Cl. P. Verbs, 2, 20.
ACCĀYIKO, and **ACCEKO** (*adj.*), Irregular, accidental, unexpected, out of the usual course or time; pressing, urgent [अत्यय + इक्]. B. Int. 269, 628. *Accekaḍḍivaraṃ*, a robe presented to a priest not at the usual time (Pāt. 11, 82). *Accāyikaṃ karaṇīyaṃ*, an unexpected necessity (Pāt. 19). *Mayhaṃ accāyikaṃ n' atthi*, I have no urgent business (Dh. 87).
ACCAYO, Passing away, lapse (of time); death; transgression, offence, sin [अत्यय]. Ab. 404, 1117; Dh. 105, 153; Mah. 236. *Tiṇṇaṃ vassānaṃ accāyena*, at the end of three years (Alw. I. 92). *Tadaccāyē*, at his death (Mah. 208). *Mam' accāyena*, after my death.
ACCETI, To pass beyond, to traverse; to surpass; to overcome, to conquer; to pass away [अति + ह]. Aor. *accagā* (Dh. 73). *Muccum accetum*, to overcome death (Mah. 253). P.p.p. *atitto*.
ACCHĀDANAṀ, Covering, lid, curtain; cloth, clothes [आच्छादन]. Ab. 51, 290, 1104; Mah. 208.
ACCHĀDETI, To put on [आ + छद्]. *Kāḍāyāni vatthāni acchādetvā*, having put on the yellow robes (B. Lot. 863; Alw. I. 92).
ACCHAMBHĪ (*adj.*), Undaunted, undismayed [अ + खम्भ + इन्]. See *Chambhati*.
ACCHANNO (p.p.p. *acchādeti*), Covered, hidden [आ + छद् = छद्]. Dh. 13; Pāt. 87.
ACCHARĀ (*f.*), A celestial nymph, a houri [अप्सरस]. Ab. 24; Dh. 94; Mah. 157.

- ACCHARĀ (*f.*), A moment, the snapping of a finger, the twinkling of an eye [अचर]. Ab. 66.
- ACCHARIYO (*adj.*), Wonderful, marvellous, extraordinary; astonished [आचर्य]. Ab. 736. *Acchariyam vata bho*, oh wonderful! *Acchariyā vata bho Buddhagunā*, marvellous indeed are the attributes of a Buddha (Dh. 99). Neut. *acchariyam*, a wonder or portent (Mah. 14). *Sā parid acchariyabbhuta citta jātā ahoṣi*, the hearts of that multitude were filled with wonder and amazement.
- ACCHATI, To stay, to remain, to settle down [आस]. *Tvāhi acchanti*, they remain silent (F. Jāt. 48). Aor. *acchi* (Dh. 158). Fut. *acchissati*.
- ACCHEKO (*adj.*), Unskilful, ignorant, clumsy [अ + छेक].
- ACCHERO (*adj.*), This is a contracted form of *Acchariya*; it must have passed through an intermediate form *acchayira*. Dh. 371; Alw. I. xcvi.
- ACCHI (n.). The eye [अचि]. Ab. 149. See also *Akkhi*.
- ACCHIDDO (*adj.*), Uninjured, intact, perfect, faultless [अ + छिद्]. Dh. 41; B. Lot. 595.
- ACCHINDATI, To take away, to remove; to remove forcibly, to rob, plunder [आ + छिद्]. Dh. 104, 218; Pāt. 11, 82. See *Chindati*.
- ACCHINNO (*p.p. last*), Taken away, removed; robbed, stolen [आ + छिन्न = छिद्]. Kuhn K. S. 23; Pāt. 8, 78.
- ACCHO (*adj.*), Clear, transparent [अच्छ]. Ab. 670, 1025.
- ACCHO, A bear [अच]. Ab. 612, 1025; Mah. 22; Pāt. 71; Ras. 19.
- ACCI (*m. f. and n.*), A ray of light, a sunbeam; flame [अचि and अचिस]. Ab. 35, 1102.
- ACCIMĀ (*m.*), Fire [अचिमन्]. Ab. 34.
- ACCITO (*p.p.p.*), Revered, honoured [अच्य]. Ab. 750, 841.
- ACCODĀTO (*adj.*), Very white [अति + अवदात = द्दि]. Pāt. 83.
- ACCOKKATTHO (*adj.*), Very low, too low [अति + अवकट्ट = कट्ट].
- ACCUGGATO (*adj.*), Raised, elevated, lofty [अति + उन्नत = न्न]. Dh. 183.
- ACCUKKATTHO (*adj.*), Very high, too high [अति + उत्कट्ट = कट्ट].
- ACCUḶĀRO (*adj.*), Magnificent [अति + उदार]. Mah. 115.
- ACCUNHO (*adj.*), Very hot [अति + उष्ण].
- ACCUTO (*adj.*), Immovable; everlasting, eternal [अ + युत = यु]. Dh. 40, 365. Neut. *accutam*, the Eternal, viz. *Nirvāṇa* (Ab. 8).
- ACELAKO (*adj.*), Unclothed, naked [अ + चैल + क]. Dh. 398. Masc. *Acelako*, a naked ascetic (Ab. 440; Dh. 240).
- ACETANO (*adj.*), Unconscious, insensible, senseless [अ + चेतन]. F. Jāt. 2; B. Lot. 576.
- ĀCIKKHANAM, Telling, showing (see next). Pāt. 1, 69.
- ĀCIKKHATI, To tell, to announce; to point out, to show [आ + freq. च्छा]. With dat. *Rañño ācikkhi*, informed the king (Mah. 133). *Maggam āc.*, to show the way (Dh. 85). *Taṃ attham ācikkhi*, told him the matter (F. Jāt. 12). Dh. 157, 434; Mah. 192, 220; Alw. I. 73; F. Jāt. 7.
- ĀCINATI, To heap up, to accumulate [आ + चि]. Dh. 22; Mah. 124.
- ĀCINNO (*p.p. ācarati*), Practised, performed; sanctioned, enjoined [आचीर्य = चर्]. Alw. I. 111; Pāt. xl.
- ACINTEYYO, and ACINTIYO (*adj.*), Beyond the reach of thought or reason, inconceivable, incomprehensible, infinite [अ + चिन् + एय and य]. Man. B. 456. *Evam acintiyā buddhā buddha-dhammā acintiyā acintiyesu pasannānam vipāko hoti acintiyō*, thus the Buddhas are infinite, their doctrines are infinite, to those that believe therein infinite are the fruits of faith (Mah. 108).
- ACIRAPPABHĀ (*f.*), Lightning [अचिर + प्रभा]. Ab. 48.
- ACIRAVATĪ (*f.*), Name of a river in India [अचिर + वत्]. Ab. 682; Dh. 210, 224, 400, 416; Kuhn K. S. 23.
- ACIRO (*adj.*), Short, brief [अ + चिर]. Acc. *aciram* (*adv.*), soon, ere long (Dh. 8). Instr. *acirena* (*adv.*), soon (Mah. 158). *Acirapabbajito*, one who has not long been a Buddhist monk (Dh. 122). *Acirūpasampanno*, lately ordained (Dh. 405).
- ĀCITO (*p.p.p. ācinati*), Heaped up, collected [आ + चित = चि]. Ab. 701; Mah. 211.
- ADĀ, see *Dadāti*.
- ADANAM, Eating [अदन]. Ras. 20.
- ĀDĀNAM, Taking, appropriating, seizing; attachment, clinging to the world, desire [आदान]. Dh. 16. *Adinnadānam*, taking what is not given.
- ĀDARANIYO (*adj.*), Estimable, deserving of respect [आदरणीय]. Ras. 7.
- ĀDARO, Esteem, regard; respect; interest, care, devotion; affection [आदर]. Alw. I. x; Mah. 222.

ADĀSI, see *Dadāsi*.

ADĀSO, Not a slave, a free man; a freedman [अ + दास]. Ab. 516.

ĀDĀSO, A mirror [आदर्श]. Ab. 316; Mah. 99, 182.

ADASSANAM, Not seeing; not meeting with; disappearance; not showing, concealment [अ + दर्शन]. Ab. 770; Dh. 9; Kuhn K. S. 24, 32. *Bālānam adassanam*, not associating with fools (Dh. 37). *Āpattiya ad.*, concealment of a sin (Pāt. 28, 92).

ĀDĀTĀ (m.), One who takes [आदातु].

ĀDĀTABBO (adj.), That ought to be taken [आ-दातव्य]. Kamm. 10; Pāt. 16.

ĀDĀTI and ĀDADĀTI, To take; to receive; to seize; to take away [आ + दा]. Pres. *Ātmane dāte* (Kuhn K.S. 23). Inf. *dātum* (Cl. Gr. 71). Ger. *dāya*. *Ādāya gacchati*, to carry off (Dh. 51; Khud. 14). *Īnam dāya*, having contracted a loan. *Anubandhitō dāya*, having pursued and caught him (Dh. 199). *Rājā bodhisattam dāya*, the king taking the Bodhisatta with him (F. Jāt. 17). *Amhākaṃ ruciṃ dāya*, acting in conformity with our wishes (Pāt. 5). P.p.p. *dāinno*. F. Jāt. 2; Mah. 4; Dh. 10. See *Ādeti* and *Ādiyati*.

ĀDĀYĪ (adj.), Taking [आ + दायिन्]. *Ādinna-dāyi*, taking what is not given.

ADDĀ (f.), Name of one of the Nakkhattas [आर्द्धा]. Ab. 58.

ADDABBO (adj.), Immaterial, abstract [अ + द्रव्य]. Cl. Gr. 85.

ADDAKAM, Green ginger [आर्द्रक]. Ab. 459.

ADDAKKHI, ADDASA, see *Passati*.

ADDHĀ (adv.), Truly, certainly, surely, evidently [अथा]. Ab. 1140; Dh. 121, 384; Alw. I. 79. *Addhā'yaṃ sāmānero me ghare heṣṣati sāmiko*, this novice will certainly be master in my palace (Mah. 25).

ADDHĀ (m.), A road; distance; time [अध्वन]. Ab. 66, 190, 995; B. Lot. 324. Acc. *addhānam*. Gen. *addhāno* and *addhuno*. There are three *Addhās* or "times," *Atīto addhā anāgato addhā paucuppanno addhā*, "time past, time to come, time present." *Dīghassa addhāno accayena*, at the end of a long period (B. Lot. 329). *Addhakālo*, space and time (Kuhn K.S. 25).

ADDHAGATO (adj.), One who has made a long journey, advanced in years, aged [अध्वन् + गत = वन].

ADDHAGU (m.), A traveller [अध्वन्]. Ab. 347; D. 53.

ADDHAMĀSO and ADDH-, Half a month, a fortnight [अर्ध + मास]. Dh. 85, 125, 167, 231; Alw. I. 80; Mah. 11. *Māsaḍḍhamāso*, six weeks (Ras. 15).

ADDHĀNAM, A road; a long distance; a long time. This word is either *addhā + ana*, or it may be due to the false analogy of the acc. of *addhā*. Ab. 192, 1100; Dh. 86, 263. *Addhānamaggo*, a long road, a road between principal towns, a high road (Pāt. 80). *Dīgham addhānam*, a long time (Dh. 37).

ADDHANIYO (adj.), Lasting, going on, continuing [अध्वन् + च].

ADDHARATTO, Midnight [अर्ध + रात्र]. Ab. 70.

ADDHATEYYO, and ADDHATIYO (adj.), Two and a half [अर्ध + तुतीय]. Ab. 477, 478; Pāt. 15; Khud. 20. *Addhateyyāni paribbājakasāni*, two hundred and fifty ascetics (Dh. 124).

ADDHAYOGO, Name of a sort of house [अर्ध + योण]. Ab. 209; Kamm. 19. Said to be a house shaped like a garuḍa bird.

ADDHIKO (adj.), Journeying, travelling [अध्वन् + क]. Dh. 280.

ADDHO, and ADDHO (adj.), Half, halved [अर्ध]. Masc. *addho* or *aḍḍho*, a part (Ab. 53, 1039). Neut. *addham* or *aḍḍham*, a half (Ditto). *Aḍḍhateḷasahattho*, thirteen and a half spans long (Kuhn K.S. 8). *Aḍḍhateḷasehi bhikkhusatehi saddhim*, accompanied by thirteen hundred and fifty priests. *Aḍḍhacando*, the half moon. *Addhayojanam* or *aḍḍhayojanam*, half a yojana (Dh. 148, 235). *Dasaddhasatayojano*, five hundred (lit. ten half hundred) yojanas in extent (Mah. 5). *Tadaḍḍhehi*, with their halves (Mah. 41 and errat.). *Pubbaddho*, fore part (B. Lot. 569).

ADDHO (adi.), Wealthy, rich [आढ्य]. Ab. 725; Dh. 77, 203. See also *Āḍhyo*.

ADDHUDDHO (adj.), Three and a half [अर्ध + तुतीय]. Ab. 477; Cl. Gr. 95; Dh. 119. *Aḍḍhuḍḍhāni sahaṣṣāni*, three thousand five hundred (Mah. 75).

ADDI (m.), A mountain [अद्रि]. Ab. 605.

ADDITO (p.p.p.), Afflicted, oppressed [अहित = अर्द्ध caus.]. *Tibbayaddito*, oppressed with a three-fold danger (Mah. 3).

ADDO (adj.), Wet, moist [आर्द्र]. Ab. 753.

ĀDESAKO (*adj.*), Telling, informing [आदेशक]. Fem. *ādesikā* (Mah. 25).

ĀDESO, Information; direction, order, injunction [आदेश]. Ab. 1165. In grammar Ādesa means "substitute." Thus in *ty aḥja* for *te aḥja* the letter y is said to be the *vyāḥjana ādesa*, or "consonant substitute" for e; and in *soṇeti* for *sa soṇeti*, the letter o is the *sara ādesa*, or "vowel substitute" for a + u (Cl. Gr. 9, 10).

ĀDETI, To take; to seize; to receive; to obtain [आ + दयते = दय]. F. Jāt. 51. *Sāraṇ paṇṇā danti*, the wise obtain substantial rewards (Mah. 224). Ger. *ādiya* (Mah. 82). *Yūsaṇ pattehi ādiya*, receiving the juice in bowls (Mah. 167).

ADHAMANNO, A debtor [अधमर्ण]. Ab. 470.

ADHAMMIKO (*adj.*), Irreligious, impious, wicked [अ + धर्म + इक]. Alw. I. cxxiv; Dh. 104.

ADHAMMO, Wrong, injustice, unlawfulness; false doctrine; irreligion, impiety, unrighteousness [अ + धर्म]. Cl. Gr. 139; Dh. 44; Pāt. 62. Instr. *adhammena*, unjustly, unrighteously (Dh. 15).

ADHAMO (*adj.*), Lowest, very low; meanest, vile, contemptible; incomplete, imperfect [अधम]. Ab. 700, 1070. *Narāddhamo*, vilest of men (Mah. 260; Ras. 35). *Purisāddhamo*, a vile person (Dh. 14). *Adhamo migajātānaṃ*, the meanest of all animals (F. Jāt. 48).

ADHARO (*adj.*), Lower, inferior [अधर]. Ab. 930. Masc. *adharo*, the lip (Ab. 262, 930).

ĀDHĀRO, A prop, support, stand; a basin round the foot of a tree to retain water; a receptacle; in gram. the locative relation [आधार]. Ab. 309, 677, 1011; Kuhn K. S. 30. *Ādhāraḥvalayaṇaṃ*, a supporting ring, a circular stand.

ADHAROTTHO, The lower lip [अधरोष्ठ]. F. Jāt. 12.

ADHI (*prep.*), Above, over, superior to [अधि]. Ab. 1177. With loc. *adhi deveṣu Buddho*, Buddha is above the gods (Kuhn K. S. 34; Cl. Gr. 147). As the first part of compounded adjectives and adverbs, it sometimes means "relative to," e.g. *adhitthi* (*adv.*), relating to a woman. Adhi is much used in composition with verbs and their derivatives.

ADHIBHĀSATI, To address, to speak to [अधि + भाष]. Aor. *aḥjhabhāsi* (Dh. 256; Khud. 4).

ADHIBHAVANAM, Subjection [अधि + भवण]. Ab. 1177.

ADHIBHŪ (*m.*), Lord, master, chief; king [अधिभू].

Ab. 725. *Migāddhibhū*, king of beasts (F. Jāt. 47). *Tidiāddhibhū*, chief of the gods (Ab. 19).

ADHIBHŪTO (*p.p.*), Overcome, mastered [अधि + भूत = भू]. Dh. 360.

ADHICCAKĀ (*f.*), Land or plateau on a mountain [अधिल्लका]. Ab. 610.

ADHICCASAMUPPANNO (*adj.*), Uncaused, sprung into existence without a cause. The etymology of the first part of this compound is doubtful. At first sight it would appear to represent a Sanskrit gerund अधीत्य from the root ह, since *Adhiccasaṃuppanno*, "uncaused," is opposed to *Paṭiccaṃuppanno*, "sprung from a cause." But I think it more probable that the initial letter is the negative अ, and that *dhicca* represents an anomalous gerund, or part. fut. pass. धुत् from the root धृ, *adhicca* thus answering to the S. *adhārya* (compare *dhacca* with S. *āhārya*). The comment on *Brahmajāla Sutta* throws no light on the etymology of *Adhicca*, merely saying, "*adhiccasaṃuppannaṃ ti akāraṇasaṃuppannaṃ*," unless the use of the negative in the last word be considered a confirmation of the above suggested etymology. See Gogerly's translation of *Brahmajāla Sutta*, Journ. Ceylon As. Soc., 1846-1847, p. 45; also Gog. Ev. 39.

ADHICITTAM, Lofty thought or contemplation, Samādhi meditation [अधि + चित्त]. Dh. 34. See *Sikkhā*.

ADHIGACCHATI, To enter upon, to reach, to attain, to acquire [अधि + गम]. Dh. 44, 66. Aor. *aḥjhagamā* (Ras. 78). Inf. *adhigantum* (Dh. 407). Ger. *adhigamma* (Mah. 67). P.p. *adhigato*. *Api dibbesu kāmesu ratinā so nādhigacchati*, he finds no pleasure even in celestial delights (Dh. 34). *Te sārāṇā nādhigacchanti*, they never arrive at the truth (Dh. 2). *Arahattaṃ adh.*, to attain Arhatship (Ras. 67).

ADHIGAMANAM, Obtaining, attainment, arriving at; attainment of Arahatta, final sanctification [अधिगमन]. Dh. 342, 382, 418.

ADHIGAMO, Attainment; study, reading [अधिगम]. Dh. 194, 358; Khud. 17; Pāt. 29.

ADHIGATO (*p.p.* *adhigacchati*), Having attained or arrived at; attained, acquired [अधिगत = गम]. *Kena sotāpattiphalaṃ adhigatā*, by virtue of what deed did she obtain s. ? (Dh. 177). Masc. *adhigato*, one who has attained Arahatta, an Arahā (Ab. 435).

ADHIGGAHĪTO (*p.p.p.*), Taken ; occupied by, in the possession of [अधि + गृहीत = ग्रह]. *Devatāya adhiggaḥito*, tenanted by a god (Dh. 77).

ADHIKARANAM, Relation, reference ; in gram. the Locative relation ; circumstance, matter, thing, subject ; case, question, cause, subject of discussion, matter of dispute, difficulty ; cause, suit, trial [अधिकारण]. Ab. 868, 1011 ; Pāt. 5, 73. In grammar a word agreeing with another (in case, etc.), is said to be *samānādhikaraṇa* or *tulyādhikaraṇa* therewith, viz. "in a relation of agreement" (Cl. Gr. 77 ; Alw. I. 4, note). *Kiñcid eva adh.*, some circumstance or other (Pāt. 99). *Amūlakañ c' eva adh. hoti*, and the case is a trumped up one (Pāt. 4). *Visākhāṃ paṭicchapevā tam adh. paṭicchapevā*, sent for Visākha and put the case in her hands (Dh. 328). *Adhikaraṇapaṇṇato*, touchy, disputatious (Dh. 392). *Adhikaraṇavūpasamo*, settling questions or difficulties that have arisen (Dh. 407). *Adhikaraṇaṃ vūpasameti*, to settle a question or difficulty (Pāt. 61, 107). *Sutvā 'dhikaraṇaṃ tam*, having heard the case (Mah. 16). *Niharitvā 'dhikaraṇaṃ tam*, having settled this question (Mah. 19). *Nihatādhikaraṇaṃ*, a decided case, a question that has been settled (Pāt. 16). *Bhedanasāmvattanikaṃ adh.*, a matter or cause tending to disunion (Pāt. 5, 74). *Pamāddādhikaraṇaṃ bhogajñi*, loss of wealth caused by sloth. *Buddhānaṃ hi uppannaṃ adhikaraṇaṃ sattāhato uttarim n'āgacchati*, for difficulties (or troubles) which Buddhas meet with do not last beyond seven days (Dh. 170, and see line 11 ; compare also the passage quoted above from Pāt. 99). *Imaṃ tumhādhikaraṇaṃ nopagacchittha*, ye did not attend this trial (Mah. 28). Four sorts of *Adhikaraṇa*, or questions to be settled, are enumerated in the Vinaya, viz. *vivādaḍḍhikaraṇaṃ*, *anuvādaḍḍhikaraṇaṃ*, *āpattāḍḍhikaraṇaṃ*, *kiccādhikaraṇaṃ*, "questions of dispute, questions of censure, questions of misconduct, questions of duties" (Pāt. 62, 63, 64, 72, 91).

ADHIKARAṆASAMATHO, Settling questions, or cases that have arisen [अधिकारण + समथ]. *Pātimokkha* enumerates seven *Adhikaraṇasamathā dhammā*, or "rules for settling questions." These rules are as follows : *Sammukkhāvīṇayasamatho*, *sativīṇayasamatho*, *amūḥhāvīṇayasamatho*, *paṭiññātakaraṇasamatho*, *yebbhuyyasikāsamatho*, *pāpiyyasikāsamatho*, *tiṇavatthādrakusamatho* (see

each sep.). E. Mon. 9 ; B. Intr. 303 ; Pāt. 24, 62, 63, 64.

ADHIKARANĪ (*f.*), A smith's anvil [अधिकारण + ई]. Ab. 527.

ADHIKĀRIKO, An official, office-bearer [अधिकार + इक]. Mah. 160.

ADHIKĀRO, Office, authority ; function, act ; desire, resolve ; chapter, section [अधिकार]. Ab. 1004 ; Dh. 94 ; B. Lot. 312 ; Mah. 1, 80, 180 ; Ras. 63.

ADHIKATARO (*adj.*), Greater ; superior [अधिकतर]. Dh. 257.

ADHIKATO (*p.p.p.*), A superintendent, overseer [अधिकृत = कृत]. Ab. 343, 496.

ADHIKICCA (*ger.*), Referring to, relating to [अधिकृत = कृत]. Pāt. 73.

ADHIKO (*adj.*), Exceeding, surpassing ; more than, better than, superior to [अधिक]. Ab. 712. *Javādhiko aso*, a horse of surpassing fleetness (Ab. 370). With abl. *Rājagahe tato adhikaṃ ratanaṃ n'atthi*, there is no precious thing in Rājagahe surpassing this (Alw. I. 75). *Itthiyo ce tato adhikā*, and a still greater number of women (Mah. 74). With gen. *Bodhisatto Bimbisāssa pañcavassādhiko ahu*, the Bodhisatto was five years older than Bimbisāra (Mah. 10). *Vassam māsaḍvayādhikaṃ*, a year and two months (Mah. 200). *Sattādhikavīsanakkhattā*, twenty-seven Nakkhattās (Ab. 60). *Atthārasādhikaṃ dvīsatam*, two hundred and eighteen (Alw. I. 104). *Paññāsaḍdhikāni pañca jātakasatāni*, five hundred and fifty Jātakas.

ADHIKOTṬANAM, A chopping block, executioner's block [अधि + कुट्ट].

ADHIMĀNO, Undue confidence, undue estimate of oneself [अधि + मान]. Pāt. 3, 68.

ADHIMATTAM (*adv.*), Exceedingly, excessively [अधि + मात्र]. Dh. 426.

ADHIMATTO (*adj.*), Excessive [अधि + मात्र]. Ab. 158 ; Dh. 79.

ADHIMOKKHO, Steadfastness, determination ; certainty, confidence, faith [अधि + मोक्ख]. Ab. 159 ; Man. B. 411.

ADHIMUCCATI (*pass.*), To be inclined to, intent upon ; to be set upon, have confidence or faith in ; to be resolved, determined [अधि + मुच्यते = मुच्य]. With acc. B. Lot. 338. With instr. *Sarīre adhimuccati*, to possess a man's body, said of Māra or an evil spirit. For instances of this

possession, see Dh. 160, 352, 353, 403. *Satthari adh.*, to be intent on Buddha, to have faith in him.

ADHIMUTTI (f.), Inclination, disposition; intention, resolution, resolve, will; confidence, faith [अधि + मुक्ति]. Ab. 766; B. Intr. 268; B. Lot. 337, 786.

ADHIMUTTO (p.p.), Inclined, disposed, intent upon, resolved for, bent upon [अधि + मुत्त = मुत्त]. Dh. 41, 61, 411. *Cāgādhimutto*, bent on charity (Mah. 174).

ADHINĀTHO, Lord, chief, governor [अधि + नाथ]. Alw. I. 111.

ADHĪNO (adj.), Subject, dependent, servile [अधीन]. Ab. 728.

ĀDHIPACCAM, Sovereignty, lordship, supreme rule [आधिपत्य]. Dh. 32, 342; Khud. 14.

ADHIPANNO (p.p.), Caught, seized; assailed [अधि + पन्न = पन्]. Dh. 51.

ADHIPATEYYAM, Influence, rule, supremacy [अधिपति + एय]. There are three adhipateyyas or influences that induce men to follow virtue: *Attādhīpateyyam*, "the influence of self," that is, self-respect or pride; *Lokādhīpateyyam*, "the influence of the world," that is, dread of censure, and *Dhammādhīpateyyam*, "the influence of religion," or the love of virtue for its own sake (Man. B. 493). Dh. 362.

ADHIPATI (m.), Lord, chief, sovereign, master [अधिपति]. Ab. 31, 725; Kuhn K. S. 33; Dh. 90.

ADHIPO, Lord, king, ruler, master [अधिप]. Ab. 31, 725. *Catuddisānam adhipā*, lords of the four quarters (Ab. 33).

ADHIPPIYO, Intention, wish; meaning; thought [compare अभिप्राय]. Ab. 766; Dh. 392. Mah. 104, 121, 252.

ADHIPPETO (p.p.), Meant; intended; desired [अधि + प्र + एत्त = एत्त]. Dh. 90, 383.

ADHĪRO (adj.), Confused, embarrassed, timid, irresolute [अ + शीर]. Ab. 731.

ADHIROHINĪ (f.), A ladder [अधिरोहिणी]. Ab. 216.

ADHISAKKĀRO, Honour, hospitality, festivity [अधि + सत्कार]. Dh. 135.

ADHISETI, To lie down upon; to lie, to rest, to sleep; to inhabit [अधि + शिते = शी]. Pres. also *adhise* (Cl. Gr. 132). With acc. *Paṭhavim adhi-sessati*, will lie upon the ground (Dh. 8).

ADHĪTE and ADHĪYATE, To read, to study [अधि + ह]. Kuhn K. S. 13; Cl. Gr. 138. Aor. *ajjhagā*, he attained, acquired, learnt (Dh. 28; Khud. 7); this is, however, possibly from a present *ajjheti*, which I have not met with.

ADHĪTO (part. last), Learned, read; having learned or read [अधीत = ह].

ADHITTHAHATI, ADHITTHĀTI, and ADHITITTHATI, To stand on; to stay, to remain firm in; to inhabit; to appoint, to fix; to determine, to resolve, to will, to command; to devote oneself to; to practise, to perform; to undertake; to be set upon, to fix the mind upon, dwell upon [अधि + स्था]. *Gāmaṃ adhiṭṭhāti*, to live in the village (Cl. Gr. 132). *Adhiṭṭhānāni pañc'eva adhiṭṭhāsi*, willed these five resolves (Mah. 108). *Upasathāṅgaṇi adhiṭṭhāya*, having resolved to keep the Uposatha precepts (Alw. I. 76). *Caṅkhamānāni adhiṭṭhahanto*, practising perambulation and other duties (Dh. 327). *Idaṃ no puññaṃ purisattabhāvapaṭilābhāya samvattatūti cittaṃ adhiṭṭhahitvā*, with their minds intent upon the thought, May this good work conduce to our being born as men (Dh. 205). *Kammantaṃ adhiṭṭhahimsu*, they carried on their every-day business (Dh. 360). *Etam satim adhiṭṭheyya*, let him remain firm in this state of mind (Khud. 16). Inf. *adhiṭṭhātum* (Pāt. 48). Adj. *adhiṭṭhātabbo* (Pāt. 87). B. Lot. 338; Mah. 38, 89; Pāt. 76, 102, 103; Dh. 98.

ADHITTHĀNAM, Resting-place; staying, stopping; appointing, fixing, appointment, order; determination, resolution, resolve [अधिष्ठान]. Ab. 1032, 1177; Pāt. 77, 103. *Mahā-adhiṭṭhānam pañcakaṃ*, five great resolves (Mah. 108). *Lokādhīṭṭhānam*, the world's obstruction (Alw. I. 106). *Adhiṭṭhāna*, "steadfast resolution," is one of the Pāramitās and one of the Iddhis (Man. B. 102, 500). Saṅgīti Sutta enumerates four Adhiṭṭhānas, viz., *Pañnādhīṭṭhānam*, *Saccādhīṭṭhānam*, *Cāgādhīṭṭhānam* and *Upasamādhīṭṭhānam*.

ADHITTHĀYAKO, Superintendent, director [अधिष्ठायक]. Mah. 34, 182.

ADHITTHI (adv.), Relating to a woman, with reference to a woman [अधि + स्त्री]. Cl. Gr. 86.

ADHITTHITO (p.p. *adhiṭṭhahati*), Appointed, fixed, determined, willed [अधिष्ठित = स्था]. Dh. 163; Pāt. 81.

ADHIVACANAM, Denomination, designation, name, appellation [अधि + वचन]. Ab. 114; Dh. 197.

ADHIVĀSANAM, Consent, assent; acceptance, [अधि + caus. वस् + वन]. *Sattāham adhivāsanaṃ alattha*, obtained their acceptance of the invitation for a week (Mah. 174). Dh. 98.

ADHIVASATI, To dwell in, to inhabit [अधि + वस्]. Cl. Gr. 132; Alw. I. xv.

ADHIVĀSETI (caus. last), To consent, to assent, to comply with; to bear with; to accept; to approve, to favour, to receive favourably, to accept with resignation, to bear, to endure [अधि + caus. वस्]. *Adhivāsethi me ajjatandya bhaddam*, consent to take your meal with me to-day (Dh. 98). *Adhivāsaitvā Bhagavā tūṇibhaddena*, Buddha having by his silence given his consent (Mah. 6; B. Lot. 351; B. Intr. 250). *Puna aṭṭhasu dīnnesu adhivāseti*, eight more being presented he accepted them (Mah. 26). *Brahmano ajjhesanaṃ adhivāsetvā*, having acceded to the request of Brahma (Dh. 119). *Nādhivāseti*, rejects it, will have nothing to say to it (Ras. 87). *Vedanāṃ ajjhāvāsaya*, resigned himself to his last agony (B. Lot. 339). In formal conversation *adhivāsetha* is used in the sense of "allow me," "excuse me." *Adhivāsetha katipāṇaṃ dānaṃ tāva demī*, permit me to give away alms for a few days longer (Dh. 360). *Bhante thokaṃ adhivāsethāti vatvā vegenā gharaṃ gantvā*, saying, Sir, excuse me for a moment, he ran home (Dh. 161); Dh. 241.

ADHIVĀSO, Dwelling, residence; consent, acceptance [अधिवास]. Ab. 958.

ADHIVĀSO, Perfuming the person [अधिवास]. Ab. 958.

ADHIVATTHO (p.p.p. *adhivasati*), Dwelling, residing [अधि + वस्]. Dh. 165, 341, 392.

ADHO (adv. and prep.), Under, underneath; below; down; low down [अधस्]. Ab. 1156; Khud. 16; Kuhn K. S. 7. With abl. *Adharā adho*, below the lip, from the lips downwards (Ab. 202).

ADHOBHĀGO, The lower part [अधस् + भाग]. Ab. 1166; Dh. 148.

ADHOBHUVANAM, The lower region, Pātāla, the Nāga-world [अधोभुवन]. Ab. 649.

ADHOGĀMĪ (adj.), Going downwards, descending [अधस् + गमिन्]. Pāt. 13.

ADHOGAMO (adj.), Going downwards, descending [अधस् + गम]. Ab. 38; Man. B. 400.

ADHOMUKHO (adj.), Looking downwards, with the head bent down [अधस् + मुख]. Dh. 241, 243.

ADHOSĀKHO (adj.), Having the branches downwards [अधस् + शाखा]. Dh. 111.

ADHOTHITO (adj.), Standing below, situated below [अधस् + कृत = क्ता]. When referring to a passage in a book it means "preceding" (Alw. I. xvii).

ADHUNĀ (adv.), Now, just now [अधुना]. Ab. 1140. *Adhunā uppanno*, just arisen (Dh. 367).

ADHUNĀGATO (adj.), Just arrived, newly come [अधुना + आगत]. *Adhunaṅgato*, a new comer (F. Jāt. 6), a novice (Dh. 122).

ĀDHUTO (p.p.p.), Shaken [आधूत = चू]. Ab. 744.

ĀDHYO (adj.), Belonging to a wealthy family, well born, of good family [आद्य]. Ab. 333. See *Ādāho*.

ĀDI (m.), Beginning, starting-point [आदि]. Ab. 715, 978. Loc. *ādimhi* and *ādo* (Ab. 1167; Cl. Gr. 27). Loc. pl. *ādīsu*, and frequently *ādīsu* (Cl. Gr. 27; Dh. 426). *Tassa vaggesu sīlakkhandhavagge ādi*, of its divisions the S. is the first. *Tatādyam ādi bhavati idha paññassa bhikkhuno*, now according to my commandment this is the first thing for a wise priest (Dh. 67). *Ādibhāto*, initial, first (Ab. 417; Khud. 17). *Ādikammaṃ*, origination (Ab. 1162). *Ādivassasate*, in the first century (Mah. 20). *Satthuss' dīppavesamhi puram Rājagaham yathā*, as at the Teacher's first entry into the city of R. (Mah. 240). *Āthādi*, beginning with the word "atha" (Alw. I. viii). Ādi is much used in a sense nearly equivalent to our "et-cetera;" it then forms the latter part of a compound, which may be either a noun or an adjective. The following examples will illustrate this use of Ādi. *Amaccaddayo sannipatantu*, let the ministers of state and other officials assemble (Alw. I. 74), where the compound is a noun in the masc. plural. *Senāpatiṭṭhānāddāni pahāya*, resigning military commands and other emoluments (Alw. I. 78), where the compound is a noun in the neuter plural. *Sāriputtamoggallānaddayo mahāśovakā*, the apostles Sāriputta Moggallāna, etc. (Alw. I. 76), where the compound is an adjective in the masc. plural. *Ko 'si tvaṃ ko ahaṃ ti dāni vatvā*, saying, Who are you? Who am I? and so forth (Dh. 392); in this example the words *ko-si-tvaṃ-ko-ahan-ti-dāni* form a compound noun in the neuter plural. *Dehi me dhara me ti dāniṃ nayena vatthum na vaṭṭati*, it is not right to speak in such a way

as Give me! Bring me! and so on (Pât. 79); here the words *dehi-me-āhara-me-ti-ādinā* form a compound adjective in agreement with *nayena*. Sometimes the compound ending with *ādi* is again compounded with another word, as *Amaccāddiparivuto*, surrounded by his ministers and other officers (Alw. I. 75). The phrase *Ādin katvā* is used in the sense of "beginning with," "from:" *Ñāti pasannacittā Suddhodanamahārājānam ādin katvā vandanāsu*, his kinsmen, from king Suddhodana downwards, with joyful hearts bowed before him (Dh. 334, 417). *Cātummahārājikaṃ ādin katvā yāva akanīṭṭhabhavanā pan' idam kolāhalaṃ agamāsi*, and the tumult spread from the Cātummahārājika to the Akanīṭṭha heavens (Dh. 103), see also Dh. 209.

ĀDIBRAHMACARIYĀM, Primary or fundamental morality, as opposed to the details of practice and ritual [*अदि + ब्रह्म + चर्य*]. Ab. 431; Man. B. 492.

ĀDICCABANDHU (*m.*), Kinsman of the sun, a name of Buddha as a member of a family of the Solar race [*आदित्य + बन्धु*]. Ab. 5; Dh. 75.

ĀDICCAPATHO, The sky, the heavens [*आदित्य + पथ*]. Ab. 45; Dh. 32.

ĀDICO, The sun [*आदित्य*]. Ab. 62; Dh. 69.

ĀDIKO (*adj.*), Beginning with; first, initial [*अदिक्*]. *Phalaṃ pāpūpi ādikam*, attained the first phala, viz. Sotāpattiphala (Mah. 72). *Ādika* is generally used as a substitute for *Ādi* in its sense of "et-cetera." *Sahasrajaṭilā Kassapādika*, the thousand Jaṭilas, Kassapa and the rest (Mah. 2). *Sotāpannādikā sekhā*, the Sekhas beginning with the Sotāpanna (Ab. 435). Alw. I. cvii.

ĀDIMO (*adj.*), First, initial [*अदिम*].

ĀDINAVO, Distress, suffering; evil result or consequence; evil, guilt, sinfulness; disadvantage [*आदीनव*]. Ab. 766; Alw. I. 106; Mah. 158. *Gharāvāse ādinavaṃ dassetvā*, pointing out the evils of a worldly life (Dh. 403). *Yakkhabhāve ād. kathetvā*, telling of the disadvantages of the state of being a Yakkha (Dh. 305). *Kāmanā ād.*, the guilt of evil desires (Dh. 79). Saṅgīti Sutta enumerates five *Ādinavā dassilassa silavipattiya*, "evil consequences to the immoral man of his immorality," loss of wealth, evil fame, etc.

ADINNĀDĀNĀM, Taking what is not given, appropriation, theft [*अ + dinna* (which see) + *आदान*]. Khud. 2; E. Mon. 23; Pât. 3; B. Lot. 444.

ADINNĀDĀYĪ (*m.*), One who takes what is not given, a thief [*अ + dinna + आदायिन्*].

ADINNO (*adj.*), Not given [see *Dinno*]. Dh. 44, 73. *Adinnahāri*, a thief (Ras. 23).

ĀDIPPATI, To blaze, to burn, to glow [*आ + दीप्*]. Gog. Ev. 15.

ĀDISATI, To show, to point out, to tell [*आ + दिस्*]. Mah. 24. Ger. *ādisa* (Pât. 77).

ADITI (*f.*), The mother of the gods [*अदिति*]. Ab. 83.

ĀDITO (*adv.*), From the beginning; first [*आदित्स*]. *Ādito paṭṭhāya*, from the beginning. *Sutvāna pavattin sabbam ādito*, having heard all the circumstances from the beginning (Mah. 239). *Mayam ādito 'va Revataththeram upasankamimha*, we went in the first instance to the Thera Revata (Dh. 366). Mah. 20, 160.

ADITTHO (*adj.*), Not seen, unseen [*अ + दृष्ट = दृष्ट*]. Dh. 301, 320; Alw. I. 75.

ĀDITTO (*p.p. ādippi*), Blazing, burning [*आ-दीप् = दीप्*]. Ab. 1075; Mah. 3; Dh. 96, 395.

ĀDIYATI (*pass. ādāti*), To take; to receive; to obtain; to take to heart, to attend to [*आ + दीयते = दा*]. *Adinnam ād.*, to take what is not given. to steal (Dh. 44, 73; Kamm. 10). *Satthū vacanaṃ anādiyitvā*, without listening to the Teacher's words (Dh. 145). *Tesu vacanaṃ anādiyantesu*, when they would not mind what he said (Dh. 104). Aor. *ādiyi* (Dh. 364). Part. pr. *ādiyamāno, ādiyam, ādiyanto*. Khud. 8.

ADO (*adj.*), Eating, feeding on [*अद्*]. Ab. 467.

ĀDO, A locative of *Ādi* (Cl. Gr. 27; Ab. 1167). *Ādo bhāsanaṃ*, speaking at first (Ab. 123).

ADOSO, Not an offence, absence of guilt [*अ + दोष*]. Mah. 157.

ADOSO, Absence of hatred or anger [*अ + द्वेष*]. Man. B. 413.

ADUKKHAMASUKHĀ (*f.*), Indifference, insensibility, indifference to pain or pleasure [*अ + दुःख + अ + सुख*, the *m* is euphonic]. Ab. 159.

ADUM, see *Amu*.

AGĀ, see *Eti*.

ĀGACCHATI, To come, to approach; to arrive; to return [*आ + गम्*]. Fut. *āgamissati* (F. Jât. 9), *āgacchissati*. Aor. *āgamā, āgacchi, āgami* (Mah. lxxxvii. 171, 212). Inf. *āgantum* (Mah. 89). Ger. *āganna* (see separ.), *āgantvā* (Mah. 194). Adj. *āgammo*. P.p.p. *āgato*. *Uddesaṃ āgacchati*, to come into reading, to be read (Kamm. 35; Pât. 3).

AGĀDHO (*adj.*), Bottomless, unfathomable [अ + गच्छ]. Ab. 669.

AGADO, Medicine, drug, medicament [अ + गद]. Ab. 330; Ras. 87. *Agaddāmalakam*, medicinal Ā (Mah. 22).

ĀGAHITO (*p.p.p.*), Seized, held; pulled [आ + गृहीत = गृह्ण]. Dh. 107.

AGALU (*n.*), Aloe wood, or Aquilaria Agallochum [अगुरु]. Ab. 302. See also *Agaru*.

AGĀMAKO (*adj.*), Without villages, uninhabited [अ + ग्राम + क]. Alw. I. cvii.

ĀGAMANAM, Coming, arriving; return; approach [आगमन]. Mah. 205, 243; Dh. 203. *Tumhākam āgamanamaggena*, by the road you came by (Dh. 123).

ĀGAMETI (*caus. āgacchati*), To cause to come; to communicate to, to impart; to wait [अ + गमयति = गम]. Dh. 104, 203.

ĀGĀMI (*adj.*), Coming; future [आ + गमिन्]. *Āgāmikālo*, future time (Ab. 875).

ĀGĀMIKO (*adj.*), Coming, approaching, next [आगमिक]. Ab. 1194.

ĀGAMMA (*ger. āgacchati*), Having come to, having gone to; having arrived; having returned; by means of; on account of; according to; for the sake of, on behalf of, for [आ + गम्य = गम]. *Okā anokam āg.*, having gone from home to solitude (Dh. 16). *Puram āg.*, having come to the city (Mah. 217). *N'etaṃ saraṇam āg.*, not by means of this refuge (Dh. 34). *Pamādam āg. kaṣṭha niviṭṭha*, touched with the whip for being slow (Dh. 310). *Payogam āg. sogate āgame*, according to their employment in the religious books (Alw. I. viii.). *Mahāmahindattheraṃ āgamma vihāraṃ kārayittha*, built a vihāra for the thera Mahinda (Mah. 102). *Nimbarukkhena saddhiṃ sannivāsam āgamma*, through contact with the Nimba tree (F. Jāt. 2). Ras. 31; Mah. 82, 106.

ĀGAMO, Coming, advent, arrival; income, influx; knowledge; sacred book; the Buddhist scriptures; doctrine, religion [आगम]. Ab. 951; Dh. 358. *Pekkhantā khattiyāgamam*, awaiting the prince's arrival (Mah. 53). *Buddhāgamamhi paṭhame*, at the first visit of Buddha (Mah. 6). *N'atthi pāpass' āgamo*, no sin accrues therefrom. The four Nikāyas are also called Āgamas, e.g., *Dīghāgamo*, the Dīgha Nikāya. *Sogate āgame*, in the Buddhist scriptures (Alw. I. viii.). *Vinayadā-ṭṭhit-āgamam jotayitvāna*, causing to shine

the doctrine contained in the Vinaya, etc. (Mah. 126). In grammar Āgama means "augment," a consonant inserted or revived for euphony; thus the v in *ti-v-aṅgika* and the r in *sabbhi-r-eva* are said to be Āgamas; the n in *bhīndati* is called *Niggahitāgamo* (Cl. Gr. 11; Alw. I. 19). B. Intr. 49; Mah. 110.

AGANDHAKO (*adj.*), Devoid of perfume [अ + गन्ध + क]. Dh. 10.

ĀGANTU (*adj.*), Coming, arriving; occasional, adventitious, incidental [आगन्तु]. Ab. 444. A guest (Ab. 424).

ĀGANTUKO (*adj.*), Coming, arriving; adventitious, incidental; foreign [आगन्तु + क]. *Āgantuko*, a guest, a stranger. *Āgantuko bhikkhu*, a stranger priest, one who is on a visit or living away from his own vihāra (Mah. 176; Dh. 390, 397). *Āgantukavattam*, duties to be observed to a priest who comes as a guest (Dh. 229, 319). *Āgantukaddham*, offerings to a priest who comes from a distance (Dh. 112). *Āgantukā upakkilesā*, adventitious defilements (Dh. 91).

ĀGĀRAM, A house, a building; an apartment, a hall [अगार, आगार]. Ab. 205; Dh. 25. *Āgāram ajjhāvasati*, to live in a house, to live a householder's life (B. Lot. 581; Alw. I. 92). *Āgāramajjhe*, amid the cares of household life (Dh. 80). Abl. *agārasmā*, from home, leaving home (B. Lot. 863). *Mahāgāraṃ*, a spacious apartment (Mah. 120). *Bandhanāgāraṃ*, a prison. *Anāgāro*, houseless. *Upasathāgāraṃ*, a Upasatha hall. *Agyāgāraṃ*, and *aggiyāgāraṃ*, a building where sacred fire is kept.

AGĀRAVO, Want of respect, disrespect, disregard [अ + रणीव]. Saṅgīti Sutta enumerates six Agāravas, disregard of Buddha, of the Law, etc.

AGĀRAVO (*adj.*), Disrespectful, disregarding [अ + गीरव]. With loc. *Satthari agāravo*, disregarding the Teacher.

AGĀRIKO, One who lives in a house, a householder, layman [अगार + इक]. Ab. 446; Pāt. 106.

AGĀRIYO, A householder, a layman [अगार + य]. Dh. 136, 181; Alw. I. 75. *Pubbe agāriyabhūto*, formerly when a layman.

AGARU (*adj.*), Light, not heavy; unimportant; not disagreeable [अगुरु]. Ab. 929. Neut. *agaru*, Agallochum (Ab. 302, see also *Agalu*).

AGATI (*f.*), Wrong course, evil course or state, misfortune [अ + गति]. *Agatigamanam*, evil

courses (Mah. 129). *Catasso agatā hitvā*, escaping from the four evil states (Mah. 242). The four Agatis are *Chando, doso, moho, bhayaṃ*, lust, hatred, ignorance, and fear.

AGATO (*adj.*), Not gone to, not attained [अ + गत = गम्]. Dh. 57.

ĀGATO (*p.p.p. āgacchati*), Having come; having arrived; having returned; having attained; contained in, existing in, found in [आगत = गम्]. *Katham āgatā*, how did you get here? (Dh. 155). *Idh' āgato*, when I return (Mah. 110). *Āgata-maggo*, the road one came by (Dh. 155, 156, 173, 194). *Assasam āgato*, comforted (Mah. 158). *Devatānuggahāgatā*, having obtained the protection of the god (Mah. 23). *Āgatasamaṇo*, a monastery (Cl. Gr. 80). *Āgato 'mhi*, I have come (Mah. 103; Dh. 88). *Āgat' amha*, we have come, viz. *agatā amha* (Mah. 103). *Āgat' attha*, ye have come (Alw. I. 74). *Ayam dhammo suttāgato*, this law contained in the Suttas (Pāt. 17). *Kosambakhandake āgatanayena*, as we find in the K. (Pāt. 27). *Nyāse āgatasuttasāṅkhyāni*, the numbers of the rules as they are given in the Nyāsa (Alw. I. 104). *Āgatāgatā*, people who keep coming up, the bystanders or spectators, all comers (Dh. 109, 176, 207). Kuhn K. S. 34.

AGGABĪJO (*adj.*), Propagated by slips or cuttings [अय + बीज]. The comment on Brahma Jāla Sutta mentions "*Apaijakam phaijjakam hariveram*" as of this class.

AGGAHETI (*caus.*), To seize, to take [आ + गृह्यति = गृह्]. Mah. 23; Dh. 291.

AGGAJO (*adj.*), First born, eldest [अगज]. *Aggaḥjo*, elder brother (Ab. 254).

AGGAḶO, AGGAḶAM, and AGGALĀ (*f.*), A wooden bolt or pin for fastening a door [अगज]. Pāt. 13. Ab. 217.

AGGAM, see *Aggo*.

AGGAM, House, hall, apartment. This word appears to be a contracted form of *Agāra*, the transition being *Agāra, Agara, Agra, Agga*. It is found only as the latter part of a compound. *Uposathaggaṃ*, Uposatha hall (Mah. 15, compare *Uposathāgāraṃ*). *Bhattaggaṃ*, refectory (Mah. 88). *Salākaggaṃ*, ticket hall (Mah. 101). *Khuraggaṃ*, tonsure room (Mah. 103). *Dhammasavanaggaṃ*, preaching house (Dh. 402).

AGGAMAHEŚI (*f.*), The chief wife of a king, queen consort [अय + महिषी]. Dh. 160, 230,

341; Ras. 15. Dh. 164, where a king has three.

AGGAÑÑO (*adj.*), Chief, leading, principal [अय + ञ]. Ab. 695; Cl. Gr. 90.

AGGAPPATTO (*adj.*), Having attained perfection, reached the height [अय + प्राप्त = आप]. *Rūpaggappatto*, possessed of the perfection of beauty (Dh. 162). Mah. 245; Dh. 216.

AGGASĀVAKO, Chief disciple [अय + आवक]. Every Buddha has two chief disciples; those of Sakyamuni were Śāriputta and Moggallāna. Dh. 112, 116, 125; Mah. 199; E. Mon. 226, 303; Man. B. 94 (note). Fem. *aggasāvika*, a chief female disciple. Each Buddha has two of these; Sakyamuni's were Khemā and Uppalavannā (Dh. 213).

AGGATĀ (*f.*), Superiority, height, perfection [अय + ता]. Ab. 1168. *Sakalagunaggaṭam gato*, having attained the perfection of all virtues (Mah. 10).

AGGATO (*adv. and prep.*), Before, in front of, in the presence of [अयतस]. Ab. 1148, 1194.

AGGE (*adv.*), Before, in front [अगे]. Dh. 224.

AGGHAKO (*adj.*), Having the value of, worth [अर्थ + क]. *Koṭṭidhanagghakam sayanam*, a couch worth a koṭi of treasure (Mah. 180).

AGGHANAKO (*adj.*), Of the value of, costing, worth [अर्थ + जन + क]. *Satasahasagghapakā dve kambalā*, two blankets worth a hundred thousand pieces (Dh. 291). *Chasatasahasagghapakam bhikkhusaṅghassa so adā*, he gave presents of the value of six hundred thousand pieces to the priests (Mah. 214). Pāt. 66; Mah. 160; Dh. 233, 237, 239, 245, 250.

AGGHĀPETI (*caus. next*), To get valued or appraised. Dh. 248; Alw. I. 75; Mah. 163.

AGGHATI, To be worth, to cost [अर्थ]. *Koṭṭisa-hassam agghanti*, are worth a thousand koṭis (Mah. 195). Dh. 13, 248, 352.

AGGHIYAM, A respectful oblation [अर्थ]. Ab. 424. *Kusumagghiyam*, an oblation of flowers (Mah. 99).

AGGHO, and AGGHAM, Price, cost, value; a mode of worship or reverence consisting in an oblation of rice, etc. [अर्थ]. Ab. 424, 1048. *Koṭṭidhanagghā pallāṅkā*, couches worth a koṭi of treasure (Mah. 180). Mah. 160, 200.

AGGI (*m.*), Fire; sacrificial fire; the deity of fire [अग्नि]. Ab. 33. Gen. and dat. *aggino, aggrissa*

(Cl. Gr. 26). Plur. *aggi, aggayo, aggiyo*. *Aggin karoti*, to make a fire (F. Jât. 2). *Agghittam*, sacrificial fire (Dh. 70). *Agghimo*, offering of fire. *Aggidâ*, a room or hall in which a fire is kept (Dh. 302). *Aggiyâgâram* and *Agyâgâram*, a building where the sacred fire is kept. Saṅgīti Sutta enumerates three sorts of fire: *dhuneyyaggi, gahapataggi*, and *dakkhiṇeyyaggi*. They are given somewhat differently at Ab. 419, as *gāhapacco, dhavanīyo*, and *dakkhiṇaggi*. Aggi is used metaphorically in the sense of "torment," "consuming evil," "passion." There are three of these aggis, viz. *rāgaggi, dosaggi, mohaggi*, lust, hate, error (Man. B. 495). There are also eleven Aggis thus enumerated in Saṅkhyārtha Prakāśa: *Rāgo, doṣo, moho, jātī, jarā, maraṇam, soko, paridevo, dukkham, domanassam, upāyāso*, lust, hate, error, birth, decay, death, sorrow, lamentation, pain, grief, despair. These are given at B. Lot. 332, with a slight alteration, *domanassupāyāso* being treated as one, and *vyadhi*, "disease," being inserted after *jarā*. See also *Aggini* and *Gini*.

AGGIKKHANDHO, Mass of fire, blazing or flaming fire [अग्नि + खण्ड]. Used figuratively of a person of brilliancy and distinction (Dh. 243, 303, 403).

AGGIMANTHO, Name of a plant, the Premna Spinosa [अग्नि + मन्थ]. Ab. 574.

AGGINI (m.), Fire [अग्नि].

AGGO (adj.), First, foremost, chief, pre-eminent [अग्र]. Ab. 606, 715, 843. *Tejovagunehi aggo*, pre-eminent in the qualities of stateliness and speed (Mah. 187). *Me sāvakaṇṇaṃ aggaṃ*, my two leading disciples (Dh. 124). *Manussesaṃ yaṃ aggaṃ*, whatsoever men prize most (Ras. 28). Fem. *aggā*. *Paṭijaggitum samatthānaṃ aggā bhavēyyaṃ*, may I be the first of those who are able to tend (Dh. 252). *Vinayaññānaṃ aggo*, chief of those who were versed in the Vinaya (Mah. 13). *Tasmā aggo ti vutto*, therefore he is called chief (Alw. I. xviii.).—Masc. *Aggo*, a chief (Alw. K. xvi.; B. Lot. 576; E. Mon. 2).—Neut. *Aggaṃ*, point, top, extremity, summit; height; front, forepart; beginning; sprout or bud of a tree or plant; the first or best, the firstfruits (Ab. 593, 843). *Dassāmi aggaṃ*, I will give away the firstfruits (Mah. 167).—Compounds: *Agga-yodha*, chief warrior (Mah. 133). *Loke agga-puggalo*, the foremost personage in the world

(Dh. 313). *Aggupaṭṭhako*, chief servitor (B. Lot. 296). *Aggaphalam* and *phalaggaṃ*, the highest fruition, viz. Arahatta (Mah. 102). *Dīpe agga-dhanuggaḥo*, the best archer in the island (Mah. 155). *Aggadhammo*, highest condition, viz. Arahatta (Dh. 125, 126, 127). *Yakkhiṇiye agga-saṇaṃ aggodakaṃ aggapipāsaṃ denti*, they give the yakkhiṇi the seat of honour, the first presentation of water and of food (Dh. 403). *Agga-pādo*, the fore part of the foot (Dh. 340). *Agga-naṅguṭṭham*, tip of the tail (Dh. 192). *Aggavandanaṃ*, earliest salutation in the morning (Dh. 339). *Aggadānaṃ*, gift of firstfruits (Dh. 126, 127, 376). *Aggadakkhiṇeyyo*, deserving to be presented with the firstfruits (Dh. 340). *Aggaṇṇaṃ*, firstfruits of the crop (Dh. 125). *Aggakkhāyikachātake*, during the famine in which men fed on sprouts (Mah. 195). *Chinnaggaṇi tīpāni*, grass with the succulent tops gone (Dh. 105). *Lokaggo*, chief of the world (B. Lot. 576). *Sirisobhaggo*, at the height of prosperity and splendour (Mah. 245). *Rūpaggam*, the perfection of beauty (Dh. 162). *Sikkhaggam*, the top of a branch (F. Jât. 12). *Āraggaṃ*, point of an awl (Dh. 71, 72). *Rakkhaggam*, top of a tree (Ab. 542). *Kesaggam* and *vālaggaṃ*, the tip of a hair (Dh. 147, 295). *Kuṣaggam*, tip of a blade of Kusa grass (Dh. 13). *Dāyanaggaṃ khalaggam*, firstfruits of the reaping, firstfruits of the threshing-floor (Dh. 126). See *Akkhāyati*.

AGHAM, Evil, sin; grief, suffering [अघ]. Ab. 84, 89, 940; B. Lot. 834.

AGHAM, The sky, the air. Ab. 46, 940.

ĀGHĀTANAM, Slaughter-house, shambles; place of execution [आघातन]. Ab. 521; Pât. 72.

ĀGHĀTO, Anger, ill-will, hatred, malice [आघात]. Ab. 164; Dh. 156, 430. *Āghātaṃ karoti*, and *āg. bandhati*, to take a dislike to, conceive hatred against, bear ill-will against. With loc. *Mayā satthari āghāto kato*, I have borne ill-will towards the Teacher (Dh. 147). Dh. 143, 164, 178. Saṅgīti Sutta enumerates nine *Āghātavattāni*, or "occasions of ill-will;" a man bears ill-will saying, "he did me an injury," or "he does me an injury," etc. Also nine *Āghātapaṭivīṇayā*, or "repressions of ill-will."

ĀGHĀTUKO (adj.), Injuring, hurting [आ + आ + कृ].

AGHOSO (adj.), in gram. surd or hard consonants

[अ + जोष]. The surd letters in Pāli are *k, kh, c, ch, ṭ, ṭh, ṭ, ṭh, p, ph, and s*.

ĀGILĀYATI, To be tired, to ache [आ + ज्].

AGO, A mountain ; a tree [अग]. Ab. 539, 1117.

AGOCARO, That which ought not to be gone to or frequented, wrong sphere, improper or sinful place or object [अ + गोचर]. Brothels, taverns, etc., are agocarā, or places to be avoided by the Buddhist priest (E. Mon. 71). *Vesiyāddibhede agocare caranto*, going after forbidden things, harlots, etc. (Dh. 335). Dh. 358, 396.

ĀGU (अ.), Sin, guilt, offence, crime [आगस]. Ab. 84, 355, 1064.

AGUNO, Bad quality, badness [अ + गुण]. Dh. 242.

AGYĀGĀRAM, see Aggi.

ĀHA, To say ; to speak ; to call ; to tell ; to say to [आह = अह]. This word is a perfect tense, no other tenses of AH being used. Only the 3rd pers. sing. and plur. are in general use. Āha has either a past or a pres. signification. *Yo vā pi katvā na karomīti c'āha*, and he who having done a thing says, I have not done it (Dh. 54). Plur. *dhu*, and *dhamṣu*. *Na taṃ dāḥam bandhanam dhu dhīra*, wise men call not that a strong fetter (Dh. 62). *Ten' dhu porāṇa*, therefore have the ancients said (Dh. 87). *Deva amhākaṃ dese buddharatanam nāma uppannam ti dhamṣu*, they said, Your majesty, in our country there has appeared a treasure called Buddha (Alw. I. 97). *Āhaṃsu bhikkhavo taṃ narissaram*, the priests said to the king (Mah. 238). *Vācetaṃ lekhaṃ dha*, told the secretary to read it out (Mah. 195). *Thero dha taṃ kampakāraṇam*, the therā told the cause of the earthquake (Mah. 88). *Paṭhamam gātham dha*, recited the first stanza (F. Jāt. 7). Mah. 198, 205 ; Alw. I. 73 ; F. Jāt. 17.

ĀHACCA, see Āhanati.

ĀHACCAPĀDO, and ĀHACCAPĀDAKO (adj.), Name of a particular sort of bed or chair, one the legs of which can be easily removed by drawing out a pin. Ab. 310 ; Pāt. 13, 86. See next.

ĀHACCO (adj.), To be brought forward, to be adduced ; removable. This is a part. fut. pass. from HRI with ā. It represents an anomalous Sanskrit form āhṛitya, and answers to the regular form आहार्य. *Āhaccavidhānena*, by rule adduceable in each case, by specific rule (Alw. I. vii.). Pāt. xviii.

AHAHA (interj.), Alas ! Oh ! [अहह]. Ab. 1201.

AHAHAM, One of the high numerals, 10,000,000¹⁰, or 1 followed by seventy ciphers. Ab. 475 ; B. Lot. 855.

AHAM, A day [अहण]. Ab. 67. *Ekkāham*, one day. *Doḥam*, two days. *Tiham*, three days. *Katipdham*, a few days. *Dasdham*, ten days. *Gamanāham*, day of departure (Mah. 177). *Megha-cchannāham*, a cloudy day (Ab. 50). *Tadahe*, on that day. *Atrāham*, to-day (Ab. 1155).

AHAM (pers. pron.), I, myself [अहम् = अहह]. Dh. 57. Acc. *maṃ*, *mamaṃ* (Dh. 1 ; Mah. 280). Inst. and abl. *mayā* (Dh. 82). Gen. and dat. *mama*, *mamaṃ*, *mayhaṃ*, *amhaṃ* (Dh. 239, 242 ; F. Jāt. 9). Loc. *mayi* (Dh. 99). Plur. *mayam*, we (Dh. 2, 135). Acc. *amhe*, *amhākaṃ* (F. Jāt. 19). Instr. and abl. *amhehi* (Mah. 150). Gen. and dat. *amhākaṃ* (Mah. 198 ; Dh. 240 ; F. Jāt. 3). Loc. *amhesu*. Very frequently *me* is substituted for certain cases of the sing., and *no* for certain cases of the plural (see these words separately). The plur. is sometimes used for the sing. when kings or great men speak, e.g. *Amhe sandhāya kathesi*, you speak of me (F. Jāt. 19). The initial *a* of *ahaṃ* is frequently elided or absorbed by sandhi, e.g. *Aggo 'haṃ* (E. Mon. 2). *Vidā 'haṃ* (Dh. 63). *Handāham* = *handa ahaṃ* (Dh. 86). *Sacāham* = *sace ahaṃ* (Dh. 155). *Tāsdham* = *tāsaṃ ahaṃ* (Cl. Gr. 14). *Sodham* = *so ahaṃ*.

AHAMAHAMIKĀ (f.), Conceit of superiority, arrogance, egoism [अहम् + अहम् + इत्]. Ab. 397. ĀHAMSU, see Āha.

ĀHANATI, To strike ; to throw ; to beat, to pound ; to reach [आ + हण]. *Vāripitṭhiyam dhani*, dashed it down upon the water (Mah. 175). Ger. *dhaniṭvā* (Mah. 167), *dhacca* (Mah. 45, 141). *Āhacca so khaggatalaṃ kaṇḍo*, the arrow striking his sword-hilt (Mah. 156). *Āhacca brahmalokaṃ*, reaching the Brahma heavens (Mah. 118). P.p.p. *dhato*. Caus. *dhaṇḍpeti* (Mah. 169).

AHANKĀRO, Selfishness ; pride, arrogance [अहं-कार]. Ab. 171, 397.

ĀHARAṆAM, Bringing ; accomplishing [आहरण]. Pāt. 1 ; Khud. 27.

ĀHARATI, To bring ; to fetch ; to take, to plunder ; to tell, to relate [आ + ह]. *Atītaṃ dh.*, to relate a story (F. Jāt. 2, 8, 12). *Āharanti madhuk duve*, two of them procure the honey (Mah. 24). *Jayaṃ dh.*, to gain the victory (Dh. 286). *Atthaṃ dh.*, to get at the meaning (Alw. I. cviii.). Ger.

dhāritvā (Mah. 175; Dh. 93, 179). Pass. *dhāriyati* (Dh. 217). Caus. *dhārepeti*, to cause to be brought (Mah. 169, 195), *dhāreti*, to eat. P.p.p. *dhāṣo*. Mah. 22, 120, 122.

ĀHARO (*adj.*), Bringing [आहर]. Khud. 9. *Bo-dhāharakulāni*, the families who brought over the Bo tree (Mah. 120).

ĀHĀRO, Food, nourishment; cause [आहार]. Ab. 856; Dh. 17, 282. There are four Āhāras or Nutriments: *Kabalīkāro dhāro*, *Phasso*, *Manosañcetana*, *Vīññāṇa*, "material food, contact, thought, consciousness." Gogerly says of these: "Āhāra, the food of action, or bases; they are four, matter, touch, or contact (whether corporeal or mental), thought, and consciousness."

ĀHĀSI, see *Harati*.

ĀHATAM, A new cloth or garment, before it is washed [अ + हुत = हुत]. Ab. 293.

ĀHATO (*p.p.p. dhanati*), Struck; stamped [आहत = हुत]. *Āhatam hemarajataṃ*, coined gold and silver (Ab. 903, 486). *Āhatacitto*, agitated (Pāt. 72).

ĀHATO (*p.p.p. dharati*), Brought, carried; obtained [आहत = हुत]. Ab. 749; Mah. 169; Pāt. 22.

ĀHAVANĪYO (*adj.*), Sacrificial [आहवनीय = ऊ]. *Āhavanīyo aggi*, sacrificial fire (Ab. 419). B. Intr. 78. See *Āhuneyyo*.

ĀHAVO, War, battle [आहव]. Ab. 399.

ĀHĀVO, A trough or watering-place by a fountain or well [आहाव]. Ab. 680.

ĀHESUM, see *Hoti*.

ĀHI (*m.*), A snake [अहि]. Ab. 653; Kuhn K. S. 30.

ĀHIGUNṬHIKO, A snake charmer [अहि + गुण्ट + हिक]. Ab. 656 (note).

ĀHĪMŚĀ (*f.*), Not hurting, humanity, kindness [अ + हिंसा]. Dh. 46, 53.

ĀHĪMSAKO (*adj.*), Not injuring others, harmless, humane [अ + हिंसक]. Dh. 40.

ĀHĪMSANAM, Not injuring others, humanity [अ + हिंसन]. Dh. 380.

ĀHINḌATI, To roam, to wander [अ + हिण्ड]. Dh. 302; Mah. 250; F. Jāt. 45.

ĀHIRIKĀ (*f.*), Shamelessness [अ + ह्रीका]. Man. B. 417.

ĀHIRIKO (*adj.*), Shameless [अ + ह्रीका]. Dh. 44.

ĀHITAGGI (*m.*), One who offers sacred fire [आ + हित = धा + अग्नि]. Cl. Gr. 80.

ĀHITO (*adj.*), Bad, prejudicial [अ + हित = धा]. Dh. 30. *Āhito*, an enemy (Ab. 344).

ĀHITUNḌIKO, A snake-charmer [अहितुण्डिक]. Ab. 656.

AHO (*interj.*), Oh! ah! alas! [अहो]. Ab. 1149. *Aho acchariyam etasā*, oh wonderful is this! (B. Lot. 340; Dh. 292). *Aho buddhānaṃ mahānubhāvā*, oh the great power of the Buddhas! (Dh. 307). *Aho pāpā*, oh wicked woman! (Dh. 172). *Aho andhabālo*, good gracious, this misguided boy! . . . (Alw. I. 102). *Aho parittakaṃ sattānaṃ jīvitaṃ*, alas, how brief is the life of man! (Dh. 227). With foll. *vata*: *Aho vatthiyaṃ sīlavā*, oh what a virtuous man is this! (Dh. 408). *Aho vata ahaṃ pi evaṃ āpo assaṃ*, oh that I also were like him! (Dh. 359). *Aho vata naṃ passeyyāma*, oh that I might see him! (Dh. 165). Dh. 134, 279.

AHORATTO, and AHORATTI (*f.*), A day and night [अहोरात्र]. Ab. 74; Dh. 41, 69.

AHOSI, AHU, AHUVĀ, see *Hoti*.

ĀHU, see *Āha*.

AHUDEVA, In the phrase *Ahu-d-eva bhayaṃ ahu chambhitattaṃ*, "then indeed there was fear, there was consternation." The d is euphonic.

ĀHUNEYYO (*adj.*), Sacrificial; worthy of offerings, worshipful. This is another form of *Āhavanīyo*. Alw. I. 78; comp. B. Intr. 78.

ĀJĀ (*f.*), A she-goat [अजा]. Ab. 502.

ĀJAGARO, A boa constrictor [अजगर]. Ab. 651.

ĀJALO (*adj.*), Not stupid, not an idiot [अ + जल].

ĀJĀNĀMI, To perceive; to understand; to learn; to know [अ + ज्ञा]. *Anto dussabhapāṇaṃ atthīti aññāsi*, he perceived that there was cloth inside (Alw. I. 75). *Yathā yathā 'haṃ dhammaṃ ājānāmi*, as far as I understand the doctrine (Alw. I. 92; Pāt. 16). *Tassa taṃ cittaṃ aññāya*, having become acquainted with this resolve of his (Mah. 90). Aor. *aññāsi* (Dh. 153). Ger. *aññāya* (Dh. 49, 73, 151). Inf. *aññātum*. P.p.p. *aññāto*.

ĀJĀNANAM, Knowing, understanding (see last).

ĀJĀNEYYO, ĀJĀNĪYO (*adj.*), Of good race or breed [अजानेय and अजा]. Ab. 369; Man. B. 376; B. Lot. 289. *Purīḍāneyyo*, a man of noble birth (Dh. 347). *Ājāneyyavalavā*, a thoroughbred mare (Dh. 242). *Ājānīyā sindhavā*, thoroughbred Scinde horses (Dh. 57, 274). *Assājānīyo*, *assājānīyyo*, *assājānīyyo*, a blood horse (Dh. 296, 347; Cl. Gr. 90). *Hatthājānīyyo*, *hatthājānīyo*, *hatthi-ājānīyyo*, an elephant of noble race (Dh. 296, 347). *Usabhājānīyyo*, a pedigree bull (Dh. 296). See *Ājāñño*.

AJAÑÑAM, A portent of nature (as an earthquake), an ominous occurrence [अजन्म].

AJAÑÑO (*adj.*). This is another form of *Ājāniyo*, with the same meaning. Compare *ājaññavalavā* (Dh. 240) with *ājāneyyavalavā* (Dh. 242). *Ājaññarathasatāni*, a hundred chariots drawn by thoroughbreds (Dh. 120; Pāt. 80). See *Purisa-jāñño*.

AJAPĀLAKAM, The plant *Costus Speciosus* [अज + पाञ + क]. Ab. 303, 1120.

AJĀTASATTU (*m.*), Name of a king of Magadha, a contemporary and convert of Buddha [अ + जात + शत्रु]. B. Lot. 482; Man. B. 236, etc.; E. Mon. 173; Dh. 143, etc.; Mah. 10, 12, 185.

AJATI, To go [अज]. Cl. P. Verbs, 2.

AJELAKAM, and **-KĀ** (*pl. masc.*), Goats and sheep [अज + एलक]. Cl. Gr. 85.

AJEYYO (*adj.*), Invincible, impregnable [अ + जेय = जि]. Khud. 14.

AJĪ (*f.*), A she-goat, see *Ajo*.

ĀJĪ (*f.*), Battle, strife [आजि]. Ab. 399.

AJIKĀ (*f.*), A she-goat (Pāt. 81). Comp. *Ajī*.

AJIMHO (*adj.*), Straight; straightforward, honest [अ + जिह]. Ab. 708; Ras. 35.

AJINAM, The hide of an animal, especially of the black antelope [अजिन]. Ab. 442.

AJINAPATTĀ (*f.*), A bat [अजिन + पत्त]. Ab. 646.

AJINAPPAVENĪ (*f.*), A counterpane or rug made of skins sewn together [अजिन + प्रवेणी].

AJINASĀTĪ (*f.*), A garment of skins worn by an ascetic [अजिन + शाटी]. Dh. 70.

AJINAYONI (*m.*), An antelope [अजिन + योनि]. Ab. 617.

AJIRAM, A court, a yard [अजिर]. Ab. 218; Mah. 215.

ĀJĪVAKO, and **AJĪVAKO**, One belonging to a Hindu sect of naked ascetics, a religious mendicant [आजीवक and अजक]. B. Lot. 708, 777; Man. B. 184, 185; E. Mon. 179; Kuhn K. S. 34; Pāt. xxvi; Ab. 1110 (and margin); Mah. 67 (where the India Office MS. has a-); Mah. Index and Glossary 1. Clough, in his Singh. Dict., gives both forms.

ĀJIVANAM, Livelihood, subsistence [आजीवन]. Ab. 1017; Dh. 190.

ĀJĪVĪ (*adj.*), Living [आजीविन]. Dh. 66.

ĀJĪVŌ, Livelihood, living, subsistence; profession, occupation; life, conduct [आजीव]. Ab. 445.

Khetthājīvo, one whose profession is husbandry (Ab. 447). *Suddhājīvo*, one whose conduct is pure (Dh. 67). *Āivapārisuddhi*, purity or propriety of conduct (E. Mon. 31).

AJJA (*adv.*), To-day; now [अज]. Ab. 1155; Dh. 58; Mah. 89; F. Jāt. 56. *Yāv' ajjādivasā*, until this day (Mah. 195). *Tad ajjāpi ca vattati*, and this practice is kept up even at the present day (Mah. 249). *Ajjapabbajitasāmaṇero*, a novice of a single day's standing (Alw. I. 76).

AJJATAGGE (*adv.*), From this day, henceforth [अज + अजे with euphonic t]. Dh. 145, 331; Pāt. 17.

AJJATANO (*adj.*), Of to-day, of the present time, cotemporary, modern [अजतन]. Dh. 41, 191. Fem. *ajjatani* (viz. *vibhatti*), the aorist tense (Alw. I. 7).

ĀJJAVAM, Rectitude [आजव]. Cl. Gr. 98.

AJJHABHĀSI, see *Adhibhāsati*.

AJJHĀCARATI, To practise, to perform; to enjoin [अधि + आ + चर]. Pāt. xl, 64.

AJJHĀCĀRO, Transgression, excess, offence [अधि + आचार]. Ab. 430; Pāt. 63.

AJJHĀCINNO (*p.p.p. ajjhācarati*), Enjoined [अधि + आ + चीर्य = चर]. Pāt. xl.

AJJHAGĀ, see *Adhīte*.

AJJHAGAMĀ, see *Adhigacchati*.

AJJHĀGATO (*p.p.p.*), Having approached, come into the presence of [अधि + आ + गत = गम]. B. Lot. 396.

AJJHAKKHO, A superintendent [अज्जक]. Ab. 343, 1066.

AJJHĀPANAM, Instruction [अज्जापन].

AJJHĀPETI (*caus.*), To teach, to instruct [अज्जा-पयति = इ]. Ab. 411.

AJJHĀPANNO (*p.p.p.*), Fallen into, having incurred or become guilty of [अधि + आ + पन्न = पइ]. *Pārājikāṃ dhammaṃ ajjhāpanno*, having committed a Pār. offence (Pāt. 73, 94).

AJJHĀRĀMO, A garden [अधि + आराम]. Pāt. 18, 20.

AJJHĀROHO, Name of a fabulous sea monster [अधि + आरोह]. Ab. 673; Man. B. 13.

AJJHĀROPETI (*caus.*), To cause to ascend, to raise; to transfer, to apply [अधि + आ + रो-पयति = इइ].

AJJHĀSAYO, Intention, meaning, thought, inclination, wish [अधि + आशय]. Ab. 766; Dh. 251, 365; Khud. 21.

AJJHĀSETI, To lie or rest upon [अधि + आ + शी].

AJJHATTAM (*adv.*), Relating to the individual, within the individual, internally, subjectively [अधि + आत्मन्]. *Ajjhattam vā bahiddhā vā*, within the individual or externally to him (Gog. Ev. 46). B. Lot. 927.

AJJHATTAM, Individual thought; an object of sense; an object for the mind to dwell upon, sphere or province of intent thought [अध्यात्मन्]. At Ab. 1040 *Ajjhatta* is explained by "sasantāna (S. *svasantāna*), visaya, gocara." The first of these words is said by Clough to mean "the seat of the understanding, the place from which thoughts originate"; but I am inclined to think that the true meaning is "the thought, or reflection, of the individual." The meaning "thought, reflection" is attributed to *santāna* by Clough in his Sinhalese Dictionary. *Ajjhatta* in verse 362 of *Dhammapada* is explained by the comment "*gocarajjhattasāikkhāta kammaṭṭhānabhāvanā*," which may, perhaps, be rendered "Karmasthāna meditation, which consists in the application of the mind to an object of thought."

AJJHATTIKO (*adj.*), Relating or belonging to the individual or self, personal, internal, subjective [अध्यात्म + इत्थ]. *Ajjhattikavattthu*, object forming part of the body, as the flesh, the eyes, an arm, etc. *Ajjhattikaddānaṃ*, a personal or corporeal gift, e.g. the sacrifice of an eye or arm, as opposed to the sacrifice of external goods. *Ajjhattikakaraṇaṃ*, personal or subjective instrument, e.g. the eye, as opposed to *Bhīrakaraṇaṃ*, an external instrument, e.g. a sickle (Cl. Gr. 133). B. Intr. 501; Dh. 286, 379, 410. See *Āyatanaṃ*.

AJJHĀVASATHO, A house, dwelling [अधि + आवासत्थ]. Pāt. 18.

AJJHĀVASATI, To inhabit, to dwell in [अधि + आ + वस]. *Sace agāraṃ ajjhāvasati*, if he adopts a householder's life (B. Lot. 581). Alw. I. 92; Dh. 80. P.p.p. *ajjhāvuttho*.

AJJHĀYO, Reading; a chapter, section [अध्याय]. Ab. 911.

AJJHESANĀ (*f.*), Request, invitation, solicitation [अधीयत्थ]. Ab. 427; Dh. 119, 413.

AJJHESATI, To request, to invite [अधि + इष् or एष्]. Dh. 402.

AJJHOGĀLHO (*p.p.p.*), Plunged, sunk, immersed [अधि + अव + ग्राह = ग्राह]. Gog. Ev. 14.

AJJHOHARANAM, Eating [अधि + अव + हरत्थ]. Pāt. 116.

AJJHOHARATI, To eat, to swallow [अधि + अव + हृ]. F. Jāt. 7; Mah. 244.

AJJHOHĀRO, Eating, swallowing [अधि + अव + हार]. Pāt. 111, 116.

AJJHOHATO (*p.p.p. ajjhoharati*), Eaten, swallowed [अधि + अव + हृत + हृ]. Ab. 757.

AJJHOKĀSO, The open air, an open space [अधि + अवकाश]. Pāt. xxxi.

AJJHOSĀNAM, Being bent upon, application, cleaving to (see next).

AJJHOSITO (*p.p.p.*), Bent upon, cleaving to [अधि + अव + सित = सी]. E. Mon. 282.

AJJHOTTHARATI, To overwhelm, to overspread [अधि + अव + हृ]. Dh. 111, 211, 225, 254.

AJJHOTTHATO (*p.p.p. last*), Overwhelmed [अधि + अव + हृत = हृ]. Dh. 193.

AJJUKO, Name of a plant, the white *Parpāsa* [अर्जुक]. Ab. 579.

AJJUNO, the tree *Terminalia Arjuna* [अर्जुन]. Ab. 562; Dh. 131.

AJO, A he-goat [अज]. Ab. 502. Fem. *ajā* and *ajā*. **AKĀ**, see *Karoti*.

ĀKADDPHANAM, Drawing, attraction [आकर्षत्थ]. **ĀKADDPHATI**, To draw towards, to drag along [आ + ऊष्]. Dh. 412; Kuhn K. S. 28.

AKĀLIKO (*adj.*), Without delay, immediate [अ + कालित्थ]. Alw. I. 77.

AKALLAM, Disease, illness [अ + कल]. Ab. 323.

AKALLO (*adj.*), Impossible [अ + कल].

AKĀLO, Unseasonableness, wrong time [अ + काल]. *Akdlo mānavaṃ*, this is not the time, young man. *Akdlapupphāni*, flowers out of season, forced (F. Jāt. 6; Mah. 89). *Akdlaṭṭavaram*, an extra or irregular robe, viz. one presented to a priest out of the usual time (Pāt. 7, 77). Loc. *akdle*, unseasonably, at the wrong time, prematurely (F. Jāt. 18, 49; Mah. 129).

AKAMMAKO (*adj.*), Intransitive (of verbs) [अकर्म्मत्थ]. Cl. Gr. 101.

AKĀMO (*adj.*), Unwilling [अ + काम]. B. Lot. 863.

AKANITTHO, and **-TTHAKO** (*adj.*), Greatest, highest [अ + कनिष्ठ]. The *Akanitthā* or *Akanitthakā devā*, the Sublime Gods, are the inhabitants of the sixteenth or highest of the *Rūpa-brahmalokas*. Their abode is called *Akanitthabhavanam*. B. Intr. 184, 616; Man. B. 26; Dh. 103, 244, 362.

ĀKAṆKHĀ (f.), Desire, longing [आकाङ्क्षा].

Ab. 163.

ĀKAṆKHATI, To wish, to desire, to long for [आ + काङ्क्ष]. P-pr. *ākaṇkham* (Dh. 61), *ākaṇkhamāno* (Khud. 5). *Yāva mahantaṃ ākaṇkhasi*, as big as you like (Dh. 96). B. Lot. 342.

AKAṆO (adj.), Free from kapa, viz. rice freed from the red coating which underlies the husks [अ + कप].

AKAPPIYO (adj.), Unsuitable, improper, wrong. See *Kappiyo*.

ĀKAPPO, Decent or elegant attire; ornament, embellishment; disguise [आकप]. Ab. 282; Alw. I. 64; Pāt. x, xlviii.

AKARAṆAM, Not doing, omission, abstaining from [अ + कर]. With gen. *Sabbapāpassa ak.*, abstaining from all sin (Dh. 33, 59).

ĀKARAṆENA (adv.), Without cause, unreasonably, unjustly [अकारणेन]. Dh. 243.

AKARAṆIYO (adj.), Not to be done, to be left undone, to be abstained from or avoided [अ + करणीय]. Kamm. 11.

AKARI, see *Karoti*.

ĀKĀRIYO (adj.), That ought not to be done, that may not or cannot be done [अ + कार्य]. Neut. *akāriyam*, a wrong or improper action. Dh. 32; Ab. 976.

ĀKARO, A multitude; a mine [आकर]. Alw. I. vii. *Gupānaṃ ākaro*, a mine of virtues (Mah. 242, said of a king).

ĀKĀRO, The vowel a [अ + कार]. Ab. 967.

ĀKĀRO, The vowel á [आ + कार].

ĀKĀRO, Appearance, mien, countenance; form; sign, token; way, manner, means; cause, reason, object, purpose; a constituent part of the body [आकार]. Ab. 764, 981; Dh. 94, 216. *Pabbajitākárá*, in the guise of devotees (Mah. 55). *Sāgarākáro*, looking like the ocean (Mah. 241). *Paṇāṇākárapattá*, looking as if they would fall, lit. "having assumed the appearance of falling." *Haṭṭhākárena vārayi*, stopped them by a sign with his hand (Mah. 198). *Chattākáram jinopari āharayanto*, holding it umbrella-wise over Buddha (Mah. 5). *Khujjā hutvā tassa vicarapākáram dassesi*, feigning lameness mimicked his way of walking (Dh. 178). *Sabbākárena*, in every way (Alw. I. 79). *Sabbākáramanoramo*, altogether lovely (Mah. 179). *Yen' ākárena . . . ten' ākárena*, inasmuch as . . . therefore (Alw. I. 76). *Rajjaṃ*

labhaṇākáram karissāmi, I will furnish him with the means of obtaining the kingdom (Dh. 156). *Ayyānaṃ gamanākáro paññāyati*, is the cause (or motive) of your journey known? (Dh. 84). *Chahi ākárehi vihaṇṇati*, he is tormented on six accounts (Dh. 258). *Chandovuttinaṃ rakkhapākárena*, for the sake of preserving rhythm and metre (Khud. 21). There are thirty-two Ākásas or constituent parts of the body—hair, nails, teeth, skin, etc. (Khud. 3; Dh. 165).

ĀKĀSĀNAṆCĀYATANAM, Realm of infinity of space [आकाश + आनन्ध + आयतन]. This is the name of the first of the Arūpabrahmalokas, so called because it is peopled by beings who have mastered the idea that space is infinite. B. Lot. 811; Man. B. 26; E. Mon. 261, 262.

ĀKĀSATṬHO (adj.), Standing or staying in the sky; resting in space [आकाश + अ]. *Ākāsaṭṭhaviṇṇaṃ*, a mansion in the skies; explained by Turnour to mean the Cātummahārājika heavens (Mah. 162, and comp. 103).

ĀKĀSI, see *Karoti*.

ĀKĀSO, The sky, air, heavens; the open air; space [आकाश]. Ab. 46. *Ākāsaṇa carati*, to travel through the air (F. Jāt. 4; Dh. 154). *Ākāsaṃ pakkhandimsu*, they flew up into the air (F. Jāt. 17; Dh. 154; comp. *ākāse uppatitvā*, F. Jāt. 4). *Ākāsaṅgaṇaṃ*, an open courtyard (F. Jāt. 17). *Ākāsaṅgaṅgā*, the celestial river (Ab. 27). *Ākāsaḍḍhū*, space (Man. B. 399). *Ākāsaṭaṇaṃ*, upper story, terrace on the top of a palace (Alw. I. 77; Dh. 154). *Sambuddhasāsanākáso*, the firmament of Buddha's truth (Mah. 37).

AKATHAṆKATHĪ (adj.), Free from doubt (see *Kathaṇkathā*). Dh. 73.

AKATAṆṆŪ (adj.), Ungrateful [अ + ऊत]. F. Jāt. 13.

AKATAṆṆŪ (adj.), Knowing Nirvāpa, an epithet of an Arahá [अऊत + अ]. Dh. 18, 69.

AKATAṆṆUTĀ (f.), Ingratitude [अऊत + ता]. F. Jāt. 12.

AKATO, and AKATO (adj.), Not done, left undone; not made; not artificial, natural; not cultivated, waste [अऊत]. *Akaṭapabbhāre*, in a natural cave (Dh. 268). *Akaṭabhūmibhāgo*, a bit of waste land. Neut. *Akaṭaṃ*, the Uncreate, or Eternal, viz. Nirvāpa (Ab. 7). Dh. 55, 224.

AKATVĀ, see *Karoti*.

AKHAṆDO (adj.), Unbroken, intact, entire [अ +

खण्ड]. *Pañca sīlāni akhaṇḍāni katvā rakkha*, keep the five precepts unbroken (Dh. 193). Comp. *Khaṇḍaphullo*.

AKHĀTAM, A natural pond or tank [अखात = खन]. Ab. 680 (Pāli Akārādi and Clough give *Akhātāṃ*).

AKHILO (*adj.*), All; entire [अ + खिल]. Ab. 702; Alw. I. xiii. *Aṭṭhārasakkhīdā*, eighteen in all (Mah. 21).

AKHU (*m.*), A rat or mouse [आखु]. Ab. 618. *Akhuḍḍhuṇṇo*, a cat.

AKHYĀ (*f.*), Name [आख्या]. Ab. 114. *Mahā-jetavanākkhyo vihāro*, the monastery named Mahā-jetavana (Alw. I. x.). Ab. 647; Alw. I. xv.

AKHYĀTO (*p.p.p.*), Said, told, announced [आखात = खा], Ab. 373, 755. Neut. *akhyātāṃ*, and *akhyātapadam*, a finite verb (Cl. Gr. 123). Comp. *Akkhātto*.

AKHYĀYIKĀ (*f.*), A tale, story, legend [आख्या-चिका]. Ab. 113. Comp. *Akkhāyikā*.

AKICCO (*adj.*), That ought not to be done, wrong [अ + किल]. Dh. 292.

AKILĀSU (*adj.*), Diligent. Ab. 516.

AKIṆCAṆṆAM, Poverty, destitution; nothingness, void [आकिञ्चन]. Cl. Gr. 97.

AKIṆCAṆṆĀYATANAM, the Realm of Nothingness [आकिञ्चन + आयतन]. This is the name of the third of the Arūpabrahmalokas; it is so called because it is peopled by beings who believe that nothing exists (*n'atthi kiñci*). B. Lot. 811; Man. B. 26.

AKIṆCANO (*adj.*), Having nothing, poor, destitute [अकिञ्चन]. Ab. 739. At Dh. 16, 40, 71, it is explained to mean "free from the Kiñcanas" (see Kiñcano).

AKIṆCI (*adv.*), Not a little, much, considerably [अ + किञ्चिद्]. *Akiñci seyyo*, much better (Dh. 70).

AKIṆNO (*p.p.p. next*), Crowded; confused, troubled [आकीर्ण = कु]. Ab. 720. *Anagghattharaṇḍhiṇṇo*, heaped with priceless carpets (Mah. 157). Ras. 26; Dh. 104, 105.

ĀKIRATI, To scatter, to sprinkle [आ + कृ]. Pr. *ākirati*, *ākirate* (Dh. 55, 271, 397). *Sīse ākiri saṅkāraṃ*, threw rubbish on his head (Mah. 255).

AKIRIYO (*adj.*), Unpractical, useless, foolish [अ + क्रिया]. *Akiriyaṃ vyākāsi*, gave me a nonsensical answer.

AKKAMANAM, Stepping upon, walking upon [आक्रमण]. Dh. 324.

AKKAMATI, To step upon, mount upon, tread upon, walk upon [आ + क्रम]. *Āvaṃ akkamma cakkena*, having gone over its neck with his chariot wheel (Mah. 128). *Ūruṃ akkamma pādēna*, having placed his foot on the other's thigh (Mah. 137). Dh. 117, 163, 324.

AKKANTO (*p.p.p. last*), Stepped upon, mounted upon [आक्रान्त = क्रम]. Dh. 107.

AKKHADASSO, A judge [अच + दस्]. Ab. 341; Pāt. 66.

AKKHADEVĪ (*m.*), A dicer, gambler [अच + देवि]. Ab. 531.

AKKHADHUTTO, A dicer, gambler [अच + धूर्त]. Ab. 531.

AKKHAKO, The collar-bone [अच + क]. Ab. 278. *Dakkhiṇakkhakadhātu*, the right collar-bone relic (Mah. 105).

AKKHAM, An organ of sense; the eye [अच]. Ab. 149, 893. *Sahasakkho*, thousand-eyed. See *Akkho*.

AKKHANĀ (*f.*), Lightning [अ + अच]. Ab. 48.

AKKHĀNAM, Telling; recitation; telling tales or legends [आख्यान]. *Doṣakkhānaṃ*, tale-bearing, accusation (Ab. 1175).

AKKHAṆO, Wrong moment or occasion, unfavourable time [अ + अच]. *Saṅgīti Sutta* enumerates nine *Akkhaṇḍaṃ asamaṇāya brahmacariyaṇaḍḍya*, "wrong times and seasons for leading a life of holiness": these are when a man is born in a hell, as an animal, etc. B. Lot. 835.

AKKHANTI (*f.*), Ill-will, grudge, envy [अ + आ-जि]. Pāt. 73, 100; Dh. 94.

AKKHARAM, The Imperishable or Eternal, viz. Nirvāṇa [अचर]. Ab. 7, 1063.

AKKHARAM, and **AKKHARO**, A letter of the alphabet [अचर]. Ab. 348, 1063; Dh. 63, 189; Kh. 21; Alw. I. xvii. *Akkharapadāni*, letters and words (Alw. I. xvi). *Akkharāni*, an epistle (Alw. I. 76).

AKKHARAPPABHEDO, Distinction of letters, etymological science [अचर + प्रभेद]. Explained to mean the *Çikshā* and *Nirukti*. Alw. I. lxix, lxx.

AKKHARASAMAYO, Letters, reading and writing [अचर + समय]. *So pana akkharasamayaṃ na jānāti*, now he was illiterate (Alw. I. 101). Khud. 21.

AKKHARASO (*adv.*), Letter by letter [अचर + शस्]. Khud. 29.

AKKHĀTĀ (*m.*), One who tells, repeats, or relates; one who proclaims or preaches, a teacher [आ-खातु]. Dh. 49.

AKKHATAM, Fried grain [अक्षत = अक्ष]. Ab. 463.

AKKHĀTI, To tell, to relate, to announce, to proclaim, to teach, to preach [आ + खात]. *Dhammam akkhāsi bhagavā*, Buddha preached his Law to men.

AKKHĀTO (*p.p. last*), Told, related, announced, reported, proclaimed, preached; called, named, denominated [आखात = खात]. Dh. 49, 156; Alw. I. iv.; Pāt. 1. See also *Ākhyāto*.

AKKHAYATĀ (*f.*), Imperishableness, endlessness [अ + अक्ष + ता]. Dh. 141.

AKKHĀYATI (*pass. akkhāti*), To be proclaimed, to be reported [आखायते = खात]. The phrase *Aggam akkhāyati* occurs frequently, with the meaning "to be deemed chief or superior," "to excel." *Appamādo tesam dhammānam aggam akkhāyati*, diligence is the greatest of these qualities (Dh. 179). *Yavatā bhikkhave dhammā saṅghatā vā asaṅghatā vā vīrāgo tesam dhammānam aggam akkhāyati*, priests, whatever things there be, material or abstract, the chief of them is Nirvāṇa (Dh. 382).

AKKHĀYI (*adj.*), Telling, relating, announcing [आखायिन्].

AKKHĀYIKĀ (*f.*), A tale, story [आखायिका]. See also *Ākhyāyikā*.

AKKHAYO (*adj.*), Undecaying, unfailing, endless [अ + अक्ष].

AKKHI (*n.*), The eye [अक्षि]. Ab. 149. Pl. *akkhī*, *akkhīni* (Dh. 82, 89; Mah. 230). *Akkhīrogo*, eye-disease, ophthalmia (Dh. 81). See also *Acchi*.

AKKHIGAM, The eyelashes [अक्षि + ग]. Ab. 259.

AKKHIKO, A dice-player [अक्ष + ह्व]. Cl. Gr. 92.

AKKHO, A die; the plant *Terminalia Bellerica*; a weight equal to two and a half *Māsakas*; the axle of a wheel [अक्ष]. Ab. 375, 479, 532, 893; Dh. 249.

AKKHOHINĪ (*f.*), A complete army; one of the high numerals = 10,000,000⁴, or 1 followed by forty-two ciphers [अक्षोहिणी]. Ab. 384, 475; Mah. 157, 158.

ĀKKHY-, This spelling is frequent in the Sinhalese MSS., but is incorrect; for words beginning thus see *ĀKHY-*.

AKKO, The sun; the plant swallow-wort, or *Asclepias Gigantea* [अक्ष]. Ab. 63, 581, 1102.

AKKOCCHI, see *Akkosati*.

AKKODHANO (*adj.*), Not angry, not passionate, mild [अ + क्रोधन्]. Dh. 71, 186.

AKKODHO, Freedom from wrath, mildness, conciliation [अ + क्रोध]. Dh. 40.

AKKOSANAM, Reviling, abusing; curse, imprecation [आक्रोशन्]. Ab. 759; Dh. 218.

AKKOSATI, To abuse, to revile [आ + क्रुश]. Dh. 340. P.pr. *akkosaṃ* (F. Jāt. 13). Aor. *akkocchi* (Dh. 1), *akkosi* (Dh. 100; Mah. 156). Caus. aor. *akkoesi* (Mah. 246).

AKKOSO, Abuse, reviling [आक्रोश]. Pāt. 83; Ab. 899, 1093. *Akkosavacanehi*, with abusive words (Mah. 246). *Akkosaṃ titikkhati*, endureth reproach (Dh. 71).

ĀKOTĀPETI (*caus.*). See Pāt. 8, where *civaraṃ ākotāpeti* appears to mean to smooth a robe by beating. Gogerly translates "to cause to be smoothed" [आ + कुट].

ĀKOTETI (*caus.*), To beat, to beat down [आ + क्रोटयति = कुट].

ĀKULO (*adj.*), Crowded, confused; troubled, perplexed, distressed [आकुल]. *Dhājākulo*, crowded with banners (Mah. 162). *Migākulo*, infested with wild beasts (Ras. 19). Ras. 7, 25.

ĀKUÑCITO (*p.p.*), Bent, curved [आकुञ्चित = कुञ्च]. B. Lot. 612 (drooping eyelashes).

AKUPPO (*adj.*), Fixed, immovable, sure, certain [अ + क्रोप = कुप]. Dh. 385.

AKUSALADHĀTU (*f.*), Element of sin, sinful principle [अकुशल + धातु]. There are three: *kāmadhātu*, *vyāpādadhātu*, *vihiṃsādhātu*, "lust, malice, cruelty."

AKUSALAKAMMAM, Evil action, bad works, demerit, sin [अकुशल + कर्मन्]. Dh. 272. See *Kammam*.

AKUSALAKAMMAPATHO, Course or path of sinful action, sinful course [अकुशल + कर्मन् + पथ]. There are ten: *pāpātipāto*, *adinnaḍḍanaṃ*, *kāmesu micchācāro*, *musāvādo*, *pisuṇā vācā*, *pharusā vācā*, *samphappalāpo*, *abhiññhā*, *vyāpādo*, *micchādiṭṭhi*, "killing, stealing, impurity, lying, slander, harsh language, frivolous talk, covetousness, malice, false doctrine." Dh. 91, 204.

AKUSALAMŪLAM, Root or principle of sin, evil principle [अकुशल + मूल]. There are three: *lobho*, *doṣo*, *moho*, "desire, hate, ignorance." B. Lot. 336.

AKUSALASĀṆKAPPO, Sinful resolve [अकुशल + संकल्प]. There are three: *kāmasaṅkappo*, *vyā-*

pādasāṅkappo, vihiṃsāsāṅkappo, "lustful resolve, malevolent resolve, cruel resolve."

AKUSALASAÑÑĀ (*f.*), Sinful idea [अकुशल + संज्ञा]. There are three: *kāmasaññā, vyāpādasaññā, vihiṃsāsaññā*, "lustful idea, malevolent idea, cruel idea."

AKUSALAVITAKKO, Sinful thought [अकुशल + वितर्क]. There are three: *kāma-vitakko, vyāpāda-vitakko, vihiṃsa-vitakko*, "lustful thought, malevolent thought, cruel thought."

AKUSALO (*adj.*), Unskilled, unable; bad, evil, sinful, unhealthful [अ + कुशल]. *Sotum akusalo*, unable to hear (Ab. 734). Neut. *akusalam*, sin, evil, demerit (Ab. 84; Dh. 50). *Akusalapatho*, path of sin, sinful course (Mah. 144). *Akusalamkammam*, evil Karma, demerit. *Akusala dhammā*, evil things or conditions, explained to mean *kilesakamma* (Kuhn K. S. 26; Alw. I. 107). Man. B. 445.

AKUTOBHAYO (*adj.*), Having nothing to fear from any quarter, quite safe [अकुतोभय]. Dh. 35; Ras. 29.

ALĀBHO, Not getting; loss, detriment, injury [अ + लाभ]. F. Jāt. 11; Pāt. 18, 61.

ALĀBU, and **LĀBU** (*f.*), A long gourd, a pumpkin [अलाबु]. Both forms are given at Ab. 596; Pāt. 87 has *alābu*. *Lāburāsi*, a heap of pumpkins (Mah. 64). The Sinhalese for pumpkin is Labu. There is another form *Alāpu* (neut.), which see.

ALADDHĀ, see *Labhati*.

ALAGADDO, A snake, serpent [अलगद]. Ab. 653. See Böhtlingk and Roth, and Clough's Dict., where it is said to be "a water-snake."

ALAGGATĀ (*f.*), Detachment, freedom from attachment to the world, freedom from human passion [अलग + ता]. Dh. 433.

ĀLĀHANAM, A place where the dead are burned, a cemetery [आ + दाहन]. Ab. 405; Dh. 94, 359.

ALAHUKO (*adj.*), Heavy [अ + लघु + क]. Ab. 840.

ALAJJĪ (*adj.*), Shameless, bold, rebellious [अ + जप् + इण]. Mah. 17, 235.

ĀLAKĀ (*f.*), The city of Kuvera [अलका]. Ab. 32.

ĀLAKAMANDĀ (*f.*), The city of Kuvera [अलक + मन्द]. Ab. 32.

ALAKKHĪ (*f.*), Bad luck, misfortune [अ + लक्ष्मी]. Ab. 82.

ALAKKO, A mad dog; name of a tree [अलक]. Ab. 519.

ALAM (*adv.*), Fit, able, adequate, sufficient; hold !

enough! [अलम्]. Ab. 1147, 1190; Dh. 104. *Alam devate mā cintayī*, nay, devatā, do not repine (Dh. 364). *Alam bho nisidatha*, nay, my friends, be seated. With dat. *Alam mallo mallassa*, a warrior is a match for a warrior (Cl. Gr. 136). *Alam me buddho*, Buddha sufficeth me (Kuhn K. S. 29). *Alam antarāyāya*, adequate to prevent (Pāt. 16; Kamm. 31). With dat. and instr. *Alam te idhavaṣṣena*, you have dwelt here long enough (Pāt. 6; Cl. Gr. 133). *Alam me suvaṣṣena*, I have gold enough (Cl. Gr. 136; Kuhn K. S. 29). With inf. *Alam upagantum*, able to approach (Dh. 214). *Ālamiyāññapadassanam*, full knowledge of sublime wisdom (Pāt. 3, 68).

ĀLAMBANAM, and **-NAM**, Support; an object of sense [आलम्बन]. Ab. 94, 443; B. Intr. 449; Lot. 513. For the technical use of this word see the more usual form *Ārambanam*.

ĀLAMBARO, A drum; pride, arrogance [आलम्बर]. Ab. 144, 854.

ĀLAMBATI, To lean upon; to take hold of [आ + लम्ब]. *Ālambitvā karam rañño*, leaning on the king's arm (Mah. 25, 41).

ĀLAMBO, Support; object of sense [आलम्ब]. Ab. 94. See *Ālambanam*.

ĀLAMBUSĀ (*f.*), Name of a certain Apsaras or goddess [अलम्बुसा]. Ab. 24.

ĀLĀNAM, A stake or post to which an elephant is tied [आलान]. Ab. 364.

ĀLĀNKARANAM, Decoration [अलङ्करण].

ĀLĀNKĀRO, Ornament, decoration; trinkets, ornaments; rhetorical figures, rhetoric [अलङ्कार]. Ab. 283, 1196; Ras. 38.

ĀLĀNKAROTI, To adorn, to embellish, to decorate [अलङ्क + क्त]. Aor. *ālāṅkari* (Alw. I. xxxiv). Ger. *ālāṅkaritvā* (Dh. 78; Mah. 83), *ālāṅkatvā* (Mah. 249). Caus. *ālāṅkāreti* and *ālāṅkāropeti*.

ĀLĀNKATO (*p.p. last*), Adorned, decorated, embellished [अलङ्कृत = क्त]. Dh. 26, 95, 247; Ras. 17.

ĀLĀPANAM, Speaking to, addressing; the vocative case [आ + लपण]. Cl. Gr. 17.

ĀLĀPATI, To speak to, to address [आ + लप्]. Kuhn K. S. 33; Mah. 233. Ger. *ālapiya* (Mah. 23).

ĀLĀPO, Speaking to, addressing; speech [आलप]. Ab. 123; Alw. I. cvi.

ĀLĀPU and **LĀPU** (*neut.*), A gourd, a pumpkin [अलाबु]. Dh. 27, 313; Cl. Gr. 16. Comp. *Alābu*.

ĀLĀRIKO, A cook [आराजिक]. Ab. 464.

ĀLĀRO (*adj.*), Crooked [आराज]. Ab. 709.

ALASANDĀ (f.), Alexandria, a city in the Yona country. Mah. 171; E. Mon. 300; Man. B. 516.

ĀLASIYAM, ĀLASYAM, and ĀLASSAM, Idleness, sloth [अलस]. Dh. 49.

ALASO (adj.), Idle, lazy, slothful, languid [अलस]. Dh. 49, 233.

ALĀTAM, A firebrand [अलात]. Ab. 36.

ALATTAKO, Lac, a red animal dye [अलत्तक]. Ab. 305.

ALATTHA, see *Labhati*.

ALATTO, Lac [अलत्त].

ĀLAVĀLAKAM, A basin or trench round a tree to retain water [आलवाला + क]. Ab. 1011. The reading should, perhaps, be Al-; both forms occur in Sanskrit.

ĀLAVĪ (f.), Name of a city in India [आलवी]. Ab. 199; Ras. 83; Dh. 354.

ĀLAVIKO (adj.), Dwelling in forests [आलविक]. Dh. 363.

ĀLAYO, Dwelling, house, abode; longing, desire, attachment, lust [आलय]. Ab. 163, 205, 1097; Dh. verse 411. *Devdlayo*, a Hindu temple (Ab. 955). *Jindlayo*, a Buddhist temple (Mah. 259). Mah. 242.

ĀLEKHO, A drawing, painting, picture [आ + लेख]. Mah. 163. *Taddilekham lekhayitva*, having drawn a plan of it (Mah. 162).

ĀLHAKO, and -KAM, A certain measure of capacity; the stake or post to which an elephant is tied [आलक]. Ab. 364, 482, 484; Mah. 120.

ĀLI (m.), A bee [अलि]. Ab. 636; Ras. 27.

ĀLI (f.), A woman's female friend; a line; a dike, an embankment [अलि]. Ab. 189, 238, 1100.

ĀLI (m.), A scorpion [अलि]. Ab. 621.

ĀLIKHATI, To draw, delineate [आ + लिख]. F. Jāt. 58.

ALIKO (adj.), Disagreeable, unpleasant; untrue, false [अलीक]. Ab. 127, 1070. Neut. *Alīkam*, falsehood (Dh. 47).

ĀLIMPĀPETI (caus.), To cause to be anointed [आ + caus. लिप]. Pāt. 108. Also *ālimpeti* (Dh. 177).

ĀLINDO, A terrace or verandah outside a house [अलिन्द]. Ab. 218, 997; Dh. 84; Mah. 215.

ĀLĪNGANAM, An embrace [आलिङ्गन]. Ab. 274.

ĀLENGATI, To embrace, to enfold [आ + लिङ्ग]. Dh. 403. P.p.p. *āliṅgita*. *Latāliṅgitasākhāhi*, with branches entwined with creepers (Ras. 27).

ĀLĪNGO, A small drum [आलिङ्ग]. Ab. 143, 263.

ALĪNO (adj.), Free from attachment or desire [अ + लीन = ली]. Dh. 44.

ALLĀPO, Speaking to, talking [आलाप]. See also *Ālāpo*.

ALLINO (p.p.p.), Attached, adhering [आ + लीन = ली]. *Civaram kāyasmih allīnam*, robe adhering to the body.

ALLIYATI, To be attached, to adhere, to be bent upon [आ + लीयते = ली]. B. Lot. 864; Pāt. xxviii. I have also found *allyati*.

ALLO (adj.), Wet, moist. Ab. 753. *Allacvaro*, with wet robes (Dh. 329).

ALOBHO, Absence of covetousness or desire [अ + लोभ]. Man. B. 413.

ĀLOKANAM, Seeing, looking [आलोकन]. Ab. 775.

ĀLOKASANDHI (m.), A window [आलोक + सन्धि]. Ab. 217; Pāt. 13, 87.

ĀLOKITAM, Looking at, regarding, seeing [आ-लोकित = लोक्].

ĀLOKO, Sight, look; light [आलोक]. Ab. 37, 1043; Dh. 183, 224. *Ālokaṃ paṭidassayi*, again called forth the light of day (Mah. 6). *Suriyāloko*, the sun's light (Pāt. 1).

ĀLOLĀPETI (caus.), To cause to be mixed or jumbled up together [आ + caus. लुल]. Alw. I. 103.

ĀLOLETI (caus.), To mix; to shake or stir together; to jumble, to confuse [आ + लोलेयति = लुल]. Dh. 434; Pāt. xvi. P.p.p. *loloṭito* (Ab. 1022).

ĀLOPO, A fragment, a bit, a morsel; a mouthful of rice or other food taken up with the hand, a lump or ball of food; plundering or harrying [आ + लोप]. Ab. 466; Pāt. 22.

ĀLULATI, To agitate, disturb, confuse [आ + लुल]. Pāt. xvi.

AMĀ (adv.), With, present with, near [अमा]. Ab. 1136, 1199.

ĀMA (interj.), Indeed, truly, yes [आम्]. Ab. 1144. *Āma mahārāja atimukharā nāma*, verily, great king, the garrulous (F. Jāt. 18). *Dhammiko ti āma deva dhammiko*, is he religious? Yes, your majesty, he is (Alw. I. 73). *Kim pan' ettha āpatti-bhavaṃ na jānāsi āma na jānāmi*, what, do you not know that this is sinful? no, I was not aware of it (Dh. 103). Kamm. 3; Dh. 154.

AMACCO, A companion; a king's minister, a privy councillor [अमात्त]. Ab. 340; F. Jāt. 16. *Mittā-maccā*, friends and companions.

AMADHURO (adj.), Sour, bitter [अ + मधुर]. F. Jāt. 2, 8.

AMAGGO, Wrong way, wrong path [अ + मार्ग].

Dh. 72.

AMAJJAPO (*adj.*), Not drinking strong drink, total abstinence [अ + मज्ज + प]. Dh. 97.

ĀMAKO (*adj.*), Raw, uncooked [आम + क]. Dh. 146.

ĀMALAKO, and -KĪ (*fem.*), and -KAM, Emblic myrobalan [आमलक]. Ab. 569; Mah. 22.

AMALO (*adj.*), Pure, clean, spotless, white [अ + मल]. Alw. I. xvi. Neut. *Amalam*, talc (Ab. 492).

AMANASIKĀRO, see *Manasikāro*.

ĀMANDO, The castor-oil plant [आमण्ड].

AMANĀPO (*adj.*), Unpleasant, disagreeable [अ + मनआप]. Dh. 172.

ĀMANTĀ (*interj.*), Yes, certainly. Cl. Gr. 75.

ĀMANTANAM, Calling, speaking to, addressing [आमन्तण]. Dh. 428.

ĀMANTETI, To address, to speak to; to call [आ + मन्त]. *Bodhisattam āmantetvā*, addressing the Bodhisatta (F. Jāt. 7). Mah. 57; Dh. 98; Kuhn K. S. 28.

AMĀNUSO (*adj.*), Not human, inhuman, demoniacal; more than human, superhuman, celestial, spiritual [अ + मानुस]. Fem. *amānusi*. Mah. 52; Dh. 67, 482.

AMANUSSO, Not a human being, a demon or evil spirit, a Yakkha [अ + मनुष्य]. *Amanussapari-gahitā aṭavā*, a wood infested with evil spirits (Dh. 84, 264), Mah. 52.

AMARĀVATĪ (*f.*), Name of Indra's city [अमरावती]. Ab. 21.

AMARO, A deva or god [अमर]. Ab. 11.

ĀMASANAM, Touching, handling [आ + मृश + ञ]. Ab. 1164.

AMATĀ (*f.*), Emblic myrobalan [अ + मृत = मृ]. Ab. 569.

AMATAM, The drink of the gods, nectar or ambrosia; Nirvāṇa; water [अमृत]. Ab. 7, 25, 975. *Amatavassam*, a shower of nectar (Dh. 244). *Amatendhisitto 'va ahu haṭṭho*, he was filled with joy as if he had been sprinkled with nectar (Mah. 106). *Amatābhiseka sadiṣo*, like a rain of nectar (B. Lot. 566; said of something that causes great pleasure). *Dhammāmatarasena taṃ abhiññācitvā*, having sprinkled him with the nectar essence of the Law (Ras. 19).—As a name for Nirvāṇa *amatam* probably means "the Eternal," or "the Everlasting;" comp. *Dhuvāni*, *Anantam*, *Akkharāni*, *Accutāni*, all epithets of Nirvāṇa. Buddha-

ghosa says that Nirvāṇa is called *amata*, because not being born it does not decay or die (Dh. 179, 290). *Appamādo amatapadam*, diligence in the way to Nirvāṇa (Dh. 5). E. Mon. 292; Khud. 7; Dh. 67, 73, 407, 422, 431. See *Nibbānam*.

AMATAPO, One who drinks nectar, a deva or god [अमृत + प]. Ab. 11.

AMATI, To go [अम]. Cl. P. Verbs, 9.

AMATI (*adj.*), Foolish, mad [अ + मति]. Mah. 10.

AMATO (*adj.*), Eternal, everlasting [अमृत]. Khud.

7. *Amatam padam*, the eternal lot (Dh. 21).

AMATTAM, A pitcher, vessel [अमत्त]. Ab. 457.

AMATTANŪ (*adj.*), Immoderate, intemperate [अ + मात्ता + ञ]. Dh. 2.

ĀMATTHO (*p.p.*), Touched, handled [आमृष्ट = मृष्ट]. Dh. 248; Mah. 203.

AMĀVĀSĪ, and AMĀVĀSĪ (*f.*), The day of the new moon [अमावासी]. Ab. 73.

ĀMAYO, Sickness, ill-health [आमय]. Ab. 323.

AMBĀ (*f.*), A mother [अम्बा]. Ab. 244. See also *Ammā*.

AMBARAM, The sky; cloth [अम्बर]. Ab. 45, 290, 1061; Mah. 246.

AMBĀṬAKO, The hog-plum, *Spondias Mangifera* [आमातक]. Ab. 554; Dh. 262.

AMBATI, To go [अम्ब]. Cl. P. Verbs, 8.

AMBATTHĀ (*f.*), The plant *Clypea Hernandifolia* [अम्बठा]. Ab. 582.

AMBHO, A stone, a pebble. Ab. 605.

AMBHO (*interj.*), Oh! I say! Ab. 1139; Dh. 176.

AMBHOJAM, A lotus flower [अम्बोज]. Alw. I. 111.

AMBILO (*adj.*), Sour, acid [अम्बल]. Mah. 195; Dh. 260. Masc. *ambilo*, sourness, acidity (Ab. 148, one of the six Rasas).

AMBO, The mango tree, *Mangifera Indica* [आम]. Ab. 557. *Ambarukkho*, a mango tree (F. Jāt. 2). *Ambapakkam*, a mango (F. Jāt. 5). *Ambavanam*, a mango orchard.

AMBU (n.), Water [अम्बु]. Ab. 524, 661.

AMBUDHARO, A cloud [अम्बु + धर]. Ab. 47.

AMBUDO, A cloud [अम्बुद]. Ab. 47.

AMBUJĀKARO, A pond or tank [अम्बुज + आकर]. Ab. 678.

AMBUJINĪ (*f.*), A lotus-lake [अम्बुज + इन् fem.]. Ab. 689.

AMBUJAM, A lotus [अम्बुज]. Cl. Gr. 45.

AMBUJO, A fish [अम्बुज]. Ab. 671.

AMBUNIDHI (*m.*), Sea, ocean [अम्बुनिधि].

Alw. I. vii.

ĀMENḌITAM, Repetition [आमेदित = मेद].

Ab. 106.

AMHA, see *Atthi*.

AMHĀDISO (*adj.*), Like us [असद् + ह्य + अ].

Mah. 30.

AMHAM, AMHĀKAM, AMHE, etc., see *Aham*.

AMHAMAYO (*adj.*), Made of stone, stony [अरम-मय]. *Vajirani o amhamayam manin*, as the diamond pulverizes the flinty jewel (Dh. 29, a real or hard gem, such as only the diamond will cut).

AMHI, see *Atthi*.

AMILĀTO, The plant Globe Amaranth, or Gomphrena Globosa [अ + आन = अ]. Ab. 578.

ĀMISAM, and -SO, Flesh, meat; food; object of enjoyment, bait, temptation, lust, desire [आमिष]. Ab. 290, 1104. *Āmisadānam*, material gifts (as food, clothing, etc.), opposed to *dhammadānam*, religious gifts (Mah. 196). *Vantalokāmisso*, one who has rejected the lusts or temptations of the world (Dh. 68). *Āmisahetu*, from interested motives (Pāt. 13), explained to mean "with a view to obtain clothes, food, bedding, honour, worship, etc." (Pāt. 88).

AMITO (*adj.*), Boundless, immense [अ + मित = म]. Dh. 231; Ras. 25.

AMITTO, An enemy [अ + मित्र]. Ab. 344; Dh. 12, 37, 158.

AMMA (*voc. next*), Mother! Daughter! Lady! Madam! Used by a son or daughter to a mother (Mah. 111; Dh. 300). By a father to his daughter (Dh. 159, 239). By a grandfather to his granddaughter (Dh. 231). By a brahmin to a young lady of rank (Dh. 233). By a merchant to a lady (Ras. 38). Dh. 175.

AMMĀ (*℥.*), A mother [अम्मा]. Ab. 244. The usual vocative is *amma* (see last), but when accompanied by *bhōti* the form *ammā* appears to be used (see Kuhn's *Nāma Kappa*, p. 12).

AMMANAM, A canoe, a measure of capacity equal to eleven *Doṇas*; a superficial measure equal to four *Karīsas*. Ab. 197, 484, 668, 1032; Mah. 174, 175. I have not succeeded in tracing this word in Sanskrit, though I suspect it to represent a Sanskritic (Aryan) form *ambana*; and it is singular that Winslow, in his Tamil Dictionary, gives a word *Ambana*, one of the meanings of which is "a corn measure." For the change of *mb* to

mm compare *dramma* = Sansk. *śambana*, and *ammā* = Sansk. *amba*. The modern Sinhalese equivalent of *ammā* is *amupa*, a word in constant use throughout the south and centre of Ceylon. The *amupa* is the standard measure of paddy and other grains; it varies in different parts of the Island, but in the Colombo district is equal to about six bushels. The *amupa* is also a superficial measure, containing as much ground as an *amupa* of grain will sow; its extent varies, but in the central province of Ceylon it is reckoned at about two acres.

ĀMO (*adj.*), Raw, uncooked [आम]. Ab. 146.

ĀMODANĀ (*℥.*), Rejoicing [आ + मोदन्].

ĀMODO, Pleasure, joy; a strong perfume, fragrance [आमोद]. Ab. 87, 145, 1108.

AMOHO, Absence of ignorance or error, correct knowledge [अ + मोह]. Ab. 153; Alw. I. xvi.

ĀMSO, A part, portion, share; a period of time [अंश]. Ab. 485, 933, 1102. *Catutthasao*, a quarter. *Atitassao*, in past time (B. Lot. 649, 654).

ĀMSO, and **ĀMSAM**, The shoulder [अंस]. Ab. 264; Dh. 235.

ĀMSU (*m.* and *n.*), A thread; a bit of thread; a filament; a ray, a sunbeam [अंशु]. Ab. 64, 1121; Pāt. 79.

ĀMSUKAM, Cloth, fine cloth [अंशुक]. Ab. 290.

ĀMSUMĀLI (*m.*), The sun [अंशु + मासिन्]. Ab. 63.

AMU, see *Asu*.

AMUKHYO (*adj.*), Not principal, secondary [अ + मुख].

AMUKO (*adj.*), This; that [अमुक]. Cl. Gr. 59. *Gaccha kuṭṭhino amukassa*, go to yonder leper (Mah. 246). *Amukasmiṃ okāse rukkhō vivitto*, in that open space there is a solitary tree (Ras. 84). With foll. *nāma* it appears to have the same meaning as *Asuko* (which see); *Amukasmiṃ nāma kule*, in such and such a family (Pāt. 75, 80). Dh. 364.

AMŪLAKE (*adj.*), Unreal, unfounded, false; unpaid [अ + मूल + क]. Pāt. 4, 18, 72. *Amālakam kammam*, unpaid labour (Mah. 163). Fem. *amūlikā* (Pāt. 63).

AMŪLHAVINAYO, see *Pinayo*.

AMŪLO (*adj.*), Without payment, unpaid [अ + मूल]. *Amūlam kammam*, unpaid labour (Mah. 175).

AMUTO (*adj.*), see *Muto*.

AMUTRA (*adv.*), In that place, there; in another world, in another state of existence, hereafter [अमुत्र]. Ab. 1148. *Iti sutvā na amutra akkhātā*, not repeating in that place what he has heard in this.

AMUTTO (*adj.*), Not shot or darted [अ + मुत्त = मुच्]. Neut. *amuttan*, a non-missile weapon, as a knife or sword (Ab. 387).

ĀMUTTO (*p.p.*), Dressed, accoutred for battle [आमुत्त = मुच्]. Ab. 378.

ĀNĀ (*f.*), An order, a command; authority [आज्ञा]. Ab. 354, 992; Dh. 141, 142, 161; Mah. 22, 24; Alw. I. 79. *Āpākkhetan* or *āpakkhetan*, field of authority, sphere over which authority extends.

ANABHIJJHĀ (*f.*), Absence of covetousness or desire [अ + अभिज्ज्ञा].

ANABHIRADDHI (*f.*), Anger, wrath, rage [अ + अभि + राध्]. Ab. 164.

ANABHIRATI (*f.*), Dissatisfaction; affliction, sorrow [अ + अभिरति]. Pāt. xxxi.

ANĀCARIYAKO (*adj.*), Without a master or teacher, self-taught [अ + आचार्य + क]. B. Lot. 337.

ANĀCĀRO, Bad conduct, bad manners [अ + आचार].

ANACCHARIYO (*adj.*), Not wonderful [अ + आश्चर्य]. Dh. 323.

ANACCHO (*adj.*), Not clear, turbid [अ + अच्च्]. Ab. 669.

ANĀDĀNO (*adj.*), Free from attachment or desire [अ + आ + दाण]. Dh. 63, 71, 72, 74.

ANĀDARIYAM, Disregard, disrespect, unkindness [अ + आदर + य]. Pāt. 15.

ANĀDARO, Disregard, disrespect, contempt, carelessness, indifference [अ + आदर]. Ab. 172; Kuhn K. S. 29, 33.

ANĀDARO (*adj.*), Disrespectful; careless, reckless, bold [अ + आदर]. Mah. 142; Pāt. 95.

ANADHIKO (*adj.*), Without additions or superfluities, not redundant [अ + अधिक्]. Alw. I. 65.

ANADHIVARO, Without a superior,—an epithet of a Buddha [अ + अधि + वर]. Ab. 2.

ANĀDIYANTO (*adj.*), Without minding, without attending (Ras. 83). See *Ādiyati*.

ANĀGAMANAM, Not returning [अ + आगमन]. *Kim pana tesam anāgamanam icchatha*, would you like them not to come back? (Dh. 154).

ANĀGĀMI (*m.*), One who does not return [अ + आगामिन्]. This is the technical term for one who has entered the third of the four Maggas, or

paths to Nirvāṇa. He is so called because he cannot again be born in the world of men or of devas, but only in a Brahma world, from which he may attain Nirvāṇa. B. Intr. 292, 293; E. Mon. 280, 281, 291. Fem. *anāgāmiṇī* (Dh. 175). Five Anāgāmis are enumerated in Saṅgīti Sutta, *antarāparinibbāyī, upahaccaparinibbāyī, asaṅkhārāparinibbāyī, sasāṅkhārāparinibbāyī, uddhamasoto akanīṭṭhagāmi*.

ANĀGĀMIMAGGO, The path of one that does not return [अनागामिन् + मार्ग]. This is the third of the Cattāro Maggā, or four paths to Nirvāṇa. E. Mon. 280, 281; Dh. 362, 426. See last.

ANĀGĀMIPHALAM, Fruition of the state of Anāgāmi [अनागामिन् + फल]. This is the second or perfect stage of the path of Anāgāmi. The whole path is called *anāgāmi maggo*, but it is subdivided into two stages, *anāgāmi maggo* and *anāgāmi phalaṃ*. It is not till he has reached the latter stage that the Anāgāmi enjoys fully and in perfection the blessings the path confers. E. Mon. 280; Dh. 162.

ANĀGĀRIKO, One who does not live in a house, an ascetic, a Buddhist priest [अ + अगार + इक्]. Dh. 181.

ANĀGĀRIYĀ (*f.*), The houseless life of an ascetic, asceticism, the life of a Buddhist priest [compare अनागारिका, B. and R]. *Agārasamā anāgāriyam pabbajati*, to leave the household life for the ascetic life (B. Lot. 410, 581, 863; Alw. I. 92).

ANĀGĀRIYO (*adj.*), Not living in a house, houseless, homeless, recluse [अ + अगार + य]. Masc. an ascetic, a Buddhist priest. *Anāgāriyabhāvo*, asceticism (Ras. 62). *Anāgāriyamuni*, a hermit sage (Dh. 228). Alw. I. 75, 76.

ANĀGĀRO (*adj.*), Houseless, homeless [अ + आगार]. Dh. 72, 73. *Anāgāro*, an ascetic, a Buddhist priest.

ANĀGATO (*adj.*), Not come, not arrived; future [अनागत]. *Haṭṭhisu anāgatesu yeva*, before the elephants have come (Dh. 156). *Anāgataṃ passam*, foreseeing the future. Loc. *anāgate*, in future, hereafter (Mah. 161, 247). Mah. 220.

ANAGGHAKO (*adj.*), Priceless, invaluable [अ + अर्घ्य + क]. Mah. 180. *Anagghiko* at Mah. 164.

ANAGHO (*adj.*), Priceless, invaluable, inestimable, precious, costly [अ + अर्घ्य]. Alw. I. 75.

ANAGHO (*adj.*), Sinless, blameless, pure [अ + अघ].

ANĀHĀRO (*adj.*), Without food, fasting [अ + आहार]. Mah. 211.
 ANAKKHĀTO (*adj.*), Not described, ineffable [अ + आख्यात = ख्या]. An epithet of Nirvāṇa (Dh. 39).
 ANAKKHIKO (*adj.*), Without eyes, sightless [अ + अक्षि + क]. Dh. 82.
 ANĀKULO (*adj.*), Untroubled, quiet, peaceful [अ + आकुल]. Mah. 18; Khud. 5.
 ANALASO (*adj.*), Industrious, diligent [अ + अवस].
 ANĀLAYO (*adj.*), Free from desire or attachment [अ + आलय]. Dh. 281. Neut. *anālayam*, Nirvāṇa (Ab. 6).
 ANALO, Fire [अनल]. Ab. 33.
 ANĀM, A cart [अनम]. Ab. 373.
 ĀNĀM, Inhaled air, inhalation, inspired breath [आन]. Ab. 39.
 ANAMATAGGO (*adj.*). This word is found in the frequently recurring phrase *Anamatagge sammāre sammāraṇto*. It probably represents the Sanskrit अ + अमृत + अय, so that the phrase would mean "revolving in a revolution of being (or metempsychosis) which does not end in Nirvāṇa." See Dh. 82, 175, 336; Ras. 22; Mah. 73, 98. Rogers, however, translates it, "in the countless existences that have no beginning" (Buddh. Par. p. 56, compared with Dh. 175). Turnour in the Index and Glossary to Mah. says "without beginning or end."
 ANĀMAYO (*adj.*), Free from illness, healthy [अ + आमय]. Dh. 76. Neut. *anāmayam*, health (Ab. 331; Kuhn K. S. 29).
 ANĀMIKĀ (*f.*). The ring finger [अनामिका]. Ab. 266.
 ĀNANĀM, The mouth [आनन]. Ab. 260.
 ĀNĀNCAM, Infinity, immensity, boundlessness [आनन्]. B. Lot. 811, 812.
 ĀNANDANĀM, Friendly greeting, welcome [आनन्दन]. Ab. 760.
 ĀNANDO, Joy, delight, happiness; name of a famous disciple of Buddha; name of a fabulous sea-monster [आनन्द]. Ab. 87, 436, 673; Man. B. 13, 227; Mah. 134; Dh. 27, 107, 135, 139, 205, etc.
 ANAṆGAṆO (*adj.*), Free from lust or impurity, pure [अ + अङ्ग]. B. Lot. 865; Dh. 23, 42, 63.
 ANAṆŌ (*adj.*), Without another, alone [अ + अन्]. *Dve gatiyo bhavanti anaṇṇā*, two courses only are open to him (B. Lot. 581). Pāt. 12.

ANANO (*adj.*), Free from debt [अ + अनु]. Kamm. 5.
 ANANTARAM (*adv.*), Immediately after, next [अनन्तरम्]. *Tass' uppattikālanantaram eva*, immediately after his birth (Ras. 15). *Tadanantaram*, forthwith (Mah. 233). With abl. *Tato anantaram*, immediately afterwards.
 ĀNANTARIKO (*adj.*), Uninterrupted [अनन्तर + इक]. Khud. 7.
 ANANTARO (*adj.*), Immediately following, next; adjoining, next [अनन्तर]. F. Jāt. 46; Mah. 233; Dh. 239, 402. *Manussānantare bhavo devo ahoṣi*, he was a deva in a birth immediately following a birth as man (Mah. 5). *Tumhākaṃ anantarsane nisīno bhikkhu*, the priest sitting next you (Dh. 134).
 ANANTO (*adj.*), Endless, eternal; boundless, infinite [अ + अन्त]. B. Lot. 515; Dh. 33 (and see *Gocara*); Man. B. 10. *Anantamati*, of infinite wisdom (Khud. 23). Masc. *Ananto*, name of the Nāga king (Ab. 651). Neut. *Anantaṃ*, the Infinite, i.e. Nirvāṇa (Ab. 7).
 ANANUCCHAVIKO (*adj.*), Unsuitable, unworthy, improper [अ + अनु + छवि + क]. Dh. 86, 114, 416.
 ANANUSSUTO (*adj.*), Unheard [अ + अनु + सुत = सु].
 ĀNANYAM, Freedom from debt [आननु].
 ĀNĀPANAM, Ordering, commanding. See *Ānāpoti*.
 ĀNĀPĀNAM, Inhaled and exhaled breath, inspiration and respiration [आन + आपान]. Alw. I. 88; E. Mon. 268, 269; Man. B. 150.
 ANĀPATTI (*adj.*), Free from guilt, innocent [अ + आपत्ति].
 ANĀPATTIKO (*adj.*), Free from guilt [अ + आपत्ति + क]. Pāt. 28.
 ANAPĀYĪ (*adj.*), Not departing, lasting [अनपायिन्]. Dh. 1.
 ANAPEKHĪ (*adj.*), Free from desire [अ + अपेक्षिन्]. Dh. 62, 412.
 ĀNĀPETI (*caus. āneti*), To cause to be brought, to send for [जी]. *Ānāpayitvā nānāpāsāṇḍike*, having caused men of various heretical creeds to be brought to him (Mah. 23). *Te attano sammāpāṇānāpētvā*, having caused them to be brought into my presence (Alw. I. 76). Dh. 305; Mah. 223. Ger. *ānāpiya* (Mah. 134). P.p.p. *ānāpito* (Mah. 170).
 ĀNĀPETI (*caus. ājānāti*), To order, to command [आ + आपयति = ज्ञा]. Ras. 72; Dh. 176, 243,

291, 328; Alw. I. 79. With acc. *Āpāpesi sam-paṭṭhaṃ purisaṃ*, ordered an attendant who stood by (Mah. 246). With following imper. *Āpāpesi ca bhūpati mārehi pitaraṃ me ti*, and the king gave the order, Put my father to death (Mah. 261). P.p.p. *āpatto*.

ANAPPAKO (*adj.*), Much, great, considerable [अ + अय्य + क]. Dh. 26; Khud. 12; Mah. 69, 127.

ANAPPO (*adj.*), Much, great; numerous, many [अ + अय्य]. Mah. 215; Ras. 21.

ANĀPUCCHĀ, Without asking leave, without permission. Pāt. xxi. 105. As this word governs an acc. I am inclined to think that it may represent अ + आ + पुद्गल, comp. *anāpucchitvā* at Pāt. 90. *Anāpucchāṃ* (Pāt. 12, 87), if the reading be correct, is, no doubt, the part. pres. = अ + आ + पुच्छत्.

ANĀRATO (*adj.*), Continual [अ + आरत = रत्]. Adv. *anāratāṃ*, continually (Ab. 41).

ANARIYAVOHĀRO, Unworthy practice [अ + आर्य + अवहार]. Eight are alluded to at Ab. 122. The four Anariyavohāras are *mudōddo*, *piṇṇavōddo*, *samphappalāpo*, *pharusavōddo*, "lying, slander, frivolous talk, harsh language." There are also two other sets of four each, "saying you have seen a thing when you have not seen it," etc.

ANARIYO, Not noble, not venerable; mean, dishonourable, low [अ + आर्य]. B. Lot. 497. Masc. *anariyo*, one who is not an Ariya, a Puthujjana (Ab. 435).

ANARO, Not a man, other than human [अ + नर]. Alw. I. vii.

ANĀSAKĀ (*f.*), Fasting [अनाशक]. Dh. 25, 305.

ANASANAM, Fasting [अ + अज्ज]. Ab. 1185.

ANĀSAVO (*adj.*), Free from human passion [see *Āsavo*]. Masc. *anāsavo*, an Arahā (Mah. 167; Dh. 23). Neut. *anāsavaṃ*, Nirvāṇa (Ab. 7). Fem. *anāsavā* (Mah. 17). Dh. 17, 69.

ANASSAVO (*adj.*), Disobedient [अ + आसव]. Dh. 80.

ANĀTHAPINDIKO, Feeder of the poor, surname of an eminent lay disciple of Buddha; his name was Sudatta. B. Intr. 24; Ab. 437; Dh. 78, 107, 165, etc.; Man. B. 216.

ANĀTHO, Helpless, forlorn, destitute [अ + नाथ]. Mah. 104; Dh. 222.

ANATI, To breathe, to live [अन]. Cl. P. Verbs. 4.

ANATTĀ (*m.*), Not a self, not a soul [अ + आत्मन्]. Gog. Ev. 45.

ANATTĀDHĪNO (*adj.*), Not one's own master, dependent [अ + आत्मन् + अधीन].

ANATTAMANO (*adj.*), Displeased, discontented. See *Attamano*. B. Lot. 367; Ras. 17.

ANATTHAKO (*adj.*), Unmeaning, senseless, foolish [अनर्थक]. Dh. 285. Fem. *anattikhā* (Ab. 123).

ANATTHO (*adj.*), Foolish, vain [अनर्थ]. Dh. 19.

ANATTHO, Disadvantage, evil, misfortune; injury [अनर्थ]. *Anatthakāraṇaṃ*, *anatthakaro*, injurious (F. Jāt. 1). *Anatthasamhito*, mischievous, pernicious (Pāt. 116). *Anatthakarapaṇaṃ*, hurtfulness (F. Jāt. 1). *Anattham karoti* or *Anattham carati*, to injure. *Attham karissāmīti anattham kari*, saying, I will do good, he has done harm (Dh. 88).

With dat. *Ayaṃ me puttānaṃ anattham pi karēyya*, this woman might do my sons a mischief (Dh. 303, and see 262). Dat. *anattāya*, to the prejudice of (Dh. 18, 262). Dh. 46; Alw. I. 112.

ĀNATTI (*f.*), Command, injunction, ordinance [आज्ञाप्ति]. Alw. I. 106.

ANATTO (*adj.*), Without individuality, unreal [अ + आत्मन्]. Dh. 49, where the comment explains it by "powerless." Man. B. 495; B. Intr. 462, 508.

ĀNATTO (*p.p.p. āpāpeti*), Commanded, enjoined [आ + अज्ज = ज्ञा]. Mah. 76.

ANĀTURO (*adj.*), Healthy [अ + आतुर]. Dh. 36.

ANAVAJJATĀ (*f.*), Blamelessness [अनवज्जता].

ANAVAJJO (*adj.*), Blameless, harmless, not sinful [अ + अवज्ज]. Khud. 5; Dh. 259.

ANAVARATAM (*adv.*), Incessantly [अनवरतम् = रत्]. Ab. 41.

ANAVASESO (*adj.*), Without any remaining, all, every one, the whole [अ + अवशेष]. Khud. 15; Ab. 786.

ANAVASSAVO, Not flowing in, non-influx [अ + अव + सव].

ANAVASSUTO, see *Avassuto*.

ANĀVATADVĀRATĀ (*f.*), Not closing the door against another, accessibility, openhandedness [अ + आवृत + द्वार = ता].

ANAVATATTO, see *Anotatto*.

ANAVATTHITI (*f.*), Unsteadiness [अ + अवस्थिति]. Ab. 1172.

ANAVAYO (*adj.*), Perfectly acquainted with, versed in [अ + अवया]. With loc. (Alw. I. lxx).

ANĀVILO (*adj.*), Clear, pure; untroubled, serene [अ + आविष्]. Dh. 15, 73.

ĀNAYANAM, Bringing near; escorting [आनयन]. Dh. 145.

ANAYO, Sin, wrong; distress, misfortune [अनय]. Ab. 979.

ĀNĀYO, A net, a fish-net [आनाय]. Ab. 521; the reading is Ānayo, but a MS. of Pāli Akārādi has Ānāyo.

ĀNCATI, To honour [अञ्ज]. Cl. P. Verbs, 2.

ANĀJO (adj.), Oviparous [अण्डज]. Ab. 741. Masc. *anḍajo*, a bird; a fish (Ab. 624, 1079).

ANĀKAM, A bird's egg [अण्डक]. F. Jāt. 49; Dh. 107, 325.

ANĀM, An egg; a testicle [अण्ड]. Ab. 273, 627, 1092.

ANDHABĀLO (adj.), Silly, stupid, doting [अन्ध + बाळ]. Dh. 95; Alw. I. 102.

ANDHABHŪTO (adj.), Blind, in darkness, unenlightened [अन्ध + भूत = भू]. Dh. 32, 256, 337.

ANDHAKĀRO, Darkness [अन्धकार]. Ab. 70; Dh. 27; Mah. 14.

ANDHAKIYO (adj.), Belonging to the Andhra country. Cl. Gr. 93.

ANDHAKO (adj.), Belonging to the Andhra country [अन्ध + क]. Alw. I. cvil, cvili; Pāt. viii.

ANDHANTAMAM, and -MO, Thick darkness [अन्ध + तमस्]. Ab. 72; Alw. I. 107.

ANDHO (adj.), Blind [अन्ध]. Ab. 321; Dh. 86, 300.

ANDU (m.), A chain [अण्डु]. Dh. 411.

ANDUKO, An elephant's foot chain [अण्डुक]. Ab. 364.

ANĀPAKAM, A roll of cloth to serve as a stand for a vessel. Ab. 458.

ĀNEJJAM, Immovability, impassibility. The Buddhist Sanskrit equivalent is Ānājya, viz. अ + ज्ञ + य (B. Lot. 306). *Ānejjappatto*, "immoveable," "impassible," I find thus explained in a commentary, *Ānejjappatto ti acale niriñjane ti vuttam hoti*, where ānejja is distinctly referred to the Pāli root IÑJ = Sanskrit IṆG. The latter part of the compound *ānejjappatto* represents the S. *prāpta*. A Tīkā says, *Niccalabbhāvena avaṭṭhānam ānejjappatti*; here *patti* is the S. *prāpti*.

ANEJO (adj.), Free from desire. Dh. 73, 74. See *Ejā*.

ANEKADHĀ (adv.), In many ways [अनेकधा]. Mah. 27, 195.

ANEKASO (adv.), In many ways [अनेक + शस्]. Mah. lxxxix.

ANEKAVIDHO (adj.), Of many sorts, various [अनेक + विधा]. Ras. 25.

ANEKO (adj.), Several, many; manifold, various [अनेक]. Mah. 1, 170.

ANĒLAMŪGO (adj.), Not deaf and dumb [अ + एहमुक्].

ANENA, see *Ayam*.

ANESANĀ (f.), Impropriety [अ + एषया]. Dh. 272, 371.

ANESANO (adj.), That should not be sought or desired, improper [अ + एष]. Dh. 335.

ĀNETI, To bring, to bring home; to fetch, to procure; to carry, to convey [आ + नी]. *Kumārīkaṣa ānema*, let us engage a maidservant (Dh. 300). *Sace vejjam ānessāmi*, if I send for the doctor (Dh. 93). *Pajāpatim ānessāmi*, I shall take to myself a wife (Dh. 199). *Mukhapāṭhena ānesuṁ*, handed down by word of mouth (Mah. 207). Aor. *ānaya* (Mah. 3), *ānesi* (Mah. 40). Ger. *āniya* (Mah. 4; Alw. K. viii). P.p.p. *ānito*.

ANĠA (interj.), Indeed! Oh! [अङ्ग]. Ab. 1139.

ANĠADAM, A bracelet [अङ्गद]. Ab. 287.

ANĠAHĀRO, Gesticulation [अङ्ग + हार]. Ab. 101.

ANĠAJĀTAM, Membrum virile [अङ्ग + जात = जन्]. Ab. 273.

ANĠAM, A limb, a member; the body; a portion, division; a means, a cause; a requisite; a quality, attribute [अङ्ग]. Ab. 278, 955; Ras. 16. *Sabb-anḡasamupāgato*, possessed of every qualification (Mah. 11). *Aṭṭhanḡasamanāgato*, possessed of eight good qualities (B. Lot. 566). *Iminā anḡena samannāgato*, endowed with this attribute (B. Lot. 654, comp. Khud. 4). There are nine Anḡas (*navanḡam*), or divisions of the Buddhist scriptures according to subject matter; they are *suttam*, *geyyam*, *vogyākaranam*, *gāthā*, *uddanam*, *itivuttakam*, *jātakam*, *abbhutadhammam*, *vedallam* (see each separately). There is an art or science named Anḡam, mentioned in Brahma Jāla Sutta, which consists in predicting a person's career from the examination of his limbs.

ANĠANĀ (f.), A woman [अङ्गना]. Ab. 230.

ANĠANAM, A court, a yard; lust, impurity, sin [अङ्गण]. Ab. 218, 859; Mah. 151, 212. *Rājāḡanam*, palace court. *Ākāśanḡanam*, an open courtyard (F. Jāt. 17).

ANĠĀNUSĀRI (adj.), Pervading the limbs [अङ्ग + अनुसारिन्]. This is the name of one of the Vāyus

or airs contained in the human body (Ab. 39). Hardy (who calls it *angamaigénusāri*) states that it means a wind "that pervades the whole body, being conveyed in vessels like veins, and imparts the power by which the hand or foot or any other member is moved" (Man. B. 400).

ĀṄGĀRO, Charcoal; live coals, embers [अङ्गार]. Ab. 36; F. Jāt. 56; Dh. 301, 325. *Āṅgāramaṁsaṁ*, roast meat (Mah. 60).

ĀṄGATI, To go [अङ्ग]. Cl. P. Verbs, I.

ĀṄGAVIJJĀ (*f.*), One of the low arts enumerated in Brahma Jāla Sutta, prognostication of a person's future from the appearance of his body [अङ्ग + विज्जा].

ĀṄGAVIKKHEPO, Gesticulation [अङ्ग + विक्खेप]. Ab. 101.

ĀṄGĪ (*adj.*), Having limbs; having parts or divisions [अङ्गिण]. Kuhn K. S. 32.

ĀṄGIRASO, A name of Buddha; name of a Rishi [अङ्गिरस]. Ab. 1, 109.

ĀṄGO, The name of a country, Bengal [अङ्ग]. Ab. 185.

ĀṄGULAM, A finger's breadth, an inch [अङ्गुल]. Ab. 195; Dh. 319; Pāt. 76. *Atṭhaṅgulo sajjhupaṭṭo*, a silver plate eight inches thick (Mah. 169).

ĀṄGULĪ (*f.*), A finger [अङ्गुली]. Ab. 266; Alw. I. 100; Dh. 111.

ĀṄGULIKO (*adj.*), Belonging to a finger; an inch in length [अङ्गुलिक]. Mah. 166.

ĀṄGULIMUDDĀ (*f.*), A signet ring [अङ्गुलि + मुद्दा]. Ab. 287.

ĀṄGULIYAKAM, A finger ring [अङ्गुलीयक]. Ab. 286.

ĀṄGULYĀBHARAṆAM, A finger ring [अङ्गुलि + आभरण]. Ab. 286.

ĀṄUTTARANIKĀYO, Name of the fourth division of the Suttapiṭaka [अङ्ग + उत्तर + निक्काय].

ĀṄUTṬHO, The thumb [अङ्गुष्ठ]. Ab. 266; Mah. 218.

-ANHO, and **-AṆHO**, Day [अङ्ग]. A substitute for *aham*, "day," in the latter part of a few compounds,—*pubbanho*, forenoon; *majjhanho*, noon; *aparāṇho*, afternoon; *sayāṇho*, evening. The usual spelling of the manuscripts is *-aṇha*, with the lingual *ṇ*, but the original spelling must have been *-anha*, for Payoga Siddhi gives *pubbanha* (Sanskrit *pūrvāhṇa*), as an instance of *h* joined to

a dental *n*. The influence of the false analogy of words like *taṇhā*, *kapha*, etc., would easily account for the introduction of the *ṇ* in later MSS.

ĀṆI (*f.*), The pin of a wheel-axle, a linch-pin; a peg or pin [आणि]. Ab. 374; Pāt. 86. *Rathāpi*, linch-pin of a chariot (Mah. 217).

ANIBBIDDHO (*adj.*), Not traversed, not a thoroughfare [अ + निर्विज्झ = अज्झ]. Ab. 202, 1008; Pāt. 112.

ANICCATĀ (*f.*), Impermanence, instability, mortality, death [अ + निज्झ + ता]. Man. B. 400; Mah. 10, 122, 126, 195, 262.

ANICCHITO (*adj.*), Not desired, disliked, unpleasing. Dh. 396. See *icchito*.

ANICCO (*adj.*), Not lasting, transitory, perishable [अ + निज्झ]. Dh. 49; Ras. 24. Neut. *aniccam*, impermanence (Man. B. 496; Ras. 24).

ANIDASSANAṆ, The Unseen, viz. Nirvāṇa [अ + निदृश्य]. Ab. 7.

ANĪGHO (*adj.*), Free from suffering, uninjured, scatheless [अ + *niḡha*, which see]. Dh. 52, 390.

ANĪKATṬHO, One of the king's body guard, a life-guardsmen [अनीक + अ]. Ab. 342.

ANĪKO, and **-KAM**, An army, a host [अनीक]. Ab. 381. Four *anīkas*, or hosts, are mentioned as constituting an army—*hatthānīkasm*, *hayānīkasm*, *rathānīkasm*, *pattānīkasm*, the elephants, the cavalry, the chariots, the infantry (Ab. 383).

ANILO, Wind [अनिज]. Ab. 37. *Anīlapatho*, the sky (Ab. 46).

ANIMISO (*adj.*), Not winking the eyes [अ + निमिज]. *Animisalocanam*, an unblenching gaze (Man. B. 181). Masc. *animiso*, a god (Ab. 12), a fish (Ab. 1044).

ANIMITTO, see *Nimittam*.

ANIPPHALO (*adj.*), Not fruitless, not without reward [अ + निज्झ + फल]. Dh. 175; Khud. 11.

ANISAMMAKĀRĪ (*adj.*), Acting inconsiderately or recklessly [अ + निज्झ + कारिण]. Ab. 729, 738.

ĀNISAMSO, Advantage, profit, good result, blessing, reward, merit [आ + नि + सस]. Ab. 767; Pāt. 75; Dh. 79, 230, 256. *Appamāda ānisamso*, the blessings of diligence (Dh. 182). *Yāgānisamso*, the merit of giving gruel in charity (Mah. 229). *Saṅgīti Sutta* enumerates five *Ānisasāḥ sīlasampadāya*, or blessings which accrue to the virtuous man from the practice of virtue. These are wealth, good report, confidence in any com-

pany, an untroubled death, a happy state after death.

ANISSĀMANAKO (*adj.*), Not envious [अ + ईर्ष्या + मन् + क].

ANISSAYO (*adj.*), Without supplies, barren, desolate [अ + *nissayo*, which see]. Ab. 886.

ANĪTIKO (*adj.*), Free from distress or calamity [अ + ईति + क]. Neut. *anītikam*, The Secure, viz. Nirvāṇa (Ab. 7).

ANĪTO (*p.p.p. ducti*), Brought, conveyed [आनीत = नी]. Ab. 749; Dh. 155, 193, 328.

ANIAMO, Uncertainty [अ + निचम]. Ab. 949.

ANİYATO (*adj.*), Uncertain, doubtful [अ + निचत = चम]. Dh. 254; Mah. 200. The Vinaya enumerates two priestly sins called *Aniyatā dhammā*, "undetermined offences," because it depends upon circumstances whether they are to be treated as *Pārājika*, *Saṅghādisesa*, or *Pācittiya*. E. Mon. 9; Pāt. 7, 75; B. Intr. 302.

AÑJALI (*m.*), The hollow of the joined hands; a respectful salutation performed by raising the joined hands to the forehead [अञ्जलि]. Ab. 268. *Añjalim paggaṇhāti*, or *paggaṇheti*, or *karoti*, to salute respectfully by raising the joined hands to the forehead (Alw. I. 97; Dh. 97, 133; Mah. 112). *Añjalim paṇḍmeti*, to bend the joined hands towards a person in respectful salutation (Gog. Ev. 8). *Añjalikammaṃ* and *añjalikaraṇaṃ*, respectful salutation (Dh. 97, 362). *Añjalikaraṇīyo*, deserving of respectful salutation (Alw. I. 78).

AÑJANAM, A collyrium applied to the eyelashes to darken them [अञ्जण]. Ab. 306; Mah. 22.

AÑJASAM, A road [comp. अञ्जसा]. Ab. 190; Mah. 150. *Sivañjasaṃ*, the way of happiness (B. Lot. 332).

AÑJATI, To anoint, to smear [अञ्ज]. *Imaṃ bhesajjaṃ añjāhi*, rub in this medicament (Dh. 89). Caus. *añjāpeti* (ditto).

AÑKITO (*p.p.p.*), Marked; adorned, furnished, supplied with [अङ्क]. Ab. 263; Khud. 31; Ras. 20.

AÑKO, A mark; the flank or side [अङ्क]. Ab. 55, 276, 1043. *Puttaṃ aiken' dāya*, taking her child on to her hip (Dh. 363).

AÑKOLO, The plant *Alaungium Hexapetalum* [अङ्कोल]. Ab. 557.

AÑKURO, A shoot, a sprout [अङ्कुर]. Ab. 543; Mah. 87; F. Jāt. 6. *Buddhaṅkuro*, a nascent

Buddha, one who will some day be a Buddha (Dh. 117).

AÑKUSO, A hook to guide an elephant with [अङ्कुस]. Ab. 367. *Añkusaggaho*, an elephant driver, mahout (Dh. 58).

AÑKYO, A sort of tambourine [अङ्कु]. Ab. 143.

ANNĀ (*f.*), A mother.

AÑÑĀ (*f.*), Knowledge; perfect knowledge, Arahattaphala [आज्ञा]. Ab. 436; Dh. 11.

AÑÑADĀ (*adv.*), At another time [अन्यदा].

AÑÑADATTHU (*adv.*), Surely, certainly, truly [अन्यद् + अस्तु]. Ab. 1140; Cl. Gr. 75; Mah. 72. *Aññadatthu garaṇaṃ labhati*, assuredly he will be blamed (Dh. 234). *Aññadatthuharo*, rapacious, viz., "sure to carry something away with him." *Aññadatthudaso*, penetrating, viz. "sure to see everything."

AÑÑADISO (*adj.*), Different [अन्यादृश].

ANNAM, Food; boiled rice [अन्न]. Ab. 465, 1103, 1104. *Annopānaṃ*, meat and drink (Khud. 11). *Anndni madhurāni*, sweetmeats (Mah. 170).

AÑÑAMAÑÑAM (*adv.*), Mutually, towards each other. *Aññamaññaṃ piya*, kind to each other (Dh. 76). *Aññamaññaṃ sagaravā viharantā*, living full of respect towards each other. *Aññamaññaṃ mukhāni oloketvā*, looking in each other's faces (Dh. 390). *Aññamaññaṃ dāhagapaccavekkhanarāhitā*, void of mutual reflection and consideration. *Aññamaññaṃ kathayissu*, they said among themselves (Dh. 233). See next.

AÑÑAMAÑÑO, Each other, one another [अन्य + अन्य, with euphonic न्, the S. equivalent is अन्योन्य]. Fem. *aññamaññī*. Acc. *Aññamaññaṃ apekkhitvā*, looking at each other (Mah. 230); *Aññamaññaṃ aecayaṃ desetvā khamāpetvā*, having confessed their fault and become reconciled to each other (Dh. 105; comp. Mah. 205). *Aññamaññissā* (*gen. fem.*) *vajjapaṭicchādikā*, concealing each other's faults (Pāt. 100). *Ahaṅkāro 'ññamaññassa*, mutual arrogance (Ab. 397). *Aññamaññakalāho*, mutual strife (Dh. 103); *Aññamaññahitesino*, seeking each other's good (Mah. 68). B. Lot. 532; Mah. 136, 261; Khud. 16. Comp. *Aññoñño*.

AÑÑĀNAM, Ignorance [अ + ज्ञान]. Ab. 168; B. Lot. 649. With loc. *Dukkhasamudaye aññāpaṃ*, ignorance of the origin of suffering (Gog. Ev. 67).

AÑÑASATTHUDESOS, Adopting another

teacher [अन्व + ग्राह्य + उद्देश]. This is one of the Abhiññānas, and means leaving the religion of Buddha to join a heretical sect. Khud. 27; E. Mon. 37. It should, perhaps, be written as two words, *aññasatthu uddeso*, as *satthu* may be either the genitive sing. or the crude base.

AÑÑĀSI, see *Ājānāti*.

AÑÑĀTABBO (*p.f.p. ājānāti*), That ought to be known or learnt [आ + ज्ञातव्य = ज्ञा]. Pát. 17, 92.

AÑÑĀTAKO (*adj.*), Unknown, unrecognizable [अ + ज्ञात = ज्ञा + क]. *Aññātakavesena*, in disguise (Dh. 104, 255).

AÑÑĀTAKO (*adj.*), Not related, not a kinsman [अ + जन]. Dh. 176; Pát. 8; Mah. 79. Fem. *aññātikā* (Pát. 8, 77).

AÑÑĀTAMO (*adj.*), One of several, a certain [अन्वतम]. Declined like *Sabbo* (Cl. Gr. 52). *Tesam aññātamo kuṭumbiko*, of these a certain landed proprietor (Mah. 254).

AÑÑĀTARO (*adj.*), One, a certain, some; some other, another [अन्वतर]. Ab. 717. Declined like *Sabbo* (Cl. Gr. 52). *Tīṇaṃ aññātaraṃ*, one of three (Dh. 29). *Dasannaṃ aññātaraṃ*, one of ten (Dh. 25). *Aññātaraṃsiṃ brhmanakule nibbattitvā*, having been born in a Brahman family (F. Jāt. 9). *Aññātaro puriso*, a certain person (Alw. I. 72). *Aññātaro vā aññātaro vā*, one or other, any one of several (Pát. 3). *Aññātaraṃsiṃ kule*, some family or other (B. Lot. 463). B. Lot. 378.

AÑÑĀTAVESAVĀ (*adj.*), In disguise [अज्ञात + वेष्ट + वत्त]. Mah. 208.

AÑÑĀTHĀ (*adv.*), In another way, differently, otherwise [अन्वथा]. F. Jāt. 18. *Aññāthābhavo*, difference, contrariety (Ab. 776).

AÑÑĀTHATTĀ (*adv.*), Differently. Cl. Gr. 98.

AÑÑĀTI (*m.*), Not a relative [अज्ञाति]. Mah. 79.

AÑÑĀTO (*p.p.p. ājānāti*), Known, understood [आ + ज्ञात = ज्ञा].

AÑÑĀTO (*adj.*), Unknown, unrecognized, in disguise [अ + ज्ञात = ज्ञा]. Mah. 43, 208.

AÑÑĀTO (*adj.*), Not related, not a kinsman [अ + जन]. Mah. 79. Comp. *Aññātako*.

AÑÑĀTRA (*adv.*), Without, except, besides [अन्वत्र]. With instr. *Aññatra tena bhagavatā*, except this Blessed one (B. Lot. 654). *Aññatra saṅghasammutiyā*, except with the consent of the saṅgha (Kuhn K. S. 29). *Na me sokam añño nibbāpetum*

sakkhissati aññatra tathāgatena, none but Buddha can quench my sorrow (Dh. 308). With ablative: *Aññatra pubbeḍḍhisamārambhā*, except when previously prepared by a layman. See next.

AÑÑĀTTHA (*adv.*), Elsewhere; in another case [अन्वत्र]. *Aññattha gacchati*, to go elsewhere (Mah. 17). *Aññattha vasi*, dwelt in another part of the country (Mah. 131). *Aññattha dhāvissu*, they ran away (Mah. 43). *Aññattha saṅgahitaṃ suttaṃ aññattha akariṃsu*, they put in one place a sūtra that belonged to another place (Alw. I. 63). Dh. 170, 393.

AÑÑĀTUM, see *Ājānāti*.

AÑÑĀVĀDAKO (*adj.*), Talking irrelevantly, prevaricating [अन्व + वाद् + क]. Pát. 12, 86.

AÑÑĀVO, The sea, the ocean [अन्वव]. Ab. 659; Mah. 25, 116.

AÑÑĀYA, see *Ājānāti*, and *Añño*.

AÑÑĀYAMĀNO (*adj.*), Unrecognized [अ + ज्ञातमान = ज्ञा]. Mah. 131.

AÑÑO, Water [अन्व]. Ab. 661.

AÑÑO (*adj.*), Other; other than, different from [अन्व]. Ab. 717. Declined like *Sabbo* (Cl. Gr. 52). Pl. *añño* (Alw. I. xvii), Gen. and dat. pl. *aññesaṃ* (F. Jāt. 6). Inst. fem. *aññiḍḍa* (Alw. I. cviii). Gen. and dat. fem. *aññissā* (Dh. 251). *Añño koci*, any one else. *Ko añño*, who else? (B. Lot. 364). *Añño vā yo koci*, or any one else whatsoever (F. Jāt. 19). *Aññaṃ abhāsamaṇo*, without speaking of anything else (B. Lot. 314). *Añño — añño*, one — another. *Aññaṃsiṃ vattabbe aññaṃ eva vadati*, when one thing is to be said he says quite a different one (Dh. 318, compare F. Jāt. 8, and Dh. 14, 217). With abl. *Aññaṃ na sakkā dātum me*, I can give thee nothing but myself (Mah. 230). *Tato añño*, different from them (Dh. 110, 170). *Jasigamā añño*, not movable (Ab. 712). Ab. 996.

AÑÑOÑÑO (*adj.*), Mutual [अन्वोन्व]. Ab. 1200. See *Aññamañño*.

ANOKAM, Being houseless; freedom from attachment to the world [अ + ओक]. Dh. 16.

ANOMO (*adj.*), High, illustrious, lofty [अ + अवम]. Man. B. 160. *Anomapañño*, of lofty wisdom (Dh. 97). *Anomadassi*, name of one of the twenty-four Buddhas (Man. B. 96; Dh. 117, 131).

ANOTATTO, and ANAVATATTO, Name of one of the seven great lakes [अ + अवतत = तप]. Man. B. 16, 17; B. Intr. 171; Kuhn K. S. 23; Ab.

679; Mah. 27. *Anotattadaho*, lake An. (Mah. 2). See *Mahāsaro*.

ANOTTAPPAM, Absence of fear of sinning, recklessness, hardness of heart (see *Ottappam*). Man.B. 418; B. Lot. 444.

ANOTTAPPI (*adj.*), Reckless, fearless of sinning [*anottappa* + इत्].

ANTAGGATO (*p.p.*), Gone into, being in, contained in [अन्तर्गत = अन्त]. Ab. 742.

ANTAGUNAM, The mesentery [अन्त + गुण]. Khud. 18.

ANTAKIRIYĀ (*f.*), Bringing to an end, putting an end to [अन्त + क्रिया]. Alw. I. 72; Dh. 124.

ANTAKO, Death, Māra [अन्तक]. Ab. 43; Dh. 9, 51, 227.

ANTALIKKHAM, The sky, the air [अन्तरीक्ष]. Ab. 45; Dh. 23, 295; Khud. 6.

ANTAM, An intestine; the bowels [अन्त]. Khud. 3. Pl. *antāni*, entrails (Dh. 114).

ANTAM, see *Anto*.

ANTAMASO (*adv.*), Even [अन्तम + अस्]. *Yam kiñci kaṭṭipilandhanam antamaso suttatantuma-ttam*, any sort of waistband, be it merely a string or thread. *Antamaso attano sarīram pi sabbam pahāya gantabbam*, we must go, leaving everything behind us, even our very bodies (Dh. 153). *Antamaso thanapāyino dārake*, nay, the very babes at the breast (Dh. 165). *Antamaso tipasālākam*, even a blade of grass (Kamm. 10). Dh. 264; Pāt. 1071.

ANTARA (*adv. and prep.*), Within, between, among, in [अन्तर]. As the first part of a comp. *Antaravithi* (*f.*), the middle of the street (Dh. 206, 212, 338). *Antavarassam*, during the rains. *Antaragharam pavittāho*, gone indoors (Dh. 122). *Antaragharo*, indoors (Pāt. 11). See *Anto* (2). Comp. *antaradhāyati*, *antaravāsako*, etc.

ANTARĀ (*adv. and prep.*), Between; on the way [अन्तर]. Ab. 1150. *Vāso pi ca te n' atthi antarā*, and thou canst not stop by the way (Dh. 43). With acc. *Antarā ca Rājagaham antarā ca Nālandam*, between Rāj. and Nālanda. With gen. *Tassa pācīnapacchimadevārānam antarā*, between its east and west gates (Dh. 180). *Antarāmagge*, on the road, by the way (Dh. 369, 414; Ras. 40). *Mapimuttantārā*, between the gems and pearls (Mah. 164). Dh. 201.

ANTARABHOGIKO, This word appears to mean a village headman, or a subordinate chieftain under

a king and within the sphere of his authority (see Alw. I. 79 and Pāt. 66). Alwis's explanation (Intr. 90) would point to the meaning "border chief."

ANTARĀDHĀNAM, Disappearance; covering [अन्तर्धान]. Ab. 51; Ras. 15. There are five *Antaradhānas* or declensions of religion: *Paṭi-vedha-ant.*, *paṭipatti-ant.*, *linga-ant.*, *dhātu-ant.*, *pariyatti-ant.* (E. Mon. 427).

ANTARADHĀPETI (*caus.*), To cause to disappear; to render invisible [अन्तर + caus. धा]. Mah. 137.

ANTARADHĀYATI (*pass.*), To vanish; to hide oneself [अन्तर + धा]. With abl. *Upajjhāyā antaradhāyati siso*, the pupil hides himself from his master (Kuhn K. S. 24). Aor. *antaradhāyatha* (Dh. 256), *antaradhāyi* (Dh. 98, 134; Mah. 78), *antaradhāyisi* (Mah. 112).

ANTARAHITO (*p.p.*), Vanished, disappearing, hidden [अन्तरहित = धा]. Mah. 166. *Atha kho antarahitā devatā bhagavato dīrocesi*, then a heaven descended deity said to Buddha (Gog. Ev. 12). With loc. *Brahmaloke antarahito*, quitting the Brahma world (Gog. Ev. 8, comp. Kuhn K. S. 24).

ANTARAKAPPO, see *Kappo*.

ANTARAM, Interior, included space, midst; interval; opportunity; instant; difference, other; peculiarity; a hole; an inner garment; the heart or mind [अन्तर]. Ab. 292, 771, 802. *Vanantarasmim*, in the midst of the wood (Ras. 20). *Yojanasīmāya antaramhi*, on the middle of a boundary line of a yojana long (Mah. 41). *Bhikkhūnam antaram pavisitvā*, having gone into the midst of the priests (F. Jāt. 45). *Dantantaragato*, having got between my teeth (F. Jāt. 13). *Purisantaragato*, gone among men (Pāt. 117). *Me lomantaresu*, among my hairs (F. Jāt. 57). *Dutiye vassasatantare*, in the second century, lit. in the second interval of a hundred years (Alw. I. 66). *Etasmiṃ antare*, in that brief interval. *Tadantaram*, at that instant, immediately (Mah. 90). *Bhavantaram*, another birth, a former existence (Mah. 245). *Desantarām*, a foreign country. *Samayantaram*, foreign religious usages. *Abhidhānantarārambhe*, at the commencement of a different set of words (Alw. I. viii). *Najjantaram*, a certain river (Ab. 1052). *Bhantaram*, a particular star (Ab. 931). *Vedantaram*, one of the Vedas (Ab. 839). *Gupphena nirantarantaro gappo*, the priesthood whose heart is filled with a multitude of virtues (Alw.

I. vii). Ab. 802 attributes to antaram the meaning of *hetu*, "cause"; of this I have found no example. Dh. 217, 218; Pât. xvi. See *Anto*, *Antare*, *Antara*.

ANTARANTARĀ (*adv.*), From time to time, at intervals [अन्तर + अन्तर abl.]. F. Jât. 2; Mah. 219; Dh. 191, 202.

ANTARANTARE (*adv.*), From time to time, at intervals [अन्तर + अन्तर loc.]. Mah. 229.

ANTARANTARENA (*adv.*), In the intervals of, among, between [अन्तर + अन्तर instr.]. With gen. Dh. 106, 108, perhaps 223.

ANTARĀPARINIBBĀYĪ (*m.*), Technical name for one of the five sorts of Anāgāmi (which see). Explained to mean one who dies and attains Nirvāpa before half the age he should have lived in a Brahma world is expired [अन्तर + parinibbāyī, which see].

ANTARĀRATI, To run into danger [denom. अन्तराय]. Alw. I. 17.

ANTARAVĀSAKO, An under-garment [अन्तर + वास + क]. Ab. 292. Ant. is one of the three cīvaras or garments worn by a Buddhist priest. Eitel says, "a sort of waistcoat worn in place of a shirt by priests." E. Mon. 114; Kamm. 3.

ANTARAVASSAṂ, **ANTARAVĪTHĪ**, see *Anto* (2).

ANTARĀYIKO (*adj.*), Causing an obstacle, impeding, injurious [अन्तराय + इक]. *Tass' antardiyike Lambakappe saritvāna*, remembering the Lambakappas who had stood in the way of his prosperity (Mah. 218). Circumstances which disqualify a man for becoming a Buddhist priest (as disease, debt, etc.) are called *Antardiyikā dhammā*, "impediments" or "disqualifications" (Kamm. 5). The term is also applied to those sins which prevent the attainment of heaven or of final sanctification (B. Lot. 403; Kamm. 31; Pât. 16, 29, 92).

ANTARĀYO, Obstacle, prevention, hindrance; danger, accident; end [अन्तराय]. Ab. 765; B. Lot. 403; Dh. 403. Dat. *antarādyā*. *Nālaṃ antarādyā*, not sufficient to prevent (Pât. 16). *Saggamaggantarāyo*, an obstacle or barrier in the way to heaven (Mah. 158). With gen. *Brahmacariyassa antarāyo*, a hindrance to a life of holiness (Pât. xxxi). *Antarāyena bhavitabbaṃ*, an accident must have happened (Dh. 304). *Antarāyavimocanaṃ*, release from the dangers that threaten life (Mah. 220, comp. 222). *Jīvitantarāyo*, death (Dh. 387). *Antarāyaṃ karoti*, to put an impedi-

ment in the way of. *Gapassa cīvaralābhāṃ antardiyāṃ kar.*, prevent the sisterhood's receiving presents of robes (Pât. 106). *Saggamokkhaṇaṃ ant. kar.*, prevent the attainment of heaven and Nirvāpa (Pât. 92).

ANTARE (*prep.*), Between; among; during, while; within, in [loc. अन्तर]. With gen. *Yamakaśālaṇaṃ ant.*, between two Sal trees (B. Lot. 342). *Dvinnāṃ tiṇṇaṃ jaṇṇaṃ ant.*, in the company of two or three persons (F. Jât. 8). *Devamanussaṇaṃ ant.*, among gods and men. *Paṇḍukābhaya-rañño ca Abhayassa ca antare*, between the reigns of Paṇḍukābhaya and Abhaya (Mah. 67; comp. Ras. 36). *Tadantare*, meantime (Mah. 82). *Yojanantare*, within the distance of a yojana (Mah. 214). *Sākhantare nīlīno*, perched among the branches (Ras. 32). *Bhāmukantare*, between the eyebrows (B. Lot. 563). *Dvārantare*, in the gateway (Dh. 307). *Viṭapa-antare*, in the fork of a tree (Dh. 155). Dh. 250, 256.

ANTARENA (*prep.*), Between; except [अन्तरेण]. Ab. 1137, 1150.

ANTARĪPAM, An island [अन्तरीप]. Ab. 664, 999.

ANTARITO (*p.p.*), Hidden [अन्तरित = ह].

ANTARĪYAM, An under garment [अन्तरीय]. Ab. 292.

ANTAVANṆO, A Ćūdra [अन्त + वन्]. Ab. 503.

ANTEPURAM, Royal precincts, royal citadel or palace; that part of the palace set apart for the royal ladies, harem, gynaeceum [अन्तःपुर]. Ab. 215, 538; Alw. 1. 72; Mah. 82; Dh. 175. At Dh. 162 and 291 *antepuram*.

ANTEPURIKO (*adj.*), Belonging to a royal gynaeceum [अन्तःपुर + इक]. Mah. 110.

ANTEVĀSĪ, A pupil [अन्तेवासिन्]. Ab. 408; Alw. I. lxix. *Nahāpakantevāsī*, a bather's apprentice.

ANTEVĀSIKO, A pupil [अन्तेवासिन् + क]. Cl. Gr. 80; Dh. 271. *Antevāsikavattam*, duties of a pupil to his ācariya.

ANTIKAṂ, Vicinity [अन्तिक]. Ab. 706. After verbs of motion the accusative is used prepositionally in the sense of "near to," "to" (with foll. gen.): *Tassa tassa bhikkhuno antikaṃ gantvā*, going to this priest and that (Pât. 91). *Patto dyukkha-yantikam*, brought to death's door (Mah. 38). *Sakam yānam apesayi tadantikam*, got his carriage driven to her side (Mah. 61). Similarly the locative is used in the sense of "near," "with":

Tadantike nielditvā, sitting down at his side (Mah. 29, comp. 74). *Vasaṃ ācariyantike*, living with his teacher (Mah. 28). *Purantike*, near the town (Mah. lxxvi). Abl. *antikā*, from (Mah. 14; Pāt. 76). Kuhn K. S. 7.

ANTIMAKO (*adj.*), Final, last. Mah. 53.

ANTIMO (*adj.*), Final, last [अन्तिम]. Ab. 714; Dh. 63; E. Mon. 2. *Tadantimo*, the last of these (Mah. 9). *Sakkāraṃ antimaṃ akā*, paid the last honours to the dead (Mah. 125). *Abhayass' antimo putto*, the youngest son of Abhaya (Mah. 142). *Antimadeho*, last body or existence before annihilation (B. Lot. 350). *Antimasāro*, one who has been re-born for the last time, an Ārahā (Dh. 63, 71).

ANTIYO (*adj.*), Final, last [अन्तिम]. Cl. Gr. 93.

ANTO, and **ANTAM**, End; limit, boundary; proximity, side; destruction, death; lowest, inferior; interior [अन्त]. Ab. 404, 714, 791. *Dukkhaṃ antaṃ kariṣṣatha*, ye will put an end to sorrow (Dh. 49, 67). *Dhātonto*, the final letter of a verbal root. *Nettonto*, the corner of the eye (Ab. 1116). *Paṇanto*, the border of a garment (Ab. 1127). *Kadda kammatānaṃ anto paṇāyissati*, when will the end of our agricultural labours be (Dh. 141). *Tv-anto*, ending in tu (Alw. K. viii). *M-anto*, ending with m (Alw. I. xvii). *O-d-antā sārā aṭṭha*, the eight of which o is the last are vowels (Ditto). *Ayaṃ eko anto*, this is one extreme of doctrine (Gog. Ev. 38). *Aparanto*, the future. *Pubbanto*, the past. *Ekamantaṃ*, on one side (Khud. 4). *Sākhanto*, having the branches for its limit (Ab. 548). *Gaṅgante*, by the river-side (Mah. 219). *Thitā ante*, standing near (Mah. 3). *Chattantalambikā*, hanging from the edges of the parasol (Mah. 164). *Gāmanto*, the outskirts of a village. *Vanante*, in the forest (Dh. 54). *Ante*, at the last, at the end (Dh. 414, Mah. 160). *Maccum accotum ante na sakkhimu*, in the end were unable to overcome death (Mah. 263). *Antakkaḥāni*, the final letters (Dh. 414). *Antaṃ idaṃ bhikkhava jivikānaṃ*, this, priests, is the lowest of vocations. For the three Antas see *Sakkāyo*.

ANTO, and **ANTARA** (*adv. and prep.*), Within, in, inside [अन्तर]. Ab. 1150. *Anto dussabhaṇḍaṃ atthi*, there is cloth inside (Alw. I. 75). *Anto yeva nīdāsetvā*, having confined him indoors (Mah. 254). *Anto yeva jhāpetvā*, consuming inwardly (Dh. 354).

Anto ṭhaperuṃ ekaṃ dāsīṃ, they placed inside one slave-girl (Mah. 56). *Katvā purāṃ anto*, placing the city inside, i.e. including the city within the boundary (Mah. 98). *Anto nipanno*, lying down inside (Dh. 224). *Anto uppanno kilesamāro*, the evil passions that arise within (Dh. 111). *Bhaggi anto na pavesetabbo*, the fire from outside is not to be brought indoors (Dh. 239). *Anto pavisati*, to enter (Dh. 250, 372). *Anto visanto*, entering (Mah. 52).—With gen. *Anto narindavatthussa*, within the palace (Mah. 66). *Anto 'va rājavatthussa*, within the royal precincts (Mah. 82). *Anto bahi ca nagarassa*, inside and outside the city (Mah. 259). *Pokkharipiṇḍā anto ca bahi ca*, inside and outside the tank (Dh. 219). *Anto samāpattiya*, during the exercise of samāpatti (Dh. 177). *Phaṇam attano bilass' anto pavesetvā*, having introduced his head into the hole (Mah. 243). *Chabbappānaṃ buddharasmināṃ anto pavisitvā*, having come within the six-coloured rays of Buddha (Dh. 266). *Sambuddhāya anto 'haṃ vasissāmi*, I will dwell in the commandment of Buddha (Mah. 98).—With loc. *Anto bandhiya bhittiyaṃ*, having embedded him in the wall (Mah. 261). *Anto parikkhepe rājavyādhassa*, within the boundary of the royal garden (Mah. 88). *Anto nadiyaṃ*, on the river's bed (Dh. 224). *Anto gandhakūṭiyaṃ*, within the scented chamber (Dh. 291). *Anto vihāre disvā*, seeing her in the convent (Dh. 247). *Anto vihāre vicari*, walked up and down in the convent (Ditto). *Anto sāniyaṃ*, behind the curtain (Dh. 159, 328).—*Anto* is much used as the first part of a compound noun or adjective; the following are examples: *Anto-aggi*, indoor or household fire (Dh. 239); *Anto-avīcimhi nibbatti*, was born in the Avīci hell (Dh. 148); *Antobhāgo*, interior (Ab. 1166); *Antobhāvo*, inclusion (Ab. 1163, 1182); *Antodevatā*, penates (Dh. 239); *Antaradīpakaṃ pavisimsu*, they landed on an island (Dh. 325); *Antogahe*, indoors (Dh. 94); *Antogahato nīharitvā*, having carried it out of the house (Pāt. 93); *Antogāmaṃ pavisi*, entered the village (Dh. 82); *Antogāmato yāgubhāttādāni dharitvā*, having brought broth, rice, etc., from the village (Dh. 88); *Antogehā nīharitvā*, having carried him out of the house (Dh. 94); *Antogharaṃ*, interior of a house, indoors (Ab. 862); *Antaragharaṃ pavīṭṭho*, having gone indoors (Dh. 122); *Antaraghare nikkhipēyya*, should put away in the house (Pāt. 11); *Anto-*

jālam pavisanti, go into the net (Dh. 337); *Antojāto*, a slave born in the house (Ab. 515); *Antojetavanam pavisitvā*, having entered J. (Dh. 148); *Antokucchi* (f.), the belly (Ab. 862); *Hatthino antokucchiyaṃ caṅkamanti*, they walk up and down inside the elephant's belly (Dh. 158, comp. 307); *Antolitto*, plastered inside (Pāt. 70); *Antomajjhantiko*, the forenoon; *Antonagaram sambādhakam*, the interior of the town is crowded (Dh. 232); *Antonagaram pavisitvā*, having gone into the town (Dh. 169); *Antonivesanam pāvisi*, went indoors (Dh. 154); *Antonivesane*, indoors (Dh. 231); *Antopavattakilesā*, evil passions arisen within the heart; *Antopaviṭṭha*, having entered (Dh. 385); *Antopokkharipiyaṃ bhariyaṃ nahāpetvā*, having made his wife bathe in the tank (Dh. 219); *Antorajṭhe*, in the interior of the country (Pāt. 107); *Antoṭhitā manussā*, the men inside (Dh. 158); *Ratanāni antoṭhitāni*, gems buried in the earth (Mah. 68); *Imaṃ antovassam*, during this rainy season (Dh. 82); *Dukkheṇa taṃ antovassam vītindmesuṃ*, passed that rainy season in sorrow (Dh. 105); *Antovassam* (adv.), during the rains (Pāt. 107); *Ten' ev' antaravassena*, during this very rainy season (Dh. 142); *Antovatthumhi*, within the royal precincts (Mah. 253); *Antaravithiṃ olokayamāno*, looking down into the street (Dh. 206, 212); *Antaravithiyaṃ ṭhatvā*, standing in the street (Dh. 338). Compounds of this sort are sometimes again compounded with another word: *Antogahābhikukho*, with his face towards the interior of the house (Dh. 95); *Antovasseka-divasaṃ*, one day during the rains (Mah. 110); *Antovassabhāvena*, because it was the rainy season (Dh. 105); *Attano puttassa antonisidanayoggaṃ*, fit for his wife and child to sit in (Dh. 324). See *Antara*.

ANTOBHĀVO, ANTOGHARAṂ, ANTOJĀTO, ANTOṬHITO, etc.; see last.

ANTOGADHO (adj.), Contained in, being among [see *Ogadha*]. Ab. 742. *Mahāvihāriyaṇaṃ the-rānaṃ antogadho aññataraṃ sakkataññū koci mahāthero*, some eminent theras acquainted with Sanskrit, belonging to the priests of the Mahāvihāra (Bāl. i). *Sāsanapāṇe taṃ antogadham karoti*, encloses it in the letter. *Dve aggasāvaka mahāsāvakeṇ antogadhā*, the two chief disciples are included among the Mahāsāvakas.

ANTOKAPPO, see *Kappo*.

ANU (adv. and prep.), After; under; less than; for; according to; along; again; in consequence of [अनु]. Ab. 1174. *Yad ettha maṃ anu siyā*, whatever there be here for me (Cl. Gr. 131). *Sādhū Devadatto mataram anu*, Devadatta is kind to his mother (Ditto). *Anu Sāriputtaṃ paññavā bhikkhu*, a priest inferior to S. in learning (Ditto). *Saccakiriyaṃ anu pāvassi*, it rained according to his pious wish. *Anu* is much used in composition with nouns and verbs, e.g. *Anudaya*, sub-chief; *Anudisā*, inferior direction, intermediate point of the compass; *Anuvassam* (adv.), yearly; *Saṅgītā anusaṅgītā ca*, rehearsed and rehearsed; *Pabbajitam anupabbajissu*, they embraced asceticism in imitation of (or after) the ascetic. *Rukkham rukkham anuvijjotatī cando*, the moon lights up tree after tree (Cl. Gr. 131). *Nadissu anuvassitā Bārāṇasī*, Benares is situated on a river's bank (Ditto). *Anupaṭipattiya*, according to succession, by degrees (Dh. 369).

ANU (adj.), Small, minute; subtle [अनु]. Ab. 705; Dh. 481. *Anu* (m.), a measure equal to thirty-six Paramāṇus, an atom (Ab. 194).

ANUBANDHATI, To follow, to pursue; to wait upon, minister to [अनु + बन्ध]. Mah. 154, 166; Dh. 89, 158. Ger. *anubandhitvā*, *anubandhiya* (Mah. 141, 228). P.p.p. *anubaddho*, following. P.p.p. caus. *anubandhito*, pursued (Ras. 40).

ANUBANDHO, Uninterrupted succession; consequence [अनुबन्ध]. Ab. 980; Alw. I. 1.

ANUBHAVANAM, Partaking of, enjoyment (see next). Ras. 15.

ANUBHAVATI, and ANUBHOTI, To feel; to enjoy; to partake of; to obtain, receive [अनु + भू]. *Sukham dukkham an.*, to feel happiness, to feel sorrow (Dh. 293; F. Jāt. 49). *Mahantaṃ yasaṃ anubhavanto*, enjoying great fame (Dh. 191). *Anubhoti* (Dh. 149, 222; Pāt. 9; B. Lot. 836, 837). P.pr. *anubhavanto*, *anubhavamāno*, *anubhonto* (Dh. 138, 293; Ras. 26). Aor. *anubhoi* (Mah. 67). Ger. *anubhutvā* (Ras. 28; Mah. lxxvi), *anubhavitvā* (Dh. 141).

ANUBHĀVAVĀ (adj.), Possessing power, gifted with supernatural power [अनुभाव + वत्]. Dh. 278.

ANUBHĀVO, Dignity, authority; power, might, supernatural power, efficacy [अनुभाव]. *Anubhavasampanno*, possessed of supernatural power

(F. Jât. 3). Alw. I. 79; F. Jât. 4, 5, 57. Rarely written *ānubhāvo* (F. Jât. 23; B. Lot. 340).

ANUBRŪHETI (*caus.*), To cause to grow or increase; to make much of, devote oneself to [अनु + वृद्ध caus.]. The exact meaning of the expression *vivekam anubrūhēti* is difficult to determine. At Dham. p. 270 the comment explains it *vivekam brūheyya vaddeyya upasampajja vihareyya*, "should increase, augment seclusion, should live in the practise of it," whence the phrase would seem to mean "devote oneself to solitude." At Dham. verse 75, Fausbøll translates "secessum auget," but Max Müller, "will strive after separation from the world"; and the latter rendering seems to accord with the use of the phrase at Ras. 25, *ekasmiñ samaye vivekam anubrūhento araññyatanam pavasi*, which we might expect to mean "on one occasion yearning for solitude he entered the forest." But at Mah. 39 we have *eko 'va Ahogaṅgami pabbate vihasi sattavassāni vivekam anubrūhayam*, "he dwelt alone for seven years at the Ahogaṅga mountain, devoting himself to seclusion": here Turnour translates "indulging in pious meditation." See *Brūhēti*.

ANUBODHO, Knowledge, understanding [अनु + बोध]. Kuhn K. S. 32.

ANUBUDDHO, Under-Buddha, lesser Buddha, apostle [अनु + बुद्ध]. This term is applied to Arahā followers of Buddha, such as Kassapa, Ānanda, etc. (Dh. 345).

ANUCARATI, To wander about in, to haunt [अनु + चर]. *Vyagghānucarito*, infested with tigers (Dh. 390).

ANUCARO, An attendant, companion [अनु + चर]. Ab. 380. *Raṭṭham ānucaram*, a country with its inhabitants (Dh. 52).

ANUCCHAVIKO (*adj.*), Suitable, fit, proper, appropriate, worthy, conformable, proportionate [अनु + छवि + क]. Ab. 715. *Tadanucchaviko*, appropriate thereto (Dh. 277). *Raṇṇo an.*, he will suit the king (Dh. 158). *Kulānucchavikā*, worthy of their illustrious descent (Mah. 68). Mah. 142, 157. A form *anucchaviyo* also occurs; and at Dh. 133 *anucchavo*.

ANUDDAYĀ (*f.*), Compassion, mercy [अनु + दया]. Ab. 160; Dh. 178.

ANUDDHAMSETI (*caus.*), To vex, to harass [अनु + धम + सेति = धमस्]. Pât. 4, 5, 18, 68, 72.

ANUDDHATO (*adj.*), Not puffed up, calm, subdued [अनु + उद्धत = हृत्]. Dh. 65.

ANUDHAMMO [अनु + धर्म]. This word seems to mean "lesser or inferior dhamma." In the phrase *dhammassa anudhammo* or *dhammānudhammo*, it is explained to be the catupārisuddhisīla, the dhutaṅgas, and other duties to be practised previous to the attainment of the nine lokuttara dhammas: *navalokuttaradhammassa anurūpadhammaṃ pubbhāgapaṭipaddisaṅkhātāṃ catupārisuddhisīladhutaṅga-asubbhakammaṭṭhānādibhedam* (Dh. 151, 378). *Dhammassa hoti anudhammacāri*, he practises the lesser duties for the attainment of the highest state (Dh. 4). *Anudhammatā* is used in the same sense at Pât. 75. Anudhamma is also used in Pātimokkha in another sense, in the compound *akatānudhammo*, "one upon whom justice has not been executed," "one who has not been punished," where the comment explains anudhamma to mean "just punishment" (Pât. 17, 92).

ANUDHĀVATI, To run up to; to pursue [अनु + धाव]. Dh. 16 (where it perhaps means to run up and down, see Buddh. Parables, lxxxi). Mah. 78.

ANUDISĀ (*f.*), An intermediate point of the compass [अनु + दिश]. Ab. 29. The four *anudisā* are north-west, north-east, south-west, south-east (Dh. 203, 255). *Purattimā anudisā*, the south-east (Ras. 69).

ANUDŪTO, A person sent with another, a travelling companion [अनु + दूत]. Mah. 16; Dh. 263.

ANUGACCHATI, To follow; to accompany [अनु + गच्छ]. Dh. 79, 89, 153, 268. Ger. *anugantvā* (Dh. 84, 239).

ANUGĀMIKO (*adj.*), Following, accompanying [अनु + गमिन् + क]. *Anugāmiko nidhi*, a treasure that accompanies a man to the next world (Khud. 14).

ANUGAṆHĀTI, To favour, to protect [अनु + गन्ह].

ANUGATI (*f.*), Following [अनु + गति].

ANUGATO (*p.p.p. anugacchati*), Conformable to, following; relating to, concerning [अनु + गत = गन्]. Pât. 75; Ab. 1174. *Pubbenivāsānugataṃ ṇāṇam*, knowledge of former residences (Alw. I. xxxiv; B. Lot. 821).

ANUGGAHĪTO (*p.p.p. anugaṇhāti*), Favoured [अनु + गन्हीत = गह].

ANUGGAHO, Favour, patronage; help, assistance

[अनुसह]. Ab. 925. *Tassa anuggaham kátum*, to show kindness to him (Mah. 231). Mah. 11; Alw. I. x.

ANUGGATO (*adj.*), Not gone up, not gone out [अ + उन्नत = गम].

ANUGIDDHO (*p.p.*), Greedy [अनुगृह = गृह]. Kh. 15.

ANUGINĀTI, To permit (?) [अनु + गृ]. Kuhn K. S. 28; Cl. Gr. 136.

ANUGĪTI (*f.*), Parallel passage (?) [अनु + गीति]. Alw. I. 106.

ANUGO (*adj.*), Following; conforming to [अनुग]. Alw. I. xiv. *Anugo*, a follower, retainer. *Sattā-maccasatānugo*, with a retinue of five hundred nobles (Mah. 47). *Theramatānugo*, following the directions of the therā (Mah. 107). *Therapaddanugo*, followed in the therā's footsteps (Mah. 167).

ANUJĀNĀPETI (*caus. next*), To ask permission, to obtain the consent of.

ANUJĀNĀTI, To grant, to permit, to consent to अनु + ज्ञा. *Sace maṃ upajjhāyo anujāneyya*, if my preceptor will allow me (Alw. I. 93). With acc. and dat. *parinibbānaṃ me anujānātha*, permit me to attain nirvāṇa (Dh. 308). Aor. *anujānāsi* (Mah. 175). Ger. *anujānitvā* (Dh. 104). Dh. 305, 141, 221; Alw. I. 103.

ANUJĪVĪ (*m.*), A servant, retainer [अनुजीविन]. Ab. 342.

ANUJO (*adj.*), Younger, junior [अनुज]. *Anujo*, a younger brother (Ab. 254).

ANUJU (*adj.*), Crooked, depraved, wicked [अ + अनु]. Ab. 737.

ANUKAḌḌHANAM, Referring back [अनु + कर्षण]. *Vāgahaṇaṃ anukaḍḍhanattham*, vā is introduced to refer you back to a former rule (Kuhn K. S. 30).

ANUKAMPĀ (*f.*), Compassion, kindness [अनु-कम्पा]. Ab. 160. Dat. *Lokaṇukampāya*, out of pity to the world (Kuhn K. S. 29). *Anukampāya paṭijaggi*, watched tenderly over her (Dh. 156).

ĀNUKAMPAKO (*adj.*), Compassionate, kind [अनु-कम्पक]. Mah. 6, 11; Kh. 11.

ANUKAMPANAM, Compassion [अनुकम्पन]. Ab. 1193.

ANUKAMPATI, To pity [अनु + कम्प]. Mah. 242.

ANUKAMPI (*adj.*), Compassionate [अनुकम्पिन]. Mah. 231.

ANUKANTATI, To cut [अनु + क्त]. Dh. 55.

ANUKARO (*adj.*), Imitating [अनुकार].

ANUKĀRO, Imitation; resemblance [अनुकार]. *Tesaṃ anukārena*, in imitation of them (Alw. I. 64).

ANUKIRIYAM, Imitation [अनु + क्ति]. Dh. 146.

ANUKKAMO, Regular order, succession [अनुक्रम]. Ab. 429. Instr. *anukkamena*, in due course (Mah. 81; Dh. 117).

ANUKO (*adj.*), Small, minute [अनु + क]. Kh. 15.

ANUKULO (*adj.*), Suitable, agreeable [अनुकूल]. Mah. 68.

ĀNUKŪLYAM, Suitability, agreeableness [आनु-कूल]. Ab. 1147.

ANULĀPO, Tautology, repetition [अनुलाप]. Ab. 123.

ANULITTO (*p.p.*), Anointed [अनुलिप्त = लिप]. Ras. 32.

ANULOMAM (*adv.*), In direct order, with the grain, straight forward [अनु + लोमन].

ANULOMAM, Direct order, succession [अनु + लोमन]. Pāt. xviii; E. Mon. 261.

ANULOMATO (*adv.*), In accordance with [अनु-लोम + तस्]. Kh. 21.

ANULOMETI, To be in accordance with [अनुलोम-मत्]. Pāt. xviii.

ANUMĀNAM, Inference; doubt, uncertainty [अनु-मान]. Ab. 1191; Pāt. xviii. *Anumānato*, inferentially.

ANUMASATI, To touch [अनु + मुश्].

ANUMATI (*f.*), Consent, assent, sanction, command [अनुमति]. Mah. 5, 235.

ANUMATO (*p.p.*), Approved; agreeable to, beloved [अनुमत = मत्]. Mah. 11, 15.

ANUMATTO (*adj.*), Small, least [अनु + मात्ता]. Dh. 50, 375, 386.

ANUMODANĀ (*f.*), and -NAM, Rejoicing, satisfaction, approval, thanks (see next). Pāt. xv; Dh. 402. *Anumodanaṃ karoti*, to express satisfaction or gratitude, to return thanks (F. Jāt. 52; Dh. 112, 126, 130, 134, 168).

ANUMODATI, To approve, to receive with satisfaction, to rejoice at, to express gratitude, to thank [अनु + मुह]. Dh. 32; B. Lot. 566; Mah. 24, 25; Pāt. 74; Kh. 11.

ANUMTHULO (*adj.*), Small and great [अनु + मूल]. Dh. 6, 47, 73, 196; B. Lot. 514.

ANUNAKO (*adj.*), Complete, not deficient [अ + न्न + क]. Ab. 702. *Paṭṭhi anunako*, fully supplied with infantry (Mah. 155).

ANUNĀSIKO (*adj.*), Nasal [अनुनासिक]. Pāt. 29, 30.

ANUNĀYAKO, Sub-chief, vice-president [अनु + नायक]. E. Mon. 46.

ANUNAYO, Endeavour to be friendly, courtesy, compliance, fawning [अनुनय]. Dh. 273.

ANUÑÑĀ (*f.*), Permission, sanction [अनुञ्जा]. Ab. 1192. *Māṭṭāpitūhi karetvā pabbajjānuññam*, having obtained his parents' permission to be a monk (Mah. 29). *Rājānuñḍya*, by the king's permission or command (Mah. 56, 177).

ANUÑÑĀTO (*p.p.p. anuññāti*), Permitted; sanctioned, ordained [अनु + ज्ञात = ज्ञा]. *Anuññāto 'si māṭṭāpitūhi*, have you your parents' consent? (Kamm. 5). *Kappiyabhūmi kira Cittassa gahapattino anuññāta*, a suitable bit of ground was granted to the householder Citta (Dh. 267). Pāt. 75; Dh. 303, 363; Alw. I. 72.

ANUNO (*adj.*), Entire, complete, without deficiency [अ + अनु]. Alw. I. 65. *Chabbassāni anūnāni*, six full years (Mah. 218).

ANUPABBAJATI, To give up the world after or in imitation of another [अनु + प्र + ब्रज]. *Pabbajitam anupabbajissu*, they embraced the ascetic life in imitation of the ascetic (Kuhn K. S. 13). *Anupabbajitnam*, of those who became priests from his example (Mah. 34).

ANUPACCHINNO (*adj.*), Regular, unbroken, uninterrupted [अ + उप + क्षिप्त = क्षिप्त]. Ab. 1174; Mah. 49.

ANUPADAM (*adv.*), Immediately after, after, behind [अनुपदम्]. With gen. *Therassa' anupadam agā*, followed in the theras' footsteps (Mah. 103). For a noun *anupadam*, meaning "that which follows a pada," "a second pada," see Pāt. 84.

ANUPĀDĀNO, see *Upādānam*.

ANUPĀDĀYA, see *Upādāya*.

ANUPADDAVO (*adj.*), Uninjured, safe, intact [अ + उपद्रव]. Dh. 60.

ANUPADIKO (*adj.*), Following in the footsteps of, immediately following [अनुपदिक्]. Dh. 91.

ANUPĀDISESO, see *Upādiseṣo*.

ANUPĀDIYĀNO, see *Upādiyati*.

ANUPAGHĀTO, Not injuring, not hurting [अ + उपघात]. Dh. 34, 345.

ANUPAKHAJJA, This word represents the Sanskrit अनुप्रक्षय, and seems to mean "having entered upon," "having occupied." Pāt. 12, 15, 43, 87.

ANUPĀLETI (*caus.*), To observe, to maintain [अनुपाचयति = पा]. Mah. 128.

ANUPALITTO (*adj.*), Untainted, unpolluted [अ + उपलिप्त = लिप्त]. Dh. 63, 415.

ANUPAMO (*adj.*), Incomparable [अ + उपमा]. Mah. 240.

ANUPĀPUṆĀTI, To reach, to attain [अनु + प्र + आप].

ANUPARIGACCHATI, To walk round and round [अनु + परि + गम्]. Dh. 251; Pāt. 71.

ANUPARIVATTO, Directed, turned [अनु + परि + वृत्त = वृत्त].

ANUPARIYĀTI, To walk round and round, to watch over [अनु + परि + या]. Dh. 251; Mah. 107.

ANUPARODHO, Non-disturbance, not injuring [अ + उपरोध].

ANUPASAMPANNO (*adj.*), Not ordained [अ + उपसम्पन्न = पद]. *So puggalo anupasampanno*, that person's ordination is invalid (Pāt. 17). *Anupasampanno*, one not yet ordained, a sāmaṇera or novice (Man. B. 494).

ANUPASSANĀ (*f.*), Looking at, contemplation (see next). Dh. 389; Man. B. 497.

ANUPASSATI, To look at, to contemplate, to observe [अनु + हृश्]. Dh. 111.

ANUPASSĪ (*adj.*), Looking at, contemplating, observing [अनु + पश्य (see हृश्) + इन्]. Dh. 2, 45, 63.

ANUPATATI, To follow; to meet with; to fly up to [अनु + पत]. Dh. 40, 62, 372. P.p.p. *anupatito* (Dh. 53, 392).

ANUPAVĀDAKO (*adj.*), Not speaking ill of (see next). B. Lot. 866.

ANUPAVĀDO, Not speaking evil, not reviling [अ + उप + वाद]. Dh. 34.

ANUPAVISATI, To enter upon, to enter, to occupy [अनु + प्र + विष्]. Dh. 228; Pāt. 87, 95. P.p.p. *anupaviṣṭho*, having entered (Dh. 320).

ANUPĀYO, Wrong means [अ + उपाय].

ANUPĪLITO (*p.p.p.*), Trodden upon, oppressed [अनु + पीडित = पीड]. Dh. 163.

ANUPO (*adj.*), Watery [अनुप]. Ab. 187, 813.

ANUPPADAJJATI, To give in return [अनु + प्र + दा]. Pāt. 11.

ANUPPADĀNAM, Giving [अनु + प्र + दान]. *Bhesajjānam an.*, administering remedies.

ANUPĀDANIYO (*adj.*), That ought not to be produced [अ + उद् + पद].

ANUPPADĀTĀ (*m.*) [अनु + प्र + दातृ]. This

word appears to mean "one who encourages," or "one who incites." It occurs in the two phrases *samaggānaṃ vā bhetā bhinnānaṃ vā anuppadāta*, and *bhinnānaṃ vā sandhāta sahitānaṃ vā anuppadāta*.

ANUPPADINNO (*p.p.p.*), Given, bestowed [अनु + प्र + दत्त = दा]. Kh. 12.

ANUPPĀDO, Not arising, non-appearance [अ + उत्पाद].

ANUPPĀÑĀTTI (*f.*), Secondary or additional enactment [अनु + प्रजाप्ति].

ANUPPANNO (*adj.*), Not arisen, not born, not appeared [अ + उत्पन्न = पद्]. *Anuppanne buddhe*, before Buddha was born into the world (Dh. 120, 160, 416).

ANUPPATTO (*p.p.p. anupāpatti*), Having arrived at; having attained [अनुप्राप्त = आप]. Dh. 69, 72, 73, 109; Alw. I. 93. *Vayo anuppatto*, grown old. *Mithilam an.*, having reached Mithilā.

ANUPPIYABHĀNĪ (*adj.*), Saying pleasant things, flattering [अनु + प्रिय + भण् + हन्].

ANUPUBBAM, Regular succession, series [आनुपूर्व]. Ab. 429.

ANUPUBBENA (*adv.*), In regular order, successively, gradually, one by one, in due course [आनुपूर्वेण]. *Anupubbena vivaranta*, opening them one by one (Alw. I. 79). *Anupubbena nimba vaḍḍhimu*, gradually the nimbas grew up (F. Jāt. 6). *Anupubbena cārikam caramāno*, wandering from place to place. *Anupubbena veyappatto*, in due time grew up. Dh. 43; Mah. 26, 88, 174.

ANUPUBBĪ (*f.*), Regular succession, order, series [आनुपूर्वी]. Ab. 429.

ANUPUBBIKATHĀ (*f.*), Successive or regular narration [आनुपूर्वी + कथा]. Dh. 79, 116; Ras. 25; F. Jāt. 25.

ANUPUBBO (*adj.*), Regular, successive [आनुपूर्व]. *Anupubbakathā*, regular narration (Mah. 130). *Dasuttara Sutta* enumerates nine *Anupubbanirodhas*, or "successive destructions," the destruction of *kāmasaññā* by the attainment of the first Jhāna, the destruction of *vitakka* and *vicāro* by the attainment of the second Jhāna, etc. There are also nine *Anupubbavīhāras* or "successive states," the attainment successively of the four Jhānas, the four Arūpabrahmalokas, and of *saññāvedayitanirodho*, "extinction of consciousness and sensation."

ANURĀDHĀ (*f.*), Name of one of the Nakkhattas or lunar mansions [अनुराधा]. Ab. 59.

ANURĀJĀ (*m.*), Following king, successor [अनु + राजन्].

ANURAKKHANĀ (*f.*), and -NĀM, Guarding, preservation [अनु + रक्ष]. Kh. 21; Dh. 223, 305.

ANURAKKHATI, To guard, to preserve; to observe [अनु + रक्ष]. Dh. 58; Kh. 16. *Cārittaṃ anurakkhitum*, to keep up an observance (Mah. 159).

ANURAKKHĪ (*adj.*), Guarding, watching over [अनु + रक्ष + हन्]. Dh. 50.

ANURODHO, Compliance, satisfaction [अनुरोध]. Ab. 345; Dh. 283.

ANURUDDHO, Name of a cousin and eminent apostle of Buddha [अनुवज्ज = वज्ज].

ANURUJJHATI (*pass.*), To approve, to be pleased [अनु + वृज्जते + वृज्ज]. Dh. 283.

ANURŪPAKO (*adj.*), Suitable [अनु रूप + क].

ANURŪPAM (*adv.*), According to [अनु रूपम्].

ANURŪPO (*adj.*), Suitable, conformable, proper [अनु रूप]. Dh. 300. With gen. *Ayaṃ ārohaṃ mama anurūpo*, this rider suits me (Mah. 142). *Tadanurūpena sūpavyañjanena*, with the proper accompaniments of broth and curry (Dh. 401).

ANUSAMVACCHARAM (*adv.*), Yearly [अनु + संवत्सर]. Dh. 120; Mah. 241, 242.

ANUSANDHI (*m.*), Connection, application [अनु + संधि]. *Anusandhiṃ ghaṭeti*, to join the connection, i.e. to show the connection between the story related and the maxim it illustrates (Dh. 89, 99, 277, 305).

ANUSĀNGITO (*p.p.p.*), Rehearsed again or subsequently [अनु + संगीत = गी].

ANUSĀRI (*adj.*), Following [अनुसारिन्].

ANUSARITO (*p.p.p.*), Going, running [अनु + स्र]. Dh. 410.

ANUSĀRO, Following, conformity [अनुसार]. Ab. 79. Instr. *anusārena*, according to. *Saṅketaṇusārena*, according to appointment (Ras. 31).

Dh. 125, 316.

ANUSĀSAKO, A teacher, preceptor, mentor [अनु + शास् + क]. *Atthadhammānusāso*, temporal and spiritual counsellor (F. Jāt. 7, 16).

ANUSĀSANAM, Instruction, admonition; government [अनुशासन]. Ab. 354; Mah. 6; Pāt. 69, 75. *Laṅkāddīpanusāsanam katvā*, having governed Ceylon (Mah. 242).

ANUSĀSATI, To teach, to instruct; to admonish; to command; to govern [अनु + शास्]. Mah. 9,

53, 198; Dh. 14, 29, 326; Pát. 66. *Anusāsi tam*, gave him his instructions (Mah. 177).

ANUSAYO, Repentance; inclination, thought, desire [अनुशय]. Ab. 853; Dh. 411; B. Lot. 685. There are seven Anusayas or inclinations, *kāmarāgānusayo, paṭighānusayo, diṭṭhānusayo, vicikicchānusayo, mānānusayo, bhavarāgānusayo, avijjānusayo*.

ANUSIKKHĪ (*adj.*), Studying, learning [अनुशिक्षण]. Dh. 41.

ANUSIKKHITABBO (*adj.*), That ought to be studied [अनु + शिक्षितव्य = शक्].

ANUSITTHI (*f.*), Admonition, command [अनु + शिट्ठि]. Ab. 354.

ANUSITTHO (*p.p.p. anusāsati*), Instructed, admonished, ordered [अनुशिट्ठ = शास्]. Mah. 73; Kamm. 5.

ANUSOCATI, To bewail [अनु + श्लुच]. Dh. 323.

ANUSSARATI, To remember, to call to mind [अनु + श्रु]. P.p. *anussaram, anussaranto, anussaramāno* (Dh. 65, 226; Mah. 195; Kh. 12). *Adj. anussarasīyo*, that ought to be remembered.

ANUSSATI (*f.*), Recollection [अनु + श्रुति]. Ab. 158; B. Lot. 794. There are six *Anussatiṭṭhānas* or subjects to be recollected—*Buddhānussati, dhammān., sīlān., sāṅghān., cāgān., devatānussati*, or Buddha, the Law, the Church, the duties of morality, charity, the gods (Dh. 346).

ANUSSĀVETI (*caus.*), To cause to be heard; to proclaim, to announce [अनु + आवयति = श्रु]. Pát. 2.

ANUSSAVIKO (*adj.*), Traditional [आनुश्रविक].

ANUSSAVO, Report, tradition [अनु + श्रव]. Ab. 1199.

ANUSSUKO (*adj.*), Free from desire [अ + उत्सुक]. Dh. 36. At Dh. 352 *anussukko*, for which comp. *Ussukkaṃ* and *Appossukko*.

ANUSSUTO (*p.p.p.*), Heard [अनुश्रुत = श्रु]. B. Lot. 337.

ANUSSUTO, At Dh. p. 71 this word is, no doubt, the equivalent of अ + उद् + श्रुत = श्रु with the meaning of “free from lust” (comp. *āsava*). But there is another reading *anussadam*, representing, I suppose, अ + उद् + खद.

ANUSŪYATI (*pass.*), To be heard, to be reported [अनु + श्रूयते = श्रु].

ANUTAKKETI, To consider, to bear in mind [अनु + तर्क].

ANUTĀPO, Repentance [अनुताप]. Ab. 169.

ANUTAPPATI (*pass.*), To suffer, to feel remorse, to repent [अनु + तप्यते = तप]. Dh. 12, 55.

ANUTHERAM, Succession of elders, apostolic succession [अनु + खविर]. Cl. Gr. 86.

ANUTHERO, An inferior therā [अनु + खविर]. Dh. 384, where it is opposed to *saṅgaththera*, “presiding priest.”

ANUTTARIYAM, Pre-eminence, supremacy [अनुत्तर + य]. There are three Anuttariyas, *dassanānuttariyam, paṭipaddānuttariyam, vimuttānuttariyam*. There are also six, *dassanānuttariyam, savānaṃ., lābhān., sikkhān., pāricariyān., anussatānuttariyam*, “preeminence in insight, in learning, etc.”

ANUTTARO (*adj.*), Inferior; unrivalled, preeminent, incomparable, supreme [अ + उत्तर]. Ab. 694, 952; Dh. 5, 10; Kh. 9.

ANUTTHAHĀNO (*adj.*), Not exerting oneself, sluggish (see *Uṭṭahati*). Dh. 49.

ANUTTHĀNAM, Want of energy, inactivity, supineness [अ + उत्थान]. Dh. 43.

ANUTTHUBHAM, The Anusṭubh metre [अनुष्टुभ]. Ab. 945.

ANUTTHUNĀTI, To bewail [अनु + श्लुच]. Dh. 28, 323.

ANUTTO (*adj.*), Not uttered, unexpressed [अ + उक्त = वच्].

ANUVADATI, To blame, to censure [अनु + वद्]. Pát. 63.

ANUVĀDO, Blame, censure, admonition [अनुवाद]. Ab. 120; Pát. 63.

ANUVASATI, To inhabit [अनु + वस]. Cl. Gr. 132.

ANUVASSAKO (*adj.*), Yearly, annual [अनु + वर्ष + क]. Mah. 66.

ANUVASSAM (*adv.*), Yearly, annually [अनु + वर्ष]. Mah. 53, 232, 237.

ANUVĀTAM (*adv.*), In the direction of the wind, with the wind [अनु + वात].

ANUVATTAKO, Follower, attendant, disciple [अनु + वर्तक]. Alw. I. 55; Mah. 246; Pát. 5.

ANUVATTANAM, Compliance [अनुवर्तन]. Ab. 345.

ANUVATTATI, To follow; to conform to; to attend upon, to associate with [अनु + वृत्]. Dh. 335; Pát. 27, 95.

ANUVATTI (*f.*), Acting in conformity with [अनुवृत्ति]. Ab. 1174.

ANUVATTI (*adj.*), Conforming to, obedient to, following [अनुवर्तिन्]. Dh. 16.

ANUVICARATI, To walk through [अनु + वि + चर्]. Dh. 320. Caus. *Manasā anuvicāreti*, goes over in his mind, studies.

ANUVICINTETI, To meditate upon [अनु + वि + चिन्त]. Dh. 65.

ANUVIJJOTATI, To shine on in succession [अनु + वि + जुत्]. Cl. Gr. 131.

ANUVILOKETI, To take a view of [अनु + वि + लोक्].

ANUVITAKKETI, To reflect upon [अनु + वि + तर्क].

ANUVYĀÑJANAM, Minor characteristic [अनु + व्यञ्जन्]. There are thirty-two *Mahāpurisalakkhaṇāni*, or characteristics of a Buddha, and also eighty *Anuvyāñjānāni*, or minor characteristics, such as a well-rounded form, well-proportioned members, the finger-nails smooth and copper-coloured, etc. Man. B. 369; B. Lot. 583 and foll.; Dh. 314, 315.

ANUYOGI (*adj.*), Devoted to, applying oneself to [अनुयोजिन्]. Dh. 38.

ANUYOGO, A question; being addicted or devoted to, applying oneself to, practising, zeal, exerting oneself [अनुयोज]. Ab. 115. *Anuyogaṃ dadāti*, to apply oneself to. *Jāgarīyanuyogo*, practising watchfulness (Alw. I. xxxiv). Kh. 18.

ANUYUÑJATI, To practise, to be addicted to, to devote oneself to, to be zealous, to exert oneself [अनु + युज्]. *Buddhānaṃ sāsanaṃ anuyuñja*, devote yourself to the religion of the Buddhas (Alw. I. 92). *Pamādam anuyuñjanti*, give themselves up to sloth (Dh. 5, 6). *Surāmerayapānaṃ anuyuñjati*, is addicted to drink strong drink (Dh. 44). Mah. 141; Dh. 182, 319, 370, 394. P.pres. of the pass. *anuyuñjīyamāno*, being questioned (Pāt. 86).

ANUYUTTO (*p.p.p. last*), Addicted to, devoted to [अनु + युत् = युज्]. With acc. *Vissakāsaṇaṃ anuyuttā viharanti*, live addicted to worldly pleasures (Kh. 18). Alw. I. 107; Dh. 358.

ANVĀCAYO, Adding an object of secondary import, a function of the particle ca [अन्वाचय]. Ab. 1187.

ANVADDHAMĀSAM, and ANVADDHAMĀSAM (*adv.*), Every fortnight, twice a month [अनु + चर्ध + मास]. Kamm. 35; Pāt. 108; Dh. 153.

ANVAGĀ, see *Anveti*.

ANVĀHATO (*p.p.p.*), Struck, agitated [अनु + हत + क्त = हन्]. Dh. 8.

ANVĀSSAVATI, To flow from, to result from [अनु + आ + वृ]. B. Lot. 471; Kuhn K. S. 24.

ANVAVASITO (*p.p.p.*), Situated on or near [अनु + अव + सित = सि]. Cl. Gr. 131.

ANVĀYA, This word is a gerund from अनु + ह, formed on the false analogy of gerunds like -māya from मि. It seems to mean "following upon," "in consequence of," "after." Dh. 120, 205, 226, 268, 378, 403.

ANVAYO, Connection; race, lineage, family; succession [अन्वय]. Ab. 332.

ANVESANĀ (*f.*), Search [अन्विषया]. Ab. 428.

ANVESATI, To seek; to search [अनु + एष]. Dh. 255. P.p.p. *anvesito* (Ab. 753).

ANVETI, To follow [अनु + ह]. *Nābbapaṇaṃ visam anveti*, poison does not affect him who has not a wound (Dh. 23). Aor. *anvagā* (Mah. 48, 155). Inf. *anvetum* (Dh. 294).

ANVITO (*p.p.p. last*), Possessed of [अन्वित = ह]. *Kaṇḍattayanvito*, possessing three divisions (Alw. I. ix).

ĀNYAM, Being in debt [अपय + य].

APA (*adv. and prep.*), Away; from, away from [अप]. Ab. 1184. With abl. *Apa sālāya āyanti vāpijā*, the merchants come from the hall (Kuhn K. S. 23; Cl. Gr. 139). Used in composition with verbs and their derivatives.

ĀPABBATO (*adj.*), Reaching to the mountain [अप + पार्वत]. Cl. Gr. 87.

APĀBHATO (*p.p.p.*), Brought away [अप + आ + भूत = भु]. F. Jāt. 55.

APACĀYATI, To honour [अप + चाय]. Dh. 288.

APACĀYĪ (*adj.*), Honouring [अपचायिन्]. Dh. 20, 185, 186.

APACĀYITO (*p.p.p.*), Honoured [अपचायित = चि]. Ab. 750.

APACAYO, Loss, decay; honour, worship [अपचय]. Ab. 763, 1082.

APACCAKKHO (*adj.*), Unseen, indefinite [अ + प्रत्यक्ष]. Ab. 716; Alw. I. 6.

APACCAM, Offspring [अपल]. Ab. 240; Alw. I. xxix.

APĀCI (*f.*), The South [अपाची]. Ab. 29.

APACITI (*f.*), Offering, worship; loss, decay [अपचिति]. Ab. 425, 1117.

APACITO (*p.p.p.*), Honoured [अपचित = चि]. Ab. 750.

ĀPADĀ (f.), Misfortune, necessity [आपद्]. Ab. 385; 743; Kh. 13.

APADADĀTĪ, To take away [अप + दा]. Cl. Gr. 117.

APĀDAKO (adj.), Having no feet [अ + पाद् + क].

APADĀNAM, Breaking off, removing; a deed, heroic action; a tale, a legend [अप + दान]. Ab. 943. In the sense of "deed" and "legend" the Sanskrit equivalent is अवदान. *Apadānam* is the name of the thirteenth book of the Khudda-kanikāya; it is a collection of tales of meritorious actions performed by Buddhas and eminent Arāhās, as for instance Ānanda, in former existences (E. Mon. 170; B. Intr. 64, 437).

APĀDĀNAM, Taking away, removing; in gram. the ablative relation [अपादान]. Kubn K. S. 23; Cl. Gr. 117.

APADESO, Stating; pretext, deception, stratagem; cause [अपदेश]. Ab. 860.

ĀPĀDETI (caus. *āpajjati*), To put into a certain state; to inflict [आपादयति = पद्]. With two acc. *Bahū khuddake pāpe saṅghātaṃ āpādetā*, inflicting destruction upon many minute creatures (Pāt. xxviii).

APADHĀRAṆAM, Covering [अप + धारण]. Ab. 50.

ĀPĀDI, see *Āpajjati*.

APADISATI, To tell of, to show [अप + दिश्]. Dh. 364.

APADO, see *Padam*.

ĀPAGĀ (f.), A river [आपगा]. Ab. 681.

APAGACCHATI, To go away, to depart from [अप + जम्]. With abl. *Tamhā pāpappuggalā apagaccheyya*, should depart from that sinful man (F. Jāt. 14). Aor. *apāgami* (Mah. 119), *apagacchi* (Dh. 299). Ger. *apagantvā* (Dh. 241).

APAGAMO, Departure [अपगम]. Ab. 764.

APAGATO (p.p.p. *apagacchati*), Gone away from, departed [अप + गत = गम्]. Alw. I. 54. *Apagatatāṇāno*, deprived of sense (Dh. 179). *Apagatatāṇakam vattham*, cloth free from black specks.

APAHĀRO, Taking away [अपहार].

APAJITO (p.p.p.), Defeated (?) [अप + जित = जि]. Dh. 19.

ĀPAJJANAM, Entering, falling into (see next).

ĀPAJJATI, To enter; to fall into; to undergo [आ + पद्]. Dh. 55. *Sammohaṃ āp.*, to fall into a swoon. *Saṃvegaṃ āp.*, to be grieved.

Vissaddhaṃ āp., to become confident (Dh. 48). *Lopasaṃ āp.*, to undergo elision. *A-kāro u-ttaṃ āp.*, a is changed to u. *Āpattiṃ āp.*, to fall into sin (Dh. 103; Pāt. 69). *Cakkhundriye saṃvaraṃ āpajjati*, brings the eye into subjection. Aor. *āpādi* (Dh. 48). Inf. *āpajjitum* (Ras. 16). Ger. *āpajjitvā* (Dh. 103; Pāt. 3). P.p.p. *āpanno*.

ĀPAJJITĀ (m.), One who falls into, is guilty of. Formed from *āpajjati* on the analogy of such words as अनित्तु.

APAKADDPHATI, To remove, to put away [अप + कृष्]. Dh. 209, 275.

APAKKAMATI, To depart [अप + क्रम्]. With abl. *Yūthā apakkamma*, having left the herd (Dh. 106). *Vihāramhā apakkamum*, they abandoned the monastery (Mah. 236). Mah. 44; Dh. 143, 194; F. Jāt. 13, 46.

APAKKAMO, Departure; retreat, flight [अपक्रम]. Ab. 402.

APAKKO (adj.), Unripe [अ + पक्क].

APALĀPO, Keeping silence about, secrecy [अप-ज्ञाप].

APALOKANAM, Giving notice of an intention; obtaining leave [अप + लोक् + जन]. *Apalokanakammam* is the name of a Saṅghakamma, or ecclesiastical ceremony, for obtaining the formal consent of the priests to a proposed course of action; first the permission of the Saṅgha or assembly of priests is obtained to introduce the proposal, then the proposal is formally announced to the assembly, and their assent three times asked for (Pāt. 59).

APALOKETI, To give notice of, to obtain consent or permission [अप + लोक्]. *Anapaloketvā bhikkhusaṅgham*, without informing the priests of his intention (Dh. 105). Pāt. 61, 62, 97, 98, 108. *Apalokitam*, the Unseen, Nirvāṇa (Ab. 7).

APĀMAGGO, The plant Achyranthus Aspera [अपामार्ग]. Ab. 583.

APAMĀRO, Epilepsy [अपमार]. Ab. 325; Kamm. 4. See also *Apasmāro*.

APĀNAM, Breathing out, respiration [अपान]. Ab. 39.

ĀPĀNAM, A place where people drink together, a tavern [आपान]. Ab. 534; Dh. 299, 307.

APANĀMETI (caus.), To remove, to carry off [अप + नामयति = नम्]. Kh. 13.

APANAYANAM, Removing [अपनयन].

APANETI, To remove, to put away [अप + नी].

Opt. *apaneyya* (F. Jāt. 12). Ger. *apanīya* (Mah. 210), *apanetvā* (Dh. 107, 364; Alw. I. cxxiv). *Nāgaddāsakarājānaṃ apānetvā*, having deposed king Nāgaddāsaka (Mah. 15). P.p.p. *apanīto*.

APĀṆGO, and -GĀM, The outer corner of the eye; a sectarian mark on the forehead [अपाङ्ग]. Ab. 261, 1116.

APANIDHETI, To hide away, to conceal [अप + नि + धत्]. Pāt. 16. Caus. *apanidhāpeti* (ditto).

ĀPANIKO, A tradesman [आपण + क्]. Ab. 469.

APANITO (p.p.p. *apaneti*), Removed, put away [अपनीत = नी]. Alw. I. 76.

APANNAKO (adj.), Certain, true, absolute. Ab. 698. *Apāṇṇakaṃ ṭhaṇaṃ*, real things, i.e. absolute truth as opposed to inductive reasonings (Man. B. 112).

APANṆATTIKO (adj.), Not appearing, not existing [अ + प्रज्ञाप् + क्]. Dh. 121, 278.

APĀṆÑO (adj.), Without wisdom, foolish [अ + प्रज्ञा]. Dh. 67.

ĀPANNO (p.p.p. *apajjati*), Entered upon, fallen into; unfortunate [आपन्न = पद्]. Ab. 743; Pāt. 97. *Pārājikaṃ āpattiṃ āpanno hoti*, he has committed a P. offence (Pāt. 68). *Vivaddaṃ āpannā*, having got into a dispute. *Adāyāpanno*, unmerciful. *Parājayaṃ āpanno*, having suffered defeat (Pāt. 65). *Āpanno*, having fallen into sin (Pāt. 3). *Āpanna-sattā*, a pregnant woman (Ab. 239).

ĀPAṆO, A bazaar or market, a shop [आपण]. Ab. 213; Mah. 25, 139, 213.

APĀNUDATI, To remove, to dispel [अप + आ + नुद्]. Dh. 96.

APARABHĀGE (adv.), Afterwards, subsequently [अपर + भाग loc.]. F. Jāt. 49; Dh. 78, 114, 153, 310. *Tato aparabhāge*, thereafter (Dh. 421). *Kassapassa bhagavato aparabhāge*, since the time of K. Buddha (B. Lot. 364).

APARADDHO (p.p.p. *aparajjhati*), Having sinned, guilty [अपराध = राध]. Dh. 148.

APARĀDHO, Offence, guilt, crime, sin [अपराध]. Ab. 355; Dh. 378.

APARAGOYĀNAṀ, Name of one of the four Mahādīpas or great continents [अपर + गोदान]. Ab. 183; Man. B. 4, 449.

APARĀJITO (adj.), Unconquered [अ + पराजित = जि]. Kh. 6. Fem. *aparājītā*, name of a plant (Ab. 584).

APARAJJHANAM, Injury (see next).

APARAJJHATI, To offend against; to injure; to

sin [अप + राध]. With dat. (Kuhn K. S. 28). With loc. (Dh. 149, 203, 374).

APARAJJU (adv.), On the following day, next day [अपरेद्युस्]. Cl. Gr. 69; Pāt. 89.

APARAM (adv.), Moreover, further [अपरम्]. *Āthāparam*, and further. See *Aparo*.

APĀRAM, Not the further bank, this side [अ + पार]. Ab. 665; Dh. 69.

APARANHO, The afternoon or evening [अपराह्ण]. Mah. 170.

APARANṆAM, A name given to certain sorts of vegetables [अपर + अन्न]. Pāt. 71, 72; Ab. 450. Pāt. 87 mentions *mugga*, *māsa*, *tila*, *kulattha*, *aldhu*, *kumbhāṇḍa*, as of this class.

APARANTO, The future, futurity [अपर + अन्त].

APARĀPARAM (adv.), On and on, successively; up and down, backwards and forwards [अपरस्पर + म्]. Dh. 86, 172, 315, 320; Ras. 26.

APARĀPARO (adj.), Following, successive [अपरस्]. *Apārāparesu divasesu*, on the succeeding days (Dh. 146).

APARASELO, The western mountain behind which the sun sets [अपर + शैल]. Ab. 606.

APARIMĀṆO (adj.), Undefined, indefinite; boundless, immense [अ + परिमाद्य]. Kh. 16; Alw. I. 97.

APARIMITO (adj.), Boundless, immense [अ + परिमित = मा]. Kh. 21.

APARISESO (adj.), Without remainder [अ + परिशेष]. *Ime cattāro mahābhūtā apariseśā nirujjhanti*, these four elements are destroyed without remainder (B. Lot. 514).

APARITASSI (adj.), Undaunted [अ + परि + चस् + क्].

APARIYANTO (adj.), Boundless, unlimited; indefinite [अ + पर्यन्त]. F. Jāt. 18, 19; Man. B. 492.

APARO (adj.), Other; subsequent, following; western [अपर]. Declined like *Sabbo* (Cl. Gr. 52). Plur. *apare* (F. Jāt. 52). *Khipitvā aparāṃ kaṇḍaṃ*, having shot another arrow (Mah. 156). *Aparo nayo*, another way. *Na hi dhammāparaṃ atthi*, for there is nothing besides the Law (Ras. 17). *Aparakālamhi*, in after times, subsequently (Alw. I. 64, 65). *Aparabhāge*, subsequently (see separ.). Alw. I. 97, 102; Kh. 20; Dh. 249.

APASĀDETI (caus.), To upbraid (?) [अप + सद्]. Dh. 143, 263; Pāt. 20.

APASAKKATI, To depart अप + सुप्. Pāt. 20.

APASAVYO (adj.), Right (not left); contrary [अप + सव्य]. Ab. 719.

- APASMĀRO**, Epilepsy [अपसार]. Ab. 325. See also *Apamāro*.
- APASSENAM**, The following text occurs in Saṅgīti Sutta, *Cattāri apassenāni, idh' dvuso bhikkhu saṅkhāy' ekam paṭisevati saṅkhāy' ekam adhiḍaṭṭeti saṅkhāy' ekam parivajjeti saṅkhāy' ekam vinodeti*. Here *paṭisevitaḥ* is explained to refer to the four paccayas, *adhiḍaṭṭetabbo* to heat and cold, *parivajjetabbo* to dangerous animals, and *vinodetabbo* to lust, heresy, and other sins. I am disposed to think that *apassenam* represents अप + आ + अयन्, and to mean "that which should be observed or had recourse to." The comment says *apassenānīti apassayāni* (अपाअय?), and the Tīkā *apassayitabbaṭṭhena apassayāni*.
- APATHAM**, No road, absence of a road [अपथ]. Ab. 193.
- ĀPATTĀDHIKARAṆAM**, Question of guilt (see *Adhikaraṇam*).
- APATTAKO** (*adj.*), Not having a bowl [अ + पाच + क]. Pāt. xxvi.
- APATTHO** (*p.p.p.*), Laid aside, thrown away [अप + अथ = अत्]. Dh. 27.
- ĀPATTI** (*f.*), Offence, guilt, sin, crime [आपत्ति]. *Pārājikāpatti*, and *pārājikā āp.*, a Pārājika offence (Pāt. 68). *Thullaccayāpatti*, a Thullaccaya offence. *Āpatti* appears sometimes to be used adjectively in the sense of "guilty," e.g. *yo pabbājeyya āpatti dukkaṭṭassa*, "he who shall ordain such a one shall be guilty of dukkaṭṭa" (Alw. I. 72), and *anāpatti bhikkhu pārājikassa āpatti dukkaṭṭassa*, "the priest is not guilty of pārājika, he is guilty of dukkaṭṭa." But in both these examples it is perhaps possible to take *āpatti* as a noun ("there is the guilt of d.").
- ĀPATTIKKHANDHO**, Group or class of offences [आपत्ति + खण्ड]. There are seven classes of priestly offences, of different degrees of heinousness, viz. Pārājika, Saṅghādisesa, Thullaccaya, Nissaggiya, Pācittiya, Dukkaṭṭa, Dubbhāsita.
- ĀPATTIKUSALATĀ** (*f.*), Skill in offences, i.e. skill in determining to which class an offence belongs [आपत्ति + कुशल + ता].
- APAVĀDO**, Blame, abuse [अपवाद]. Ab. 120.
- APAVAGGO**, Completion; renunciation, abandonment; final deliverance, Nirvāṇa [अपवर्ग]. Ab. 8, 896, 910; B. Lot. 313.
- APAVAHATI**, To carry away [अप + वह].
- APAVAJJANAM**, Giving away, giving up, sacrificing [अप + वृज् + ञ]. Ab. 420.
- APAVĀRAṆAM**, Covering, concealing [अपवारण].
- APAVIDDHO** (*p.p.p.*), Thrown away, discarded [अपविद्ध = अद्ध]. Dh. 52, 392.
- APAYĀNAM**, Going away [अपयान].
- APAYĀTO** (*p.p.p.*), Fallen away, departed [अपयात = या]. Alw. I. vii.
- ĀPĀYIKO**, One suffering in an Apāya [अपाय + इक]. B. Lot. 310.
- APĀYO**, Going away, departure; disappearance, loss; misfortune, ruin [अपाय]. *Piyāpāyo*, loss of what is dear to us (Dh. 38). *Cha bhogānaṃ apāyamukhāni*, six means of dissipating wealth. *Apāyasahāyo*, a spendthrift or debauchee companion. There are four Apāyas, "states of suffering or punishment"; they are *naraka* (hell), *tiracchāna* (animals), the *petaloka* and the *asuraloka*. *Catubbidho apāyaloko*, the four worlds of suffering (Dh. 209). Kh. 9; B. Lot. 866.
- APEKHĀ**, and **APEKKHĀ** (*f.*), Desire, longing, affection, care, regard [अपेक्षा]. Dh. 62, 412; Pāt. 89. *Nirapekkho*, regardless (Dh. 255).
- APEKKHATI**, To regard, to mind; to look for, to expect; to look at [अप + ईक्ष]. *Jīvitam anapekkhitvā*, regardless of my life (Mah. 197). P.p. *apekkhamāno* (Pāt. 89), *apekkhanto* (Mah. 64). Mah. 196, 230.
- APETI**, To go away [अप + ई]. With abl. *Gāmaṃ apenti*, they leave the village (Kuhn K. S. 23). Imper. 2nd pers. sing. *apehi* (Dh. 107).
- APETO** (*p.p.p. last*), Having departed; free from, deprived of [अपेत = ई]. With abl. *Methunasmiṃ apeto*, having departed from fornication. With instr. *Apeto damasaccena*, void of temperance and truth (Dh. 2). *Apetaviññāṇo*, senseless (Dh. 8). Dh. 18.
- APHALO** (*adj.*), Without fruit, unproductive, barren, unprofitable [अ + फल]. Ab. 541; Dh. 10.
- APHĀSU** (*n.*), and **APHĀSUKAM**, Discomfort, uneasiness, ailment, sickness (see *Phāsu*). Pāt. 18; Dh. 81, 84, 89, 95, 166. *Aphāsum karoti* (with gen.), to annoy (Pāt. 107).
- API**, and **PI** (*part.*), Also; even; though; merely [अपि]. Ab. 1183. *Paṭiya rajjam api nātisaṅghe*, leaving my kingdom and my friends (Ras. 21). *Aham pi gamissāmi*, I will go too (Dh. 79). *Pubbe pi*, in a former existence also (F. Jāt. 16). *Vāpi pi taṃ paṭiya pakkāmi*, and the merchant left him

and went his way (F. Ját. 16). *Dassmi añgam api jīvitañ ca*, I will give both life and limb (Ras. 16). *Yasapabbajanam pi ca*, and also Yasa's embracing the ascetic life (Mah. 180). *Api* — *api*, both — and (Dh. 231). *Siñcati pi siñcāpeti pi*, both sprinkles and causes to sprinkle (Pát. 74). *Pañcāpi te mahātherā therādrīṭṭhādayo pi ca*, both the five great elders and the elders of whom Ariṭṭha was the first (Mah. 126). *Pakkāni pi apakkāni pi*, both ripe and unripe. *Api dibbesu kāmesu ratim so nādhigacchati*, even in celestial pleasures he finds no happiness (Dh. 34). *Api cakkavattirājā*, even a universal monarch (Alw. I. 76). *Dasakkhattum vijjāta pi kho pana sakim vijjāta viya aviha-tayobbanā heva hoti*, though she has borne ten children she is as young looking as if she had been but once a mother (Dh. 233). *Eko pi nā-sakkhi*, not even one was able (F. Ját. 5). *Ekavacanam pi kathetum na sakkoti*, is unable to say a single word (F. Ját. 8). *So sāsanaṣṣa dāyādo hoti no dāyako api*, he becomes a kinsman, not a mere benefactor, of Religion (Mah. 36). *Te tayo pi uddhari*, pulled them out all three (Ras. 30). *Jānanto pi na sakkā ti rājānaṃ dha*, though he knew it, he said to the king, I cannot identify it (Mah. 177). *Bandhāgāranāsaṇa dukkhitam pi narāddhipam dukkhāpetum*, to afflict the monarch already suffering from his imprisonment (Mah. 260). *Upaṇijam Mahindassa dātukāmo pi*, though anxious to confer the viceroyalty on Mahinda (Mah. 36). *Eva sante pi*, in spite of this (F. Ját. 7). *Ma kaddāci pi*, never at all (Mah. 158). *Api* is sometimes a particle of interrogation, e.g. *Api bhante piṇḍam alabhamāno jigacchādukkhena piṭṭi'attha*, Lord, not receiving alms are you suffering from hunger? (Dh. 353); *Ap' dvuso amhākaṃ satthāraṃ jānāsi*, Pray, sir, do you know our teacher? (Pát. xxvi). With foll. *nu kho* expresses an emphatic interrogation: *Api nu kho koci upaddavo atthi*, Pray, have you any cause of distress? (Dh. 154); *Jātinirodhā api nu kho jarāmaraṇam paññāyetha no h' etaṃ bhante*, tell me, after the cessation of birth could decay and death exist? Certainly not, Lord. *Api ca kho pana*, however, nevertheless (F. Ját. 9). With foll. *nāma*, *Api nāma*, perhaps (Ab. 1191). *Api nāma evarūpo pi rakkhaso, dhammaṃ jāneyya*, perhaps even a rakkhasa like this might be acquainted with the Law (Ras. 21). —When followed by a word beginning with a

vowel, *Api* sometimes becomes *App* (Sansk. *apy*), e.g. *app-eva-nāma*, "perhaps." The initial *a* of *Api* is sometimes absorbed by sandhi, as *ajjāpi* = *ajja api*, *cāpi* = *ca api*, *nāpi* = *na api*. The final *i* is sometimes elided, as *sabbe p'ete* = *sabbe pi ete* (Mah. 253), *tatrāp' dsiṃ* = *tatra api dsiṃ*. The mutilated form *Pi* owes its origin to the frequent elision of the initial *a* in such cases as *manusso 'pi*, *vā 'pi*, *sabbe 'pi*. This elision was so frequent that *Pi* came to be looked upon as a perfect vocable, and thus we have such forms as *dutiyaṃ pi*, *iti pi*, *tiṃ pi*, in which an initial *a* is ignored. It is equally correct to write *manusso 'pi*, *vā 'pi*, etc., or *manusso pi*, *vā pi*, etc., but the latter forms are the more convenient. See *Pi*.

APIDHĀNĀM, Covering, concealment; a cover, a lid [अपिधान]. Ab. 51. See also *Pidhānam*.

ĀPO, Water [आपः = अप]. Ab. 661; B. Lot. 514. Retains its form in composition, as *āpodhātu*, *āpo-kasipam*, etc.

APPĀBĀDHATTAM, Freedom from illness [अस्य + आवाध + ल].

APPĀBĀDHO, Slight illness, tolerable health [अस्य + आवाध]. This word, though literally meaning "slight illness," is used in the sense of "good health" (*appābādhatā ti arogaṭā*). *Ānandaṃ appābādham pucchati*, asks Ā. about his good health, viz. asks if he is in good health (B. Lot. 427).

APPĀBĀDHO (*adj.*), In good health (see last). Alw. I. 108.

APPABHĀVO, Fewness, paucity [अस्य + भाव]. Kh. 21.

APPABHIKKHUKO (*adj.*), Containing few priests [अस्य + भिक्षु + क]. Alw. I. 92.

APPABHOGATTAM, Poverty [अस्य + भोग + ल].

APPABODHATI, I have met with this word only at verse 143 of Dhammapada, in a phrase the exact meaning of which it is difficult to determine—*yo nindam appabodhati asso bhadro kasam iva*. Fausböll takes *appabodhati* as the equivalent of अ + प्रबोधति, and renders the sentence "who does not excite (gives no occasion for) blame, as a spirited horse does not need the whip." Dr. Weber refers it to अस्य + बोधति, and compares the analogous compounds *alpa-man* and *bahu-man*; in this case the line might mean "he does not resent (lit. makes little of, acquiesces in) reproof, as the spirited horse does not resent the

whip but answers to it." Subhūti is of opinion that *appa* is the prep. *apa* with the consonant doubled metri causa, and this seems to be in agreement with the comment, which says *nindam apaharanto bujjhatīti appabodhati*. The comment evidently understands it in the sense of "wards off reproof," sees his error in time to amend it, and so averts the threatened reproof (*uppannam nindam*), just as a spirited horse does not wait for the stroke to fall, but as soon as the whip is raised starts forward, and thereby renders the blow unnecessary (*attani patamānam kasaṃ apaharati attani patitum na deti*, "arrests the whip in its fall, and does not suffer it to reach him").

APPACCAYĀ (*adv.*), Without a cause [अ + प्रत्यय abl.].

APPACCAYO, Mistrust, heartburning, discontent [अ + प्रत्यय].

APPADHĀNO (*adj.*), Secondary, subordinate [अ + प्रधातु]. Ab. 787.

APPADĪPO (*adj.*), Without a lamp [अ + प्रदीप]. Pāt. 105.

APPADUṬṬHO (*adj.*), Undepraved, innocent [अ + प्रदुष्ट = दुष्ट]. Dh. 23.

APPAGABBHO (*adj.*), Free from boldness or impudence, retiring, modest [अ + प्रगल्भ]. Dh. 44; Kh. 15.

APPAHARITO (*adj.*), Having little grass, free from grass [अल्प + हरित]. Pāt. 13.

APPAKICCO (*adj.*), Having few duties, free from care [अल्प + क्लृप्त]. Kh. 15.

APPAKO (*adj.*), Few, little, trifling [अल्प + क]. Dh. 16, 381.

APPALĀBHO (*adj.*), Receiving little [अल्प + आभ]. Dh. 66, 220.

APPAMĀDO, Vigilance, carefulness, thoughtfulness, earnestness, zeal; diligence, haste, despatch [अ + प्रमाद]. Dh. 5; Kh. 5; Mah. 132, 261.

APPAMĀNĀBHO (*adj.*), Of infinite splendour [अप्रमाद्य + आभा]. The *Appamāṇābhā devā* are the inhabitants of the fifth Brahmaloḥa (B. Intr. 611; Man. B. 26).

APPAMĀNASUBHO (*adj.*), Of infinite beauty (or purity?) [अप्रमाद्य = शुभ]. The *Appamāṇasubhā devā* are the inhabitants of the eighth Brahmaloḥa (B. Intr. 612; Man. B. 26).

APPAMAÑÑĀ (*f.*), This is one of the Buddhist technical terms. There are four *Appamaññās*, consisting in an unlimited or perfect exercise of

the qualities of friendliness, compassion, goodwill, and equanimity (*mettā, karuṇā, muditā, upekkhā*; comp. Ab. 782 with E. Mon. 249). *Appamaññā* represents the S. अप्रमाण + य, and I think it is properly an adjective *appamañño* in the feminine gender in agreement with the feminines *mettā, karuṇā*, etc.

APPAMAÑÑATI, To underrate, to despise [अल्प + मन्]. Dh. 22.

APPAMĀNO (*adj.*), Unlimited, boundless, infinite, innumerable [अ + प्रमाण]. B. Lot. 836; Mah. 248.

APPAMĀRISO, The plant *Amaranthus Polygamus* [अल्प + मारिष]. Ab. 594.

APPAMATTAKO (*adj.*), Little, slight, trifling [अल्प + मात्त + क]. Dh. 407; Kuhn K. S. 26.

APPAMATTO (*adj.*), Little, slight, moderate [अल्प + मात्त]. Dh. 11.

APPAMATTO (*adj.*), Vigilant, careful, thoughtful, heedful, earnest, zealous, strenuous, diligent, quick, active [अ + प्रमत्त + मद्]. *Appamatto hohi*, make haste to work out your salvation (Ras. 25; comp. Mah. 20, Dh. 81, 175, 176). *Rakkhatha appamattā*, guard them vigilantly (Kh. 6). With loc. *Sadatthe appamatto tato bhava*, therefore strive earnestly for thy spiritual good (Mah. 12; B. Lot. 296). Dh. 5, 6; F. Jāt. 11; B. Lot. 530.

APPAMEYYO (*adj.*), Unlimited, boundless, innumerable [अप्रमेय = मा]. Mah. 242.

APPANĀ (*f.*), Thought, reasoning, resolve [अर्पण]. Ab. 155; Dh. 375; E. Mon. 256.

APPĀNĪ (*adj.*), Inanimate [अ + प्राणिन्]. Kuhn K. S. 29.

APPANĪHITO (*adj.*), Free from longing or desire [अ + प्रणिहित = चा]. Dh. 281, 282 ("free from rāga and the other papidhis").

APPASADDO (*adj.*), Free from noise, quiet; making little noise [अल्प + शब्द]. Mah. 18; Pāt. 21.

APPASĀDO, Dissatisfaction [अ + प्रसाद]. Ab. 1181.

APPASANNO (*adj.*), Dissatisfied, discontented; not having faith, unbelieving [अ + प्रसन्न = सद]. Dh. 169; Pāt. xiv.

APPASATTHO (*adj.*), Bad, inferior [अ + प्रशस्त = शस].

APPASATTHO (*adj.*), With a small caravan, having few attendants [अल्प + सार्थ]. Dh. 22, 294.

APPASSĀDO (*adj.*), Insipid [अल्प + स्वाद]. Dh. 34.

APPASSUTO (*adj.*), Having learnt little, possessing

- small knowledge, unlearned, ignorant [अस्य + ज्ञत = जु]. Dh. 28; Pát. xiv.
- APPĀTANĀKO, Light ailment, freedom from bodily suffering or fatigue [अस्य + आतङ्ग]. B. Lot. 427. *Appātānko* is also an adjective meaning "free from suffering." Comp. *Appābādhō*.
- APPATARO (*adj.*), Fewer, less [अस्य + तर]. Alw. I. 93. *Appataramūlo*, cheaper (Dh. 250).
- APPATHAMO (*adj.*), Not first [अ + प्रथम]. Ab. 1199.
- APPATIBĀHIYO (*adj.*), Not to be put away or averted (see *Paṭibāheti*). Dh. 223.
- APPATIBHAYO (*adj.*), Free from danger, safe [अ + प्रतिभय].
- APPATIHATO (*adj.*), Meeting with no obstacle, unopposed [अ + प्रति + हत = हत]. *Appaṭihataṁ hāṇaṁ*, unlimited knowledge (B. Lot. 344, 649).
- APPATIRŪPO (*adj.*), Unsuitable, improper [अ + प्रतिरूप]. Dh. 293.
- APPATISAMVEDANO (*adj.*), Inaccessible to sensation [अ + प्रति + संवेदन].
- APPATISANDHIKO (*adj.*), That cannot be reunited [अ + प्रति + संधि + क]. Kamm. 10.
- APPATISSO (*adj.*), Disobedient, rebellious [अ + प्रति + सु?]. Some MSS. read *appatisso*.
- APPATĪTO (*adj.*), Dissatisfied, angry [अ + प्रतीत + त]. Pát. 4, 5, 72.
- APPATTO (*adj.*), Not obtained; not having arrived; not having obtained [अ + प्राप्त = आप]. Dh. 48, 196; F. Jāt. 50.
- APPAVĀRITO (*adj.*), Uninvited [अ + प्र + वारित + वृ]. Pát. 11.
- APPĀYUKO (*adj.*), Shortlived [अस्य + आयु + क]. Dh. 143.
- APPEKACCE, This is, I think, *api ekacce*, and should therefore be written *App ekacce*.
- APPESAKKHO (*adj.*), Having little power or majesty [अस्य + ऐश + आख्या]. Lit. "he who is named lord of little," or "he who has the name of a little lord." See B. Intr. 239.
- APPETI (*caus.*), To fit, to fasten; to deliver, to hand over, to assign [अपेयति = अ]. *Tesaṁ rajjam appesi*, made over his kingdom to them (Mah. 63). *Paṇḍuvāsadevaṁ Laṅkārajjena appayum*, they invested P. with the sovereignty of Ceylon (Mah. 54). *Appetvā rājasandesam*, having delivered the royal message (Mah. 111). *Kum-*
- rasenass' appetvā*, assigning the task to prince Sena (Mah. 257). *Kāṭuṇṇaṁ nagaram appayi*, gave orders to build a citadel (Mah. 254). *Samādhim appeti*, to indulge in Samādhi meditation (Mah. 7, 90).
- APPEVA (*adv.*), Perhaps [अपि + एव]. Ab. 1158; Ras. 34.
- APPEVANĀMA (*adv.*), Perhaps [अपि + एव + नाम]. Ab. 1158; Alw. I. 93; Pát. 4; Ras. 17. *Appevanāma janatāya hitāya ettha*, surely it would be for the good of the people (Alw. I. 112).
- APPHOTĀ (*f.*), Name of a sort of jasmine [आयसो-टा]. Ab. 575.
- APPHUTO (*adj.*), This word appears to be a p.p.p. of *pharati* compounded with the negative a, and probably means "not pervaded," "not penetrated." The MSS. also read *apphufo*. B. Lot. 649.
- APPICCHATĀ (*f.*), Contentment, frugality [अस्य + इच्छा + ता]. Dh. 302, 372.
- APPICCHO (*adj.*), Wanting little, contented, frugal [अस्य + इच्छा]. Dh. 72, 302, 372.
- APPITO (*p.p.p. appeti*), Fastened [अपिप्त = अ]. Mah. 179. *Appito* at Pát. 11 is explained to mean "thick."
- APPIYO (*adj.*), Not dear, not beloved; not pleasant, disagreeable; unfriendly, unkind, inimical [अ + प्रिय]. Dh. 14, 140, 149; Ab. 735. *Appiyo*, an enemy (Kh. 13). *Appiyam*, unkindness, hostility (Mah. 246).
- APPIYO (*adj.*), Less [अप्यीयंस].
- APPO (*adj.*), Little, moderate, slight, few [अस्य]. Ab. 704. *Appaṇṇa puñṇakammaṁ*, a small act of virtue (B. Lot. 340). *Appāni pupphāni*, few flowers (Dh. 253). *Appo saggāya gacchati*, few go to heaven (Dh. 32). *Appena bahum icchati*, wants much in return for little. *Appabhogo*, poor. *Appapañño*, having little wisdom, foolish (F. Jāt. 11).
- APPODAKO (*adj.*), Having little water [अस्य + उदक]. Dh. 241. *Appodake sote*, when the torrent was nearly dry (Ras. 90).
- APPOSSUKKATĀ (*f.*), Reluctance, hesitation; inaction, rest (see next). Dh. 119; B. Lot. 408.
- APPOSSUKKO (*adj.*), Having little desire for exertion, having little zeal, reluctant to act; living a life of ease or enjoyment, inactive, resting from work, taking one's ease [अस्य + औत्सुक्य]. Dh. 59, 104, 108, 141, 143, 407.
- APPOṬHETI, To snap the fingers (clap the hands)

in token of pleasure [आस्मोदयति = स्मृद]. Mah. 162.

ĀPUCCHANAM, Salutation, adieu (see next).

ĀPUCCHATI, To take leave of, to bid adieu; to ask leave [आ + प्रच्छ]. *Pattacivarapaṭiggahapam āpucchi*, asked to be allowed to take the priest's bowl and robe (Dh. 107). *Āpucchitabbo*, whose leave ought to be asked, or who ought to be taken leave of (Dh. 79). F. Jāt. 9; Mah. 29; Dh. 112, 211, 265.

APUÑÑAM, Demerit, sin [अ + पुञ्ज]. Ab. 84; Ras. 84; Mah. 239. *Apuññalābho*, acquisition of demerit (Dh. 55).

APUPO, A cake [अपूप]. Ab. 463.

ĀPÜRATI, To be filled, to increase [आ + पू].

APUTHUJJANO, see *Puthujjano*.

APUTTAKATTAM, Not having a son, childlessness [अ + पुत्र + क्त]. Mah. 45.

APUTTAKO (adj.), Sonless [अ + पुत्र + क्त]. Dh. 77, 232, 415. Fem. *aputtikā* (Dh. 219).

APUTTO (adj.), Sonless [अ + पुत्र]. Mah. 124.

ĀRĀ (f.), An awl [आरा]. Ab. 528; Dh. 71, 72.

ĀRĀ (adv.), Far off [आरात्]. Ab. 1157; Dh. 380. With abl. *Āra so dvavakkhayā*, he is far from the extinction of passion (Dh. 45).

ĀRABHA (ger. *arabhati*), Beginning with, from; concerning, with reference to; with a view to, for [आरब्ध = रभ्]. With acc. *Mūlam āra*, beginning from the root (Ab. 548). *Idam satthā vipakkhassevā āra kathesi*, this the Teacher related concerning a traitor (F. Jāt. 1). *Bhikkhū āra paññattam*, ordained for priests only. Dh. 77, 313, 327.

ĀRABHĀPETI (caus. next), To cause to be commenced or undertaken. Mah. 26, 103.

ĀRABHATI, To begin; to undertake; to attempt; to exert oneself; to obtain by exertion [आ + रभ्]. *Vācetaṃ ārabhi*, began to read (Alw. I. 80). *Maccunā yuddham ārabhi*, I have begun the conflict with death (Mah. 194). *Rājā tam ānāpetum ārabhi*, the king took steps to have her brought to him (Mah. 223). *Anto pavasittum ārabhi*, attempted to enter (Mah. 244). *Mahāthūpattham ārabhi*, set to work to build the Mahāthūpa (Mah. 169). *Dhātu-oropenattthāya ārabhi*, attempted to take down the relic (Mah. 107). *Ārabhatha*, rouse yourselves (B. Lot. 530). *Viriyaṃ āra*, to make an effort (Alw. I. 107; Dh. 289). *Viriyaṃ ārabhato dāḥam*, to one who makes a strenuous effort (Dh. 21). *Vipassanāṃ āra*, to

attain vipassanā (Mah. 32). Ger. *arabhitvā* (Mah. 32), *arabha* (see sep.). Kh. 23; Dh. 249; Mah. 172, 175. P.p.p. *araddho*.

ĀRĀCĀRI (adj.), Living far from sin, leading a virtuous life [आरात् + चारिन्].

ĀRADDHO (p.p.p. *arabhati*), Having begun; striving, exerting oneself [आरब्ध = रभ्]. *So ratanam vicinitum āraddho*, he began to look for a treasure (Alw. I. 75). *Āraddhaviriya*, making an effort, strenuous (Dh. 2, 200). *Accāraddho*, too eager.

ĀRADDHO (p.p.p.), Accomplished, won, provided for [आ + राध = राध].

ĀRĀDHANAM, Satisfying, propitiating; winning, accomplishing [आराधन].

ĀRĀDHETI (caus.), To propitiate, to conciliate, to make favour with; to win, to attain, to accomplish [आराधयति = राध]. *Dharaṇipatiṃ ārādha-yantā*, enjoying the favour of their sovereign (Mah. lxxxix). Dh. 50, 81, 327, 383; Pāt. 68; Mah. 2. P.p.p. *ārādhito*.

ĀRĀDHO [आराध]. Clough (Gr. 135) translates *ārādhō me rāñño* (or *rājānam*) by "my request is to the king," and in his Sinhalese Dictionary he gives to *Ārādhana* the meaning of "request, invitation." But at Kuhn K. S. *Ārādha* appears to be an adjective, *ārādhō me* (or *maṃ*) *rājā*, which Kuhn translates "the king is propitious to me."

ĀRAGGAM, The point of an awl [आरा + अङ्ग]. Dh. 71, 72.

ARAHĀ, and ARAHAM (m.), A venerable person, a holy man, a saint; one who has attained final sanctification, an Arhat [अरहन्]. Acc. *arahantaṃ* (Dh. 74). Gen. and dat. *arahato* (Kh. 2). Plur. *arahanto* (Dh. 18, 240; Mah. 104). Acc. plur. *arahante* (Dh. 240). Gen. and dat. plur. *arahataṃ* (Dh. 30). There are two sorts of Arahā, the *arahattamaggattho* and the *arahattaphalaṭṭho*; the latter is entirely free from human passion (*khiṇḍasavo, vitarāgo*), he is said to have attained Nirvāṇa (viz. *kilesapariniḍḍāna* or *upādāsesanibbāna*), and when he dies he ceases to exist (attains *khandhapariniḍḍāna* or *anupādāsesanibbāna*). By the word Arahā standing alone the Arahattaphalaṭṭha is generally intended. Ab. 10; E. Mon. 6, 280-283, 290; Man. B. 38, 39; B. Intr. 294; B. Lot. 287, 520; Dh. 83. Arahā properly means only "a venerable man," and at Dh. 240 we find it applied by a non-Buddhist to

Acelakas or naked ascetics. Of the two nominatives Arahant is no doubt the primitive one, retaining as it does the form of a present participle from *arahati*; *arahá* follows the analogy of *mahá*. It is possible that *arahant* is used exclusively as an adjective, and *arahá* as a noun, but I have not sufficient data to determine this with certainty (see *Arahant*). See *Maggo*.

ARAHADDHAJO, The robes or dress of a Buddhist priest [अर्हत् + ध्वज]. Ab. 296.

ARAHAM (m.), Worthy, venerable, sanctified, holy [अर्हत्]. This nominative occurs in the well-known formula, *Iti pi so bhagavá arahant sammásambuddho vijjácaraṇasampanno*, etc. (Alw. I. 77). In the formula *Namo tassa bhagavato arahato sammásambuddhassa* we have the dative. In both cases *arahant* seems to be used adjectively. See *Arahá*.

ARAHATĀ (f.), Worthiness [अर्ह + ता]. Cl. Gr. 97.

ARAHATI, To deserve; to be worthy of; to be able; to be fit; to honour [अर्ह]. *Na so káśovam arahati*, he is not worthy of the yellow robe (Dh. 2). *Imáni me sahayo 'rahate*, my friend is worthy of these jewels (Mah. 69). *Ime mama saríre upayogaṇ na arahanti*, these are not fit for use upon my body, i.e. too good for me to use (Dh. 291). *Kumbhaṇ arahati*, is equal to a kumbha (Cl. Gr. 91). *Ko taṇ ninditum arahati*, who would dare to reprove him (Dh. 41). *Tasmá 'yaṇ Damiláṇne vāsetum n' eva arahati*, therefore he is by no means the man to cause to dwell among Tamuls, i.e. he is too good to dwell among them (Mah. 139). *Tvaṇ 'evaṇ vicarituṇ na arahasi*, you ought not to go about thus (Dh. 309). Cl. Gr. 136.

ARAHATTAM, State of being an Arahá, Arhatship, final sanctification [अर्हत् + त्व]. Ab. 436. The last of the four Maggas is called *arahattamaggo*, subdivided into *arahattamaggo* and *arahattaphalaṇ*, "the path of Arhatship and the fruition of Arhatship." The latter is identical with Kilesaparinibbána or Upádisesanibbána (see *Maggo* and *Nibbánaṇ*). *Arahattappatto*, having attained Arhatship (Dh. 273; Mah. 103). *Arahattappatti*, attainment of Arhatship. Dh. 195, 273, 411, 421.

ARAHATTAMAGGATTHO, One who is walking in the path of Arhatship [अर्हत् + त्व + मार्ग + थ].

ARAHATTAPHALATTHO, One who is in the full fruition of Arhatship [अर्हत् + त्व + फल + थ].

ARAHITO (p.p.p. *arahati*), Revered [अर्हित = अर्ह]. Ab. 750.

ARAHO (adj.), Deserving, worthy, fit, worth [अर्ह].

With acc. *Satthagátaṇ no 'rahá*, not fit to be lopped with a weapon, viz. too precious to be lopped (Mah. 111). With gen. *Buddhabhásitassáraháni*, suited to the word of Buddha (Alw. I. vii). *Dapáakammáraho*, worthy of punishment (Mah. 28). *Manussáraho*, fit for human habitation (Mah. 4). *Samapáraho*, suited to priests, sacerdotal (Mah. 212). *Bodhiṭṭhándrahá mahi*, a spot worthy to be the site of the Bo tree (Mah. 89). *Saṅkhamuttaṇ satasahassadvayárahaṇ*, chanks and pearls worth two lacs (Mah. 53).

ARĀJIKO (adj.), Without a king [अ + राजन् + क]. Mah. 54.

ĀRAKĀ (adv. and prep.), Far off, from afar [आरकात्]. Ab. 1157. *Diavá taṇ áraká*, seeing her from a distance (Mah. 43). *Áddhussaṇsaggaṇ áraká parivajjiya*, flying far from association with evildoers (Mah. 238). With abl. *Áraká imasmá dhammavinayá*, far from this Doctrine and Discipline (Kuhn K. S. 7, also with acc. and instr.).

ĀRAKATTAM, Being far from [आरकात् + त्व]. Dh. 433.

ĀRAKKHEYYO (adj.), That ought to be guarded [आ + रक्ष + एय]. There are three *Tathágataṇ árakkheyyáni* enumerated in Saṅgíti Sutta. The text is as follows, *Parisuddhakáyaśamácáro dvuso tathágato n' atthi tathágataṇa káyaḍuccaritaṇ yaṇ tathágato rakkheyya má me idaṇ paro aññásíti: parisuddhavaśisamácáro . . . vacáduccaritaṇ . . . aññásíti: parisuddhamānosamácáro . . . manoduccaritaṇ . . . aññásíti*, "the conduct of Buddha is pure in action; there is not in Buddha any wrong conduct in action which he should guard, saying, Let not my enemy know this; the conduct of Buddha is pure in word," etc. etc.

ĀRAKKHATI, To guard, to protect [आ + रक्ष]. P.p.p. *árakkhito* (Mah. 170).

ĀRAKKHIKO, A guard, a keeper, a policeman [आरक्षिक]. Dh. 158, 219.

ĀRAKKHO, Guard, protection [आरक्ष]. *Árakkha-devatá*, tutelar gods (Dh. 103). *Vidháya tattha árakkhaṇ*, posting a guard there (Mah. 160). Mah. 18, 241.

ĀRAKŪṬO, and -**TAM**, Brass [आरकूट]. Ab. 492.
ĀRĀM (*adv.*), Speedily, presently [आरम्]. Ab. 40.
ĀRAMBHANAṀ, Commencement [आरम्भ]. Mah. 163.

ĀRAMBHO, Commencement; exertion, effort; mischief, injury [आरम्भ]. Ab. 852. *Thūpārambho*, commencement of the thūpa (Mah. 174). *Ānārambho*, free from mischief or danger (Pāt. 4). There are eight *Ārambhavattikāni*, "matters or occasions for exertion, or for making an effort," viz. when a priest has a duty to perform, when he has performed a duty, when he has a journey to make, when he has made a journey, etc.

ĀRĀMIKO, One employed about the grounds of a Buddhist temple, a temple servant, gardener, etc. [आराम + र्क]. Mah. 239; Pāt. 9, 68.

ĀRAMMAṆAṀ, That on which anything rests or dwells, a support, stay, basis, ground, cause, material, object; an object of sense; a thought, an idea [आलम्बन]. Ab. 94, 1132. The six *Ārammaṇas*, or objects of sense, are *rūpaṃ*, *saddo*, *gandho*, *raso*, *phasso*, *dharmo*, "form, sound, odour, taste, contact and ideas"; they are thus identical with the *Bāhira Āyatanas*, and are the objects of the six *Ajjhattika Āyatanas* or Senses (Ab. 94). *Ārammaṇa* is also used in a more restricted sense, "the object or material of the mind or of thought," "thoughts," "ideas." At Man. B. 408, Hardy defines *Ār.* as "thoughts that proceed from contact with sensible objects in the mind" (see also p. 500). Clough in his Sinhalese Dict. defines *Ār.* as "being affected, reflection, thought; the subject of thought, that which occupies the mind."—Ex. *Itthārammaṇe mānasāṃ viṣajjeto*, allowing the mind to dwell on a pleasing object (Dh. 111). *Cittaṃ nāma' etaṃ nānārammaṇesu dīgharattaṃ carikaṃ carantaṃ*, that mind of his long wandering in many channels of thought (Dh. 405: comp. in the same page *pāpādisu ārammaṇesu*, dwelling on sinful and unworthy thoughts). *Tesaṃ hi dībbapaṭibhāgāni pi ārammaṇāni cittaṃ cāletuṃ na sakkonti*, for even the most divinely attractive fancies cannot tempt their mind from its ascetic calmness (Dh. 284). *Ime taṇhāsoṭṭā cakkhuvāradānāṃ vasaṇa sabbesu rūpādisu ārammaṇesu saṇaṇato*, these currents of desire, from flowing by means of the eye, the ear, etc., through all the (six) channels of Form, Sound, etc. (Dh. 410). *Nirodhaṃ ārammaṇaṃ katvā*, making an-

nihilation its aim (Dh. 381). *Ekārammaṇo*, having one (or the same) object (Dh. 90). *Atthattikādisya ārammaṇesu kammaṃ karonto*, exercising himself in the thirty-eight subjects of meditation (Dh. 422). *Taṃ ārammaṇaṃ katvā viharantānaṃ*, who live with their minds set on this object (Dh. 282). *Ārammaṇaṃ gacchati* or *gacchati* is a phrase used in connection with *Kammaṭṭhāna* meditation: it means to obtain or lay hold of an idea, a topic, a thought, upon which the mind is brought to dwell with intense force until supernatural illumination is obtained. Thus we read, at Dh. 195, that a certain priest, who had made strenuous but unavailing efforts to attain Arhatship, happened to see a great fire break forth in the forest. He hastily climbed a bare hill, and while seated watching the conflagration, grasped this thought with his mind, As this fire advances, consuming in its progress all fuel great and small, even so I should advance, consuming with the fire of the knowledge conferred by the Ariyamagga all obstacles great and small. Here, then, we have an *ārammaṇa*, or subject for *Kammaṭṭhāna* meditation: another will be found at Dh. 210, where a priest sitting by a torrent side watches the bubbles of foam, and fixes his mind upon the idea, As these bubbles are formed and burst, so the human body is born and perishes. For this subject comp. Hardy's account of the *Kasipa* meditation, E. Mon. p. 252 and foll. The primitive form *Ālambanam* also occurs. In the modern Sinhalese *Prākṛit aramupaṇa karaṇavā* (आलम्बनं कृ) means "to resolve," "to intend." B. Intr. 449; B. Lot. 831; Dh. 121, 200, 273, 350.

ĀRĀMO, Pleasure; a pleasure garden, a park; the gardens or wooded enclosure surrounding a Buddhist temple; a vihāra, a Buddhist monastery or temple [आराम]. Ab. 537; B. Lot. 436; Kh. 4; Mah. 67, 225, 234; Dh. 209.

ĀRANĀLAM, Sour gruel [आरणाळ]. Ab. 460.

ARANĪ (*m.* and *f.*), Wood for kindling fire by attrition [आरणी]. Ab. 419.

ARAÑJARO, A water-jar [आलिङ्गर]. Ab. 456.

ĀRAÑŪAKO (*adj.*), Belonging to the forest, situated in the forest [आरण्याक]. *Ārañṇako vihāro*, a forest hermitage (Dh. 85). *Ārañṇako*, one who lives in the forest, a recluse (Dh. 144). *Ārañṇakaṅgaṃ* is one of the thirteen *Dhutaṅgas*, and enjoins living in a forest. It is possible that *ārañṇi-*

kaṇḍa may be also a correct form. Clough gives *draṇṇikaṇḍa* under *Teles Dhātāṅga* in his Dictionary, and I find *draṇṇikavattam* ("duties of an eremite priest") in a MS. of *Saṅkhyārtha Prakāśa*.
ARAÑÑAM, A forest, a wood [अरण्य]. Ab. 536; Dh. 18.
ARAÑÑANĪ (f.), A large forest [अरण्यानी]. Ab. 536.
ARATI (f.), Dislike; discontent; abstinence from [अ + रति]. Dh. 74; Ab. 783; B. Lot. 443.
ARĀTI (m.), An enemy [अ + राति]. Ab. 344.
ĀRATI (f.), Leaving off, cessation, abstinence [आरति]. Ab. 160; Kh. 5; Kuhn K. S. 26.
ARAVINDAM, A lotus [अरविन्द]. Ab. 684.
ĀRĀVO, Sound, noise [आराव]. Ab. 128.
ARE (interj.), Here! I say! Sirrah! [अरे]. Ab. 1139; Dh. 159, 168, 299.
ARI (m.), An enemy [अरि]. Ab. 344.
ARINDAMO (adj.), Victorious [अरिन्दम].
ARISAM, Hemorrhoids [अरिस]. Ab. 327.
ĀRISSAM, Rishiship [आरिष]. *Isino bhāvo āriṣṣam* (Cl. Gr. 97).
ARITṬAM, A rudder [अरिṭṭ]. Ab. 667; Mah. 120.
ARITṬHAM, Buttermilk or whey; bad symptoms, signs of approaching death; good luck; bad luck [अरिṭṭ]. Ab. 822.
ARITṬHO, The soap-berry plant, *Sapindus Saponaria*; the Nimba-tree; a crow; a sort of spirituous liquor [अरिṭṭ]. Ab. 555, 570, 638, 822.
ARIYADHANAM, Noble or sublime treasure [आर्य + धन]. There are seven, *saddhāḍhanam*, *śīlādhanam*, *hīridhanam*, *ottappadhanam*, *sutadhanam*, *cāgādhanam*, *paññādhanam*, "faith, a moral life, modesty, fear of sin, learning, self-denial, wisdom."
ARIYAKO (adj.), Aryan as opposed to *Milakkha* [आर्यक]. *Anariyako*, non-Aryan, as Tamul, etc. (Pāt. xliii).
ARIYAMAGGO, Sublime path, viz. *Arahattamagga*; see E. Mon. 280, 281, 294; Dh. 195. [आर्य + मार्ग].
ARIYAPHALAM, Sublime fruition, viz. *Arahattaphala* [आर्य + फल]. Dh. 180, 334.
ARIYAPUGGALO, Holy personage, i.e. one who is in one of the four Paths or four Fruitions, see *Ariyo* [आर्य + पुद्गल]. The eight *Ariyapuggalas* are, *Sotāpattimaggaṭṭho*, *Sotāpattiphalaggaṭṭho*, *Sakadāgāminimaggaṭṭho*, *Sakadāgāminiphalaggaṭṭho*,

Andāgāminimaggaṭṭho, *Andāgāminiphalaggaṭṭho*, *Arahattamaggaṭṭho*, *Arahattaphalaggaṭṭho*.

ARIYASACCAM, Sublime truth [आर्य + सत्त]. The *cattāri ariyasaccāni*, or "four great truths," are four theses upon which the whole doctrine of Buddha is based; they are, *dukkham ariyasaccam*, *dukkhasamudayaṃ ariyasaccam*, *dukkhanirodham ariyasaccam*, *dukkhanirodhagāminī paṭipaddā ariyasaccam*, "suffering, the cause of suffering, the cessation of suffering, the path leading to the cessation of suffering." They are also sometimes briefly expressed thus, *dukkham*, *samudayo*, *nirodho*, *maggo*. Stated in full the four truths are as follows:—Firstly, that existence is suffering; secondly, that human passion (*taṇhā*, desire) is the cause of continued existence; thirdly, that by the destruction of human passion existence may be brought to an end; fourthly, that by a life of holiness the destruction of human passion may be attained. The *Magga* or *Paṭipadā* of the last truth is the *Ariyo Aṭṭhaṅgiko Maggo* (see *Aṭṭhaṅgiko*). B. Lot. 517; Man. B. 496; Kh. 8; Kuhn K. S. 32; Dh. 35, 346, 347.
ARIYASĀVAKO, Holy disciple [आर्य + सावक]. The *Ariyasāvakas* are the disciples of Buddha who are walking in the Four Paths, *Sotāpannas*, *Sakadāgāmins*, etc. Dh. 79, 205, 240; Ras. 39.
ARIYAVAMSO, Noble family [आर्य + वंश]. Mah. 227. *Saṅgīti Sutta* mentions four *Ariyavamsas*, to which belong respectively the recluse who is contented with the robes presented to him, the recluse who is contented with the food presented to him, the recluse who is contented with the bedding presented to him, the recluse who delights in meditation.
ARIYAVĀSO, Noble or holy state [आर्य + वास]. Ten are enumerated in *Saṅgīti Sutta*,—the state of being free from the five bad qualities (*pañcasāgāṃ*), of being possessed of the six good qualities (*chaḷaṅgāṃ*), etc.
ARIYAVOHĀRO, Noble or honourable practice [आर्य + ववहार]. There are four, *musaddā veramaṇī*, *piṇḍapavācāya v.*, *pharusavācāya v.*, *samphappalāpā v.*, "abstinence from lying, from slander, from harsh language, from frivolous talk." There are also two other sets of four each, "saying you have not seen when you have not seen, saying you have not heard when you have not heard," etc. Comp. *Anariyavohāro*. See also *Ariyo* (2).

ARIYO (*adj.*), Honourable, respectable, venerable; noble; excellent, eminent; holy, sanctified [आर्य]. Ab. 696. *Ariyā jātiyā jāto*, born of an honourable family. *Iminā ariyena sīlakkhandhena sammānāgato*, endowed with this sublime assemblage of virtues. *Ariyabhūmi* at Dh. v. 236 is explained to mean the five Suddhāvāsas. At Dh. v. 208 we have *ariyam*, with the long a of the Sanskrit revived metri causa. Dh. 48.

ARIYO, A venerable or holy man, a saint; one who has entered on the Four Paths, a converted man; one who has attained final sanctification, an Arahā; a Brahman; an Ārya or Aryan [आर्य]. As a technical term for one walking in the Four Paths the word Ariya includes Buddhas, Pacceka Buddhas, Arahās, Anāgāmins, Sakadāgāmins and Sotāpannas. These are collectively designated by the plural *Ariyā*, "the saints," "the elect," "the righteous," which includes the whole Buddhist hierarchy (Ab. 1002; B. Intr. 290, 291; B. Lot. 520, 866; Dh. 5, 37, 180). The plural *Ariyā* is sometimes restricted to Arahās (including Buddhas and Pacceka Buddhas), as at Dh. v. 79, and 164. *Ariyo* is sometimes used synonymously with Arahā (Ab. 435). *Ariyūpavādo*, speaking evil of the saints (Pāt. 92). *Ariyavohāro*, the vernacular speech of the Aryans (Alw. I. cvii).
ĀROCĀPETI (*caus.*), To cause to be announced; to announce [आ + caus. ण]. F. Jāt. 6; Dh. 265, 395.

ĀROCETI (*caus.*), To tell, to announce, to declare [आ + रोचयति = ण]. With acc. *Rājānaṃ evaṃ ārocayāhi*, thus address the king. With dat. *Ārocayāmi vo*, I tell you (Kuhn K. S. 28). With dat. and acc. *Bhagavato kālaṃ ārocesi*, informed Buddha that it was time (B. Lot. 362). *Raṇḍa vuttasāsanam ārocesi*, delivered the king's message (Alw. I. 79). *Geham gantvā ārocesum*, went home and brought the news (F. Jāt. 15). P.p.p. *ārocito*, declared. *Bhattakāle ārocite*, when dinner was announced (Mah. 7). Ras. 73.

AROGO (*adj.*), Free from sickness, healthy [अ + रोग]. *Kato arogo*, cured (Mah. 244). *Aroga-bhāvo*, health (Dh. 206).

ĀROGYAM, Health [आरोग्य]. Ab. 331; Dh. 37, 356.

ĀROHĀ (*f.*), An elegant woman [आरोह].

ĀROHAKO, A rider [आरोहक]. Mah. 142.

ĀROHANAM, Ascent, ascending; a ladder, stairs [आरोहण]. Ab. 216. *Sukhen' ārohanatthāya*, to

facilitate the ascent (Mah. 132). *Pabbatārohanam*, ascending the mountain (Mah. 103).

ĀROHANIYO (*adj.*), Fit for mounting [आरोहणीय]. *Ārohaniyo nāgo*, riding elephant (Dh. 188).

ĀROHO, A rider; ascent; length [आरोह]. Ab. 295. *Hatthāroho*, an elephant rider. *Assāroho*, a horseman. *Rathāroho*, a chariot rider (Ab. 376). *Svāroho*, easily mounted up to, of moderate height (Mah. 112).

ĀROPANAM, Raising; establishing (see next).

ĀROPETI (*caus. dūhati*), To cause to ascend, to raise, to lift up to or upon; to put; to establish, to set on foot, to introduce; to transfer, to render, to turn into [आरोपयति = ण]. *Nāvaṃ dr.*, to put on board ship. *Etadaggaṃ dr.*, to raise to the chief place. *Rūpaṃ āropetvā mahāratham*, having put the image into his state chariot (Mah. 248). *Attano piṭṭhiṃ āropetvā*, having mounted him on his back (Dh. 149). *Tulaṃ āropetvā*, putting them into the balance (Dh. 380). With two acc. *Satasahasāddhikā nava koṭiyo sakaṭe āropetvā*, putting nine koṭis and a hundred thousand into carts (Dh. 248, 249). *Vihāraṃ Cetiya-giriṃ theram āropayi*, established the therā in the C. vihāra (Mah. 76). *Tepiṭakam Buddhavacanāṃ tantim āropento*, when fixing the text of the Tipiṭaka word of Buddha (Alw. I. v). *Buddhavacanāṃ chandaso āropema*, let us turn (translate) the word of Buddha into chandas (Pāt. xlii). *Vādaṃ dr.*, to found a religious sect, to create a schism (Pāt. v). *Tass' eva dosaṃ āropetvā*, fixing the guilt upon him (Dh. 263). *Assa moho āropetabbo*, he should be convicted of folly (Pāt. 18). Dh. 176, 194, 220, 239. P.p.p. *āropito*.

ARU (*n.*), A wound [अरु]. *Arukāyo*, this mass of corruption (Dh. 27).

ĀRUHATI, and **ĀROHATI**, To ascend, to mount, to go up into [आ + ण]. *Assam dr.*, to mount a horse (Mah. 142). *Ratham dr.*, to mount a chariot (F. Jāt. 10). *Pabbataṃ dr.*, to climb a mountain (Ras. 24). *Nāvaṃ dr.*, to go on board ship (F. Jāt. 4). *Nāvaṃ pun' dūhi*, re-embarked (Mah. 46). Fut. *ārohissati* (Mah. 40). Imper. 2nd pers. *āroha* (Mah. 142; pl. *ārohattha*, Mah. 81). P.pr. *ārohanto*. Ger. *āruhya*, *dūhivā*, *dūyhitvā* (F. Jāt. 4; Mah. 142; Dh. 199).

ĀRŪLHO (*p.p.p. last*), Having ascended; having

put ; put ; rendered, transferred [आरुह = रुह]. *Assarūho*, on horseback (Mah. 151). *Ratharūho*, having mounted his chariot (Mah. 203). *Arūho tam mahindharam*, having climbed that mountain (Mah. 167). *Upāhanārūho*, wearing slippers (Pāt. 23). *Tisso sangitiyo arūhadhammaṃ*, the doctrines introduced into the three Rehearsals (Pāt. 85). *Potthakārūho*, put into books. *Vinayapiṭake tantim arūhā*, having fixed the text of the Vinaya-piṭaka (Alw. I. vi).

ARUṆO (*adj.*), Light red ; dark red [अरुण]. Ab. 97, 980.

ARUṆO, The dawn ; the sun [अरुण]. Ab. 980 ; Alw. I. 76. *Aruṇuggamanam*, dawn, sunrise (Dh. 81, 106).

ARŪPABHAVO, Formless existence, existence in the Arūpabrahmaloka (see Bhavo).

ARŪPABRAHMALOKO, Formless Brahma heaven [अरूप + ब्रह्म + लोक]. There are four heavens peopled by formless or incorporeal Brahmas. Their names are *Ākāsānañcāyatanaṃ*, *Vīññānañcāyatanaṃ*, *Ākīñcaññāyatanaṃ*, *Nevaśāññānañcāyatanaṃ* (see each sep.). Their inhabitants are called respectively *Ākāsānañcāyatanūpagā devā*, *Vīññānañcāyatanūpagā devā*, *Ākīñcaññāyatanūpagā devā* and *Nevaśāññānañcāyatanūpagā devā* : they have no bodily form, but are mere effulgences endowed with intelligence. B. Lot. 811 ; E. Mon. 308 ; Man. B. 26. The four Formless Brahma heavens are called collectively *Arūpabrahmaloka*, "the Formless Brahma World."

ARŪPADHĀTU, see *Dhātu*.

ARŪPAM, Absence of form [अ + रूप]. B. Lot. 807.

ARŪPĀVACARO (*adj.*), Belonging to the Arūpabrahmaloka [अरूप + अवचर].

ARŪPĀVACARO, Realm or world of Formlessness, the Arūpabrahmaloka [अरूप + अवचर]. Man. B. 3, 423.

ARŪPI (*adj.*), Formless, incorporeal, immaterial [अरूप + इण]. Dh. 90.

ARŪPO (*adj.*), Without form, incorporeal, immaterial [अ + रूप]. Neut. *arūpaṃ*, Nirvāṇa (Ab. 6).

ĀRUPPO (*adj.*), Formless, incorporeal, belonging to the Arūpabrahmaloka [अरूप + य].

ĀRUYHA, see *Āruhati*.

ĀSĀ (*f.*), Desire, longing [आशा]. Ab. 162 ; Dh. 73, 431 ; Pāt. 75, 114. *Vantāso*, free from lust (Dh. 18).

ASABBHO (*adj.*), Improper, wrong, sinful [अ + सत्त]. Dh. 14.

ĀSABHO (*adj.*), Belonging to a bull, taurine [आर्षभ].

ASACCO (*adj.*), Untrue, false [अ + सत्त]. Ab. 127, 1176. Neut. *asaccaṃ*, falsehood.

ASADDHAMMO, Evil state, sin ; sexual intercourse, fornication [अ + सत्त + धर्म]. Ab. 317 ; Kuhn K. S. 8. *Asaddhammavacanaṃ*, sinful language (Pāt. 69). There are seven Asaddhammas, being devoid of faith, of shame, etc.

ASĀDHĀRANO (*adj.*), Uncommon, special, peculiar, unrivalled [अ + साधारण]. Alw. I. x ; Dh. 193. *Asādhāraṇam aññesaṃ*, not shared with others (Kh. 14).

ASĀDHU (*adj.*), Bad, wicked [अ + साधु]. F. Jāt. 1 ; Dh. 30.

ASADISO (*adj.*), Unexampled ; incomparable [अ + सदृश]. Alw. I. 76 ; Dh. 402.

ĀSAJJA (*ger.*), Having approached, having attained [आसाज = सह].

ASAJJHĀYO, Non-repetition [अ + साखाय]. Dh. 43.

ĀSAJJO (*adj.*), Attainable [आसाज = सह]. Ab. 745.

ASAKIM (*adv.*), More than once, repeatedly [अ + सकृत्]. Ab. 1137.

ASAKYAPUTTIYO, Not a son of Sakya, not a true disciple of Buddha [अ + शाक्य + पुत्र + य]. Kamm. 9.

ĀSĀLHĀ, and -HO, Name of a month (June-July), and of a Nakkhatta [आषाढ]. According to Ab. 75 the name of the month is both masc. and fem. According to Ab. 59 the name of the lunar mansion is masc., *Pubbāsāḍho* and *Uttarāsāḍho* being the 18th and 19th lunar mansions. At Mah. 12, 103, *Āsāḍhi* (आषाढी).

ASAMĀNO (*adj.*), Unequal, dissimilar [अ + समान]. Dh. 53.

ASAMAYO, Wrong time (see *Akkhaṇo*).

ASAMCICCA, see *Asañcicca*.

ASAMO (*adj.*), Uneven, unequal ; unequalled, peerless [अ + सम]. Cl. Gr. 81.

ASAMVĀSO (*adj.*), Deprived of co-residence, expelled from the priesthood [अ + संवास]. Kh. 29 ; Pāt. 3, 65 ; E. Mon. 8.

ASAMVUTO (*adj.*), Unrestrained, intemperate [अ + संवृत = वृ]. Dh. 2.

ASANAM, Shooting ; an arrow [असत्त]. Ab. 389, 1004.

ĀSANAM, Eating; food [अशन]. Ab. 465, 1004.
The four Asanas are *khajjam*, *bhojjam*, *leyyam*, *peyyam* (Ab. 466).

ĀSANAM, Sitting; a seat [आसन]. Ab. 311, 765, 1099; Mah. 39; Dh. 372; B. Lot. 305. The withers of an elephant (Ab. 363).

ĀSAÑCICCA (*adv.*), Inadvertently, unintentionally [अ + संविच्छ = चिच्छ]. Mah. 128; Dh. 103. Also written *asamcicca*.

ĀSANDI (*f.*), A long or easy chair [आसन्दि]. Ab. 311.

ĀSAṄGO (*adj.*), Detached, free, absolute [अ + सङ्ग]. B. Lot. 344.

ĀSAṄGO, Attachment [आसङ्ग].

ASANI (*m.*), and **ASANĪ** (*f.*), Indra's thunderbolt [अशनि]. Ab. 24. *Asanipātasaḍḍo 'va*, like the noise of a falling thunderbolt (Mah. 143; comp. Dh. 219). *Asanī viya gajjanto*, roaring like thunder (Mah. 152).

ĀSAṆKĀ (*f.*), Fear, apprehension, anxiety, suspicion, doubt [आशङ्का]. Dh. 396.

ĀSAṆKATI, To fear, to suspect, to doubt [आ + शङ्क]. Dh. 417.

ASANKHATADHĀTU (*f.*), The unconditioned or immaterial element or principle, Nirvāpa [अ + संकृत = कृत + धातु]. Ab. 8.

ASANKHATO, see *Saṅkhato*.

ASANKHEYYO (*adj.*), Incalculable, innumerable [असंख्येय = ख्य]. The neut. *Asaṅkheyyam* is the highest of the numerals, and is equal to 10,000,000³⁰, or 1 followed by 140 ciphers (Ab. 476; Man. B. 7; B. Lot. 862; Ras. 72). *Asaṅkheyyam* is also a period of an *asaṅkheyya* of years (Dh. 79; Mah. 8).

ASANKHIYO (*adj.*), Innumerable [असंख्य + ख्य]. Mah. 3. *Asaṅkhiyā devā*, innumerable devas (Mah. 81). *Nānāraḍḍambaram asaṅkhiyam*, innumerable cloths of various dyes (Mah. 258).

ĀSAṆKĪ (*adj.*), Apprehensive, anxious [आशङ्किन्]. Mah. 103.

ASANKITO (*adj.*), Without hesitation or doubt, fearless [अ + शङ्कित = शङ्क]. Mah. 134, 230; Ras. 24.

ĀSAÑÑASATTO (*adj.*), Unconscious [अ + संज्ञ + सत्त]. The *Āsaññasattā devā* are the inhabitants of the eleventh Brahmaloḥa; they pass their existence in a state of total unconsciousness. E. Mon. 308; Man. B. 26, 103; B. Intr. 614.

ĀSAÑÑATO (*adj.*), Unrestrained, intemperate [अ + संयत = यत]. Dh. 44, 54; Mah. 232.

ĀSAÑÑĪ (*adj.*), Unconscious [अ + संज्ञा + इन्].

ĀSANNO (*p.p.*), Near [आसन्न = सन्न]. Ab. 705. *Āsannamarapo*, dying (Mah. 132). Loc. *asanne*, *asannamhi*, near. With gen. *Gantvāna tassa asanne*, going close to him (Mah. 39). *Lendaṇnamhi*, in the neighbourhood of the cave (Mah. 167).

ASANO, The tree *Terminalia Alata Tomentosa* [असन]. Ab. 563, 1004.

ASANTĀSĪ (*adj.*), Free from fear [अ + संवास + इन्]. Dh. 63.

ASANTO (*adj.*), Not being, not existing; absent; false; bad, wicked [अ + सन् = अस्]. *Mayi asante*, if I had not been present (Dh. 352). *Asataṁ hoti appiyo*, he is a foe to evildoers (Dh. 14). Acc. *asataṁ* (Dh. 13), *asantaṁ* (Dh. 268). Intr. *asatā* (Dh. 66). Loc. *asati* (Dh. 235), *asante* (Dh. 352). Loc. fem. *asantiyā* (Pāt. 2). Nom. plur. *asanto* (Dh. 53). Gen. and dat. plur. *asataṁ* (F. Jāt. 7).

ĀSĀRO, Unreality, vanity, worthlessness [अ + सार]. *Āsāre sāmatti*, taking the real for the unreal (Dh. 2).

ĀSĀRO (*adj.*), Vain, unsubstantial, unessential, unreal [अ + सार]. Ab. 698. *Āsārehi dhanaṇhi*, with perishable riches (Mah. 224).

ĀSĀRO, A heavy shower [आसार]. Ab. 50.

ASASSATIKO (*adj.*), Not eternal, finite [अ + शास्वत + इक्].

ASATĀ, **ASATAM**, etc., see *Asanto*.

ĀSĀTIKĀ (*f.*), A fly's egg, nit (Ab. 645). Comp. *Mārāṭhi āsāṭī*.

ASATIYĀ, Heedlessly, unintentionally [अ + क्षुति instr.]. Dh. 103.

ASATTAM, Non-existence [अ + सत्त]. Ab. 1103.

ASATTHENA, Not by the sword, peacefully [अ + शस्त्र instr.]. B. Lot. 581.

ĀSATTI (*f.*), Attachment, desire [आ + सत्ति]. Alw. I. 107.

ASATTO (*adj.*), Free from attachment or desire [अ + सत्त = सज्ज]. Dh. 74, 433.

ĀSATTO (*p.p.*), Attached, clinging; intent, attentive, diligent [आसत्त = सज्ज]. Ab. 726, 816.

ĀSAVAKKHAYO, Extinction or cessation of human passion, Arahatta [आसव + अय]. Dh. 45, 48; E. Mon. 284; B. Lot. 795, 822.

ĀSAVATI, To trickle, to flow [आ + वृ].

ĀSAVO, Distilled spirit [आसव]. Ab. 533, 822, 968.

ĀSAVO, Oozing, scum; misfortune; human passion, sin, corruption, depravity [आसव, often incorrectly written आशव]. Ab. 968; B. Lot. 288, 822, 823; Dh. 17, 41, 45, 52, 279. Āsava is synonymous with Kilesa. The three Āsavas are *kāmasavo*, *bhavasavo*, *avijjāsavo*, "the lust of the flesh, the love of existence, and the defilement of ignorance" (B. Lot. 823). The first of these is explained by *pañcagupiko rāgo*, the second by "attachment to existence in the rūpa and arūpa worlds," and the third is the defilement arising from ignorance of the Four Great Truths (*ariyasaccāni*). There are also four Āsavas, *kāmasavo*, *bhavasavo*, *diṭṭhāsavo*, *avijjāsavo*, sensual pleasure, existence, heresy and ignorance (E. Mon. 290; Man. B. 496).

ĀSAYHO (*adj.*), Invincible [अ + सहा = सह]. Kuhn K. S. 23.

ĀSAYO, Meaning, intention, inclination; dependence; support; abode, retreat, haunt [आशय, and आशय]. *Viśamāsayo*, evil-disposed (Mah. 122). *Jalāsayo*, a tank (Ab. 677). Ab. 766, 936; Mah. 117; Pāt. 71, 72.

ASECANO (*adj.*), Charming, captivating, bewitching [असेचन]. Ab. 697.

ASEKHO, and **ASEKKHO** (*adj.*), Belonging to an Asekha (see next). The *dasa asekha dhammā*, or ten attributes of an Arahā, are *asekha sammādiṭṭhi*, *asekha sammāsaṅkappo*, *asekha sammāvācā*, *asekha sammākammanto*, *asekha sammāḍīvo*, *asekha sammavādyāmo*, *asekha sammāsati*, *asekha sammāsamācāhi*, *asekha sammāñāṇaṁ*, *asekha sammāvimutti*, "right views, right thoughts, right speech, right action, right living, right exertion, right recollection, right contemplation, right knowledge, right emancipation."

ASEKHO, and **ASEKKHO**, One who is no longer a Sekha, one who has nothing to learn, who is perfect in knowledge, an Arahā [अ + शेष]. Ab. 10; B. Intr. 322; B. Lot. 295; Alw. I. 76. This term applies only to the Arahattaphalaṭṭha, the Arahattamaggatṭha being a Sekha.

ASESAKO (*adj.*), All, entire [अ + शेष + क]. Mah. 13.

ASESATO (*adv.*), Without omission, entirely [अशेष + तस्]. Mah. 13, 118.

ASESITO (*adj.*), All [अ + शेषित = शिष]. B. Lot. 332.

ASESO (*adj.*), All, every [अ + शेष]. Ab. 702;

B. Lot. 514. *Bhikkhū asese sannipātayi*, assembled all the priests (Mah. 41).

ĀSEVATI, To practise [आ + सेव]. Dh. 202.

ĀSEVĪ (*adj.*), Addicted to [आसेविन्]. Dh. 163.

ASI (*2nd pers. sing. attḥi*), Thou art. Alw. I. 38.

The initial a is frequently elided, as *gato 'si* (Dh. 97), *papto 'si* (Dh. 24), *adhiggaḥito 'si* (Ras. 21).

ASI (*m.*), A sword [असि]. Ab. 391; Mah. 154.

Asicammaṇi, sword and shield. *Asivaro*, good sword.

ĀSI (*preterite 3rd sing. attḥi*), He was, it was, there was. Mah. 200; Ras. 7.

ĀSI (*f.*), Blessing [आशिस्]. Ab. 872.

ĀSI (*f.*), Fang of a snake [आशी]. Ab. 655, 872.

ASILAKO (*adj.*), Immoral, impious [अ + शील + क]. Mah. 216.

ASILESĀ (*f.*), Name of a Nakkhatta [असेसा]. Ab. 58.

ĀSIM, see *Atthi*.

ĀSIMSĀ (*f.*) Wish, hope, benediction [आ + शास्]. Kuhn K. S. 29.

ĀSIMSANĀ (*f.*), Wish, hope, benediction (see last). Ab. 872.

ĀSIMSU, see *Atthi*.

ĀSIŒCATI, To sprinkle, to moisten, to anoint [आ + सिच्]. Ger. *āsiñcitvā* (Dh. 82).

ĀSĪNO (*p. pres.*), Sitting [आसीन = आस]. Dh. 41, 69; Ras. 28.

ASIPUTTĪ (*f.*), A knife [असिपुत्री]. Ab. 392.

ASITABBO (*adj.*), To be eaten [अशितव्य = अस].

ASITAM, and **-TO**, A sickle. Ab. 448, 1005.

ASĪTI (*f.*), Eighty [अशीति]. *Asīti puttā*, eighty sons (Mah. 247). With foll. gen. *Asīti sāvakanāṁ*, eighty disciples (Ditto).

ASITO (*adj.*), Black [असित]. Ab. 96, 647, 1005.

ASITO (*p. p. p.*), Eaten; enjoyed [अशित = अज]. Ab. 757, 1005.

ĀSITTHO (*p. p. p.*), Wished, prayed for [आ + शिष्ट = शास्]. Ab. 1160.

ĀSITTO (*p. p. p. āsiñcati*), Sprinkled; anointed [आ + सिञ्च + सिच्]. Dh. 82; Mah. 124, 157.

ĀSIVĀDO, Blessing [आशिस् + वाद्].

ĀSIVISO, A snake [आशीविष]. Ab. 653; Kuhn K. S. 34.

ASMA, We are (see *Atthi*). Alw. I. 37.

ASMĀ, see *Ayam*.

ASMĀ (*m.*), A stone [अश्मन्]. Ab. 605. *Asma-pupphaṁ*, benzoin (Ab. 591).

ASMARĪ (*f.*), Name of a plant [अश्मरी]. Ab. 558.

ASMI, I am (see *Atthi*). The a is frequently elided, e.g. *patto 'smi* (Ras. 16), *hatacakkhu 'smi* (Dh. 86). Dh. 63; F. Ját. 57; E. Mon. 2.

ASMIM, see *Ayam*.

ASMIMĀNO, The pride that says I am, the pride of self [अस्मि = अस् + मान्]. Alw. N. 94.

ĀSO, Eating [आस]. *Pátardso*, breakfast.

ASOKO (*adj.*), Free from sorrow [अशोक]. Dh. 6; Kh. 6. Masc. *asoko*, the shrub *Jonesia Asoka* (Ab. 573); name of a famous Indian king (E. Mon. 177; Mah. 21, 22, etc.).

ASSA (*opt. atthi*). *Ce me assa*, if I thought, lit. if there was to me. *Evam assa vacantiyo*, he should be thus spoken to. *Pápmhi ce vapo nássa*, if there be no wound in his hand (Dh. 23).

ASSA (*gen. dat. masc. and neut. ayam*), Of him, his; to him, to it, etc. *Assa jahitú bhavanti*, are rejected by him (Kh. 9). *Att' assa jánato*, but to him knowing (Dh. 69). *Parikkhepo pan' assa*, now its covering (F. Ját. 6). Dh. 13, 25. The initial a is frequently elided, e.g. *Amhi 'sa dāso*, I am his slave; *Idam pi 'sa hoti ellasmim*, this also is part of his morality; *evam 'sa* (Cl. Gr. 14); *hi 'sa = hi assa* (Dh. 301).

ASSĀ (*f.*), A mare [अश्वा]. Ab. 371.

ASSĀ, see *Ayam*.

ASSĀDANAM, Tasting [आस्तादन]. Ab. 938.

ASSADDHO (*adj.*), Without faith, unbelieving; not credulous [अ + श्रद्धा]. Dh. 18, 264.

ASSĀDO, Tasting, enjoyment, happiness [आस्ताद]. Alw. I. 106; Alw. N. 36.

ASSAKANNO, One of the seven circles of rock that surround Meru; the tree *Vatica Robusta* [अश्वा + कर्ण]. Ab. 27, 562; Man. B. 12; B. Lot. 842.

ASSAM, **ASSĀMA**, see *Atthi*.

ASSAMAÑO, Not a Samapa, not a true priest of Buddha [अ + अमण]. Kamm. 9; Pát. 73.

ASSAMĀRAKO, Oleander [अश्वा + मारक]. Ab. 577.

ASSAMEDHO, Name of a sacrifice, the *Açvamedha* [अश्वा + मेध]. Ab. 413.

ASSĀMIKO (*adj.*), Without a master or owner [अ + स्वमिन् + क]. Dh. 383. *Assāmikam vatthu*, unclaimed property (Mah. 235).

ASSAMO, and **-MAM**, A hermitage; a religious order [आश्रम]. Ab. 212, 928. There are four Assamas, or steps in the life of a Brahman, *brahmachari*, *gahattho*, *vānapattiho*, *bhikkhu*, "religious student, householder, hermit, mendicant" (Ab.

409). *Assamapadam*, a hermitage (F. Ját. 4). Dh. 135.

ASSARO, Not a vowel, a consonant [अ + स्वर]. Alw. I. xvii.

ASSASATI, To inhale air, to inspire, draw in the breath [आ + अस]. *Assasanto passasanto*, panting for breath; sobbing (Dh. 401, 404). P.p.p. *assattho*.

ASSĀSETI (*caus. last*), To refresh, to comfort, to encourage [आ + आसयति = अस]. *Assāsento mahdjanam*, comforting the people (Mah. 12). *Assāsento bhayaṭṭhe te*, reassuring the terrified Nāgas (Mah. 6). B. Lot. 376; Dh. 84.

ASSĀSO, Inhaled air, inhalation; comfort, consolation [आश्वास]. Ab. 1038; Mah. 158. *Assāso*, or inhaled air, is one of the six Vāyus (Ab. 39; Man. B. 400). *Assāsapassāso*, inhalation and expiration (B. Lot. 614; E. Mon. 266).

ASSATARO, A mule; name of a Nāga [अशतर]. Ab. 369, 652; Dh. 57.

ASSATHA, see *Atthi*.

ASSATTHO, The Bo tree, *Ficus Religiosa* [अशत्थ]. Ab. 551, 1038.

ASSATTHO (*p.p.p. assasati*), Encouraged, comforted [आसयत = अस]. Ab. 1038; B. Lot. 376; Mah. 205.

ASSAVANAM, Not hearing [अ + श्रवण].

ASSAVO, Discharge, matter, pus [आसव]. Ab. 324, 1036.

ASSAVO (*adj.*), Obedient [आश्रव]. Ab. 730, 1036.

ASSAYUJO, Name of a Nakkhatta; name of a month, September-October [आशयुज]. Ab. 58, 75.

ASSO, Corner, edge [अश]. Ab. 394, 1102.

ASSO, A horse [अश्व]. Ab. 368, 1102; F. *assd*, a mare (Ab. 371). Dh. 6, 17, 236.

ASSOSI, see *Suṇoti*.

ASSU (*n.*), A tear [अश्रु]. Ab. 260; Kb. 3; Dh. 308; Mah. 116. *Assumukho*, with tearful face (Dh. 12; B. Lot. 863).

ASSU (*opt. 3rd plur. atthi*), Let them be. Dh. 13, 269. *Evam assu vacantiyā*, let them be thus addressed (Pát. 100). *Ime chinnd assu*, let these be divided (Pát. 74).

ASSU, Although the grammarians give this particle with an initial a, I am disposed to believe that it represents the S. सिद्, and ought, when written independently, to be *su*. *Kimsu* (Cl. Gr. 10) is

undoubtedly **सिद्ध**, and thus we know that **सिद्ध** may become **su** in Pāli, and at Alw. I. 106 we have *kimsu* and *kena su* in the same gāthā. In the phrase *tayassu dhammā jahitā bhavanti* (Kh. 9), *tayassu* is resolved by the grammarians into *tayo assu*, with the final vowel of *tayo* elided before the initial vowel of *assu*; but Mr. Trenckner prefers to write *tayas su*, making *tayas* the equivalent of the Sansk. **चयस्**; I believe he is right, and that the remaining **su** is the S. **सिद्ध**. *Api su* at Kuhn K. S. 33 is probably **अपि सिद्ध**. Ab. 1150 however gives *assu*, and calls it an expletive particle.

ASSUTAVĀ (*adj.*), Not learned, ignorant [**अ + सुतवन्**]. Alw. N. 72.

ASSUTO (*adj.*), Unheard [**अ + सुत = सु**]. Dh. 301. *Assutālopo*, one who has never heard speech (Alw. I. cvii).

ASU (*m.*), Breath, life [**असु**]. Ab. 407, 945.

ASU (*pron.*), This; that [**असी = अहस्**]. Nom. masc. and fem. *asu* (Cl. Gr. 59, 60). Neut. *adum*. Plur. masc. and f. *amā*, *amayo*. Pl. neut. *amā*, *amāni*. Loc. sing. *amumhi* (Kamm. 3). Gen. and dat. pl. *amūsam*, *amūśnam*. The crude base in Pāli is *amu* (comp. Cl. Gr. 52 and 59, and at Ab. 193 *amudvīccha*, "twelve of those"). Ab. 1089.

ĀSU (*adv.*), Quickly [**आसु**]. Ab. 40.

ASUBHO (*adj.*), Bad, ugly, disagreeable, nasty, disgusting, offensive [**अ + शुभ**]. Neut. *asubham*, nastiness, impurity, corruption. There are ten *Asubhas* or offensive objects (Dh. 111, 413). *Asubhabhāvanā* and *asubhajhānam*, contemplation of the impurity of the body (E. Mon. 247). *Asubhasaññam paṭilabhimu*, obtained an idea of impurity, realized how impure the body is (Dh. 127).

ASUCI (*adj.*), Impure [**अ + शुचि**]. Ab. 1024. Masc. *asuci*, semen virile (Ab. 274, 1024). *Asucikhādako*, eating filth (Dh. 241). Dh. 102; Kuhn K. S. 25; Pāt. 74.

ASUDDHO (*adj.*), Impure [**अ + शुद्ध = शुद्ध**]. *Pitito asuddho*, base-born, on the father's side (Alw. I. xlv).

ASUKO (*adj.*), Such a one [*Asu* (2) + **क**; the S. equivalent is **असुक्**]. *Asukaṭṭhānam*, such and such a place (Dh. 147, 200). *Asukena katam*, made by such a one (Dh. 302). *Asukena me telam pahkam*, so and so compounded an ointment for me (Dh. 82). *Bārdāsiyam asukāya nama vīthiyā*

asukagehe vadmi, I live at Benares, in a street named so and so, at such and such a house (Ras. 31). *Asuko mahāthero*, some eminent therā or other (Bāl. 1). *Asukathero nāma*, such and such a priest (Dh. 372). *Asukarogassa nāma*, for such and such a disease (Dh. 93). *Asukassa nāma sālākabhaddam*, ticket food for the priest named so and so (Alw. I. 103). *Asukasmiṃ nāma kāle marissāmi*, I shall die at such and such a time (Dh. 387).

ĀSUM (*preterite 3rd plur. attahi*), They were. Alw. I. 40; Mah. 24, 35.

ĀSUNĀTI, and **-NOTI**, To hear, to listen to [**आ + शृ**]. With dat. *Āsuntā Buddhasa bhikkhū*, the priests listen to Buddha (Kuhn K. S. 28).

ASURO, An Asura, a Titan or fallen angel [**असुर**]. Ab. 14; Man. B. 46, 58. *Asurabhavanam*, the Asura world (Dh. 193). *Asurinda*, chief of the Asuras, a name of Rāhu and of Vepacitti (Dh. 193).

ASUTTO (*adj.*), Without seam [**अ + सूत्र**]. Mah. 22; Dh. 237.

ATAKKITO (*adj.*), Unexpected [**अतर्कित = तर्क**]. Ab. 1148.

ATALAMPASSO (*adj.*), Bottomless, unfathomable [**अतलस्यार्थ**]. Ab. 669.

ATANDITO (*adj.*), Unwearied, unremitting [**अतन्वित**]. Dh. 54.

ĀTANĪ (*f.*), Name of a part of a bedstead [**अटनी**]. Ab. 309; Pāt. 19, 89.

ĀTĀŌKO, Sickness, affliction, pain [**आतपू**]. Ab. 323, 1045.

ĀTĀPANAM, Sunshine; burning [**आ + ताप**]. Dh. 382, 416.

ĀTAPATTAM, A parasol [**आतप**]. Ab. 357.

ĀTĀPI (*adj.*), Ardent, zealous, strenuous, active [**आ + ताप + इ**]. Dh. 26.

ĀTAPO, Sunshine, sunlight [**आतप**]. Ab. 37, 953. *Vāhi sosetum dāpe khipi*, put some paddy in the sun to dry (Mah. 129).

ĀTĀPO, Heat, burning; ardour, zeal, exertion, energy [**आ + ताप**]. Ab. 1135.

ĀTAPPAM, Ardour, zeal, energy, exertion [**आ + ताप + य**]. Ab. 156; Dh. 310.

ATASĪ (*f.*), Flax [**अतसी**]. Ab. 452.

ĀTATAM, One of the high numerals, 10,000,000¹³, or 1 followed by 84 ciphers. Ab. 475; Man. B. 6; B. Lot. 855.

ĀTATAM, Generic name for drums covered with leather on one side [**आतत = तन**]. *Ātatavita-*

taṁ, drums completely covered with leather (Ab. 141).

ĀTATĀYĪ (*m.*), A felon, murderer, highwayman [अततायिन्]. Ab. 736.

ATATI, To go [अत्]. Cl. P. Verbs, 10.

AṬATI, To roam [अट्]. Cl. P. Verbs, 10.

AṬAVĪ (*f.*), A forest [अटवी]. Ab. 536; Mah. 44.

ATHA (*adv.*), And; but; then; now [अथ]. Ab.

1190; Alw. I. 2. *Atha naṁ sakko evaṁ āha*, and the Sakka said thus to him (F. Jāt. 2). *Ath' ekadivasaṁ rājā*, now one day the king (Mah. 27). *Att' etam upasankamma*, then approaching him (Mah. 243). *Athāmaccehi mantetvā*, accordingly having consulted with his ministers (Mah. 53). *Narinda 'tha*, the king one day (Mah. 157). *Atha ugghosayi saṅgho*, then the assembly shouted forth (Mah. 252). *Yadd—atha*, when—then (Dh. 49). *Paṭhamā—atha*, first—then (Dh. 29). *Vanditvā sammāsambuddham ādito atha dhammaṁ ca saṅghaṁ ca*, having saluted Buddha first and then the Law and the Church. *Atha kiṁ karissasi*, well but what do you mean to do (Dh. 93). *Athāparaṁ*, and further (see *Aparaṁ*). *Atha ca pana*, but on the other hand (F. Jāt. 11). *Atha kho Uttaro mānava*, and it came to pass that the youth Uttara (Alw. I. lxix). *No h' etasā bhante atha kho naṁ mayam eva abhiśādeyyāma*, not so, lord, nay I should respectfully salute him.

ATHABBANAVEDO, The Atharva Veda [अथर्वन् + वेद]. Alw. I. cxxiv.

ATHAVĀ (*adv.*), Or [अथ + वा]. Dh. 15, 25, 48.

ATHENO, Not a thief, honest [अ + खेन].

ATHO (*adv.*), And; also; then [अथो]. Ab. 1190;

Dh. 28; Kh. 13. *Sata' atho dasa*, a hundred and ten (Mah. 144). *Atho jātikkhayaṁ patto*, who also has attained the end of births (Dh. 75). *Atho pi sakkaṁca supantu*, let them also carefully listen (Kh. 6).

ATI (*adv. and prep.*), Over; beyond; exceedingly; too much [अति]. Ab. 1138, 1182. Much used in composition. *Atibhālo*, very thick (Dh. 159; Alw. I. 76). *Atibahubbhāḍo*, having too much property (Dh. 302). *Atibahubbhūjī*, very greedy (Dh. 401). *Atihattḥho*, exceeding glad (Mah. 85). *Atimonoramo*, delightful (Mah. 87). *Atinukharo*, very garrulous (F. Jāt. 18). *Atisantike*, too near (Mah. 84). *Atistālo*, very cold (F. Jāt. 57). *Atisundaro*, very beautiful (Alw. I. 74). *Atitapḥo*,

very desirous (Ab. 729). *Atitaruṇo*, very young (Dh. 157). *Ativittḥarito*, too diffuse (Mah. 1). *Ativimḥito*, astounded. *Ativissuto*, renowned. Before a vowel *ati* in composition sometimes becomes *aty*, as in *atyappe*, but generally *acc*, as in *accāradḍho*.

ATIBAHU (*adj.*), Too much, too many, very numerous [अति + बहू]. Dh. 174.

ATIBALO (*adj.*), Very strong [अति + बल]. Mah. 126.

ATIBHĀYATI, To be much afraid [अति + भी]. Mah. 78.

ATIBHĪTO (*adj.*), Much alarmed [अति + भीत = भी]. Mah. 17.

ATICARATI, To transgress; to commit adultery [अति + चर्]. Dh. 205.

ATICĀRĪ (*adj.*), Transgressing [अतिचारिन्]. Fem. *aticārīnī*, an adulteress (Ab. 238; Dh. 371).

ATICARIYĀ (*f.*), Adultery [अति + चर्या].

ATICĀRO, Transgression, adultery [अतिचार]. Dh. 371.

ATICCHATHA (*imperat. 2nd pers. plur.*), This is the formula for civilly refusing alms to a bhikkhu. Mr. Trenckner refers the word to अति + हृ, and renders it "Go and beg further on," viz. Seek alms elsewhere. Dh. 241.

ATICIRĀYATI, To tarry long [अति + चिराय]. Dh. 224.

ATIDASSANO (*adj.*), Beyond ken, invisible [अति + दर्शन]. B. Lot. 515.

ATIDHONACĀRĪ (*adj.*), This word is explained to mean "one who lives transgressing the Paccayasannissitasāla." The etymology of *dhona* is uncertain.

ATIDŪRE (*adv.*), Very far, too far [अति + दूर loc.]. Mah. 84. *Nagard nātidūrasmiṁ*, not very far from a town (Ab. 536).

ATIGACCHATI, To overcome [अति + गम]. Aor. *accagamā*.

ATIGATO (*p.p.p. last*), Escaped from [अति + गत = गम्]. Dh. 428.

ATIGO (*adj.*), Escaping from; going beyond [अतिग]. *Pañcasāṅgātigo*, escaped from the five bonds (Dh. 66, 71). *Sīmātigo*, versed in boundaries (Mah. 103).

ATIHATTHAYATI, To cross on an elephant [अतिहत्थय]. Cl. Gr. 111; Alw. I. 17.

ATIKHINO (*adj.*), Not harsh, gentle [अ + तीक्ष्ण]. Ab. 1067.

ATIKHĪNO, The commentator renders *cāpātikhīpā* at Dh. verse 156 by "shot from a bow," making *atikhīpā* a p.p.p. from चि with चति, and understanding *sard*. He says, "As arrows shot from a bow flying swiftly and falling to the ground, if there be none to pick them up, become a prey to the white ant on the spot where they fell." Perhaps, however, the reading should be *cāpā'tikhīpā*, "worn out bows."

ATIKKAMANAM, Going beyond, passing [चति-क्रमण]. Dh. 340.

ATIKKAMATI, To escape from; to go beyond, to pass, to cross; to transgress; to elapse; to excel, to surpass [चति + क्रम]. *Saññajanam sabbam atikkameyya*, let him free himself from all bonds (Dh. 40). *Sekkhabhūmim atikkamitvā*, having passed the degree of S. (B. Lot. 297). *Asaṅkheyyam atikkamitvā*, passing over an Asaṅkheyya of years (Dh. 135). *Indakhlām atikkameyya*, should cross the threshold (Pāt. 18). *Āpaṇ atikkamitum*, to transgress his command (Dh. 142). *Majjhimayāme atikkamante*, while the middle watch was passing away (Dh. 83). *Aṭṭha vassāni'tikkamum*, eight years elapsed (Mah. 15). *Puthujjane atikkamitvā*, excelling ordinary men (Dh. 256).

ATIKKĀMETI (*caus.* last), To go beyond, to exceed [चतिक्रामयति = क्रम]. Pāt. 7, 10.

ATIKKAMO, Passing away, transgression [चति-क्रम]. Ab. 776. *Dukkhaṣṣa atikkamo*, the termination of suffering (Dh. 35). *Sattāhatikkame*, after the lapse of a week (Mah. 119).

ATIKKANTO (*p.p.p. atikkamati*), Past; surpassing [चतिक्रान्त = क्रम]. *Paṭhamamāse atikkante*, when the first month had elapsed (Dh. 81). *Atikkantamānusako*, superhuman (B. Lot. 866). Mah. 208.

ATIMĀNĪ (*adj.*), Vainglorious, conceited [चति-मानिन]. Kh. 15.

ATIMANĪNATI, To despise, to dislike [चति + मन]. Dh. 66; Kh. 16.

ATIMĀPETI (*caus.*), To injure, to destroy [चति + मापयति = मी]. Dh. 44.

ATIMATTO (*adj.*), Exceeding, excessive [चति + माच]. Ab. 41. *Atimattam* (*adv.*), exceedingly.

ATIMUTTAKO, Name of a tree [चतिमुत्तक]. Ab. 555.

ATIMUTTO, The creeper *Gaertnera Racemosa* [चतिमुत्त]. Ab. 577.

ATINĀMETI (*caus.*), To cause to pass; to let go by [चति + नामयति = नम]. *Kālam atināmenti*, they spend the time (Dh. 227).

ATINDRIYO (*adj.*), Beyond the reach of the senses [चतीन्द्रिय]. Ab. 716.

ATIPĀTO (*adv.*), Very early [चति + प्रातर].

ATIPĀTO, Injuring, destruction; transgression [चतिपात]. Ab. 776.

ATIPPAGE (*adv.*), Too early [चति + प्रवे]. Sandhi Kappa (rule 36) quotes *Atippago kho tva Sāvatthiyam piṇḍāya caritum*, "it is too early to beg alms in Sāvattthi," and states that *atippago* is for *atippage*.

ATIPPASATTHO (*adj.*), Very excellent [चति + प्रशस्य = शस]. Ab. 918.

ATIREKALĀBHO, Extra allowance [चतिरेक + लाभ]. There is a general rule that Buddhist monks are to dress in dirty rags, but flaxen or hempen garments, etc., are exceptions (*atirekalābho*). So again there is a rule that a monk is to live at the foot of a tree, but vihāras, etc., are exceptions. Kamm. 9.

ATIREKATARO (*adj.*), More excessive, more abundant [चतिरेक + तर]. Dh. 308. *Akkhāsi atirekataram rujanti*, my eyes hurt worse than ever (Dh. 89).

ATIREKO (*adj.*), Exceeding, excessive [चतिरेक]. *Idam civeram atirekam jātam*, this robe is now superfluous (Dh. 118). *Atirekam ce hoti*, if there is too much (Dh. 380). *Peṇitapaṇḍakārato atirekam peṇitum*, to send a present surpassing that received (Alw. I. 75). *Atirekacivarāṇam*, an extra robe (Pāt. 76). *Atirekappamāṇam bhāseṭi*, talks beyond measure (F. Jāt. 50). *Atirekamāsam cirāyitvā*, having tarried more than a month. *Atirekapādam ādiyati*, takes more than a pāda (Kamm. 10). *Atirekavasiativaggo*, consisting of more than twenty priests (Pāt. xl).

ATIRITTAKO (*adj.*), In excess, superfluous [चतिरित्त + क]. Mah. 49.

ATIRITTO (*p.p.p.*), Exceeding, in excess, extra, superfluous [चतिरित्त = रिच]. Ab. 712. *Anatirittabhajanam* appears to mean "fresh food": when a priest has eaten a meal at the house to which he has been invited he is not to begin again to eat fresh food, lit. "food which is not the leavings of his meal": Gogerly says, "food not part of the meal." Pāt. xxxix, 14.

ATIROCATI, To outshine [अति + रञ्]. Dh. 11; Pât. xiii.

ATISĀYAM, Very late in the evening [अति + सायम्].

ATISAYO, Excess; excellence [अतिशय]. Ab. 41, 761, 771. Instr. *atisayena*, exceedingly.

ATISUNO, A mad dog [अति + सुन]. Ab. 519.

ATISŪRATĀ (f.), Great heroism [अति + शूर + ता].

ATITAMSO, Past time [अतीत + अंश]. B. Lot. 649, 654.

ATITHI (m.), A guest, a stranger [अतिथि]. Ab. 424; Kh. 13.

ATITHOKO (adj.), Very little, too little [अति + थोका].

ATĪTO (p.p.p. *acceti*), Past, elapsed; passed; having transgressed [अतीत = इ]. *Atīte tamhi sattāhe*, when this week had passed (Mah. 114). *Khapā-tīdā*, those who allow the right moment to pass (Dh. 56). *Sabbopamātito*, beyond all comparison, incomparable (Kh. 23). *Ekam dhammam atīto*, having transgressed a single commandment (Dh. 32). Loc. *atīte*, formerly, once upon a time (F. Jāt. 2, 21), in the past (B. Lot. 344). Neut. *atītam*, a tale or legend (F. Jāt. 2, 21).

ATITTO (adj.), Unsated [अ + तुप्त = तुप्]. Dh. 9.

ATĪVA, and **ATIVIYA** (adv.), Very, exceedingly [अतीव]. Ab. 1138; Dh. 101; Kh. 27. *Atīva dhañño*, very fortunate (Mah. 200). *Ativiya gam-bhīro*, exceedingly deep (Dh. 182). For the form *ativiya* comp. *Viya*.

ATIVĀKYAM, Bad language, abuse, opprobrious speech [अति + वाक्य]. Ab. 122; Dh. 57.

ATIVASO (adj.), Subject to, in the power of [अति + वश]. Dh. 13.

ATIVATTATI, To go beyond, to pass; to overcome; to transgress [अति + वृत्]. Dh. 179, 320.

ATIVELO (adj.), Unseasonable [अति + वेला]. F. Jāt. 18. *Ativelam* (adv.), unseasonably (F. Jāt. 49).

ATIVISĀ (f.), Name of a plant [अतिविषा]. Ab. 586.

ATIVIYA, see *Atīva*.

ATIVUDDHO (adj.), Very old [अति + वृद्ध = वृद्ध]. Ab. 918.

ATO (adv.), Hence; now; therefore; accordingly [अतस्]. Cl. Gr. 68; Kh. 21; Alw. I. xvi.

Atō — *yato*, because — therefore (Alw. I. vii).

ĀTOJJAM, A musical instrument [आतोय = तुड]. Ab. 142.

ATRA (adv.), Here [अत्र]. Ab. 1155, 1161. See also *Attha*.

ATRAJO, Offspring, son [आत्तज]. Ab. 210; F. Jāt. 49; Mah. 15, 76, 228. Comp. *Attajo*.

ATTĀ, and **ĀTUMĀ** (m.), Self, body, person, individuality; life, mind, soul; in a non-Buddhist sense the Paramātman or Universal Soul [आत्मा]. Ab. 92, 861. Acc. *attam* (Dh. 68; Ras. 20), *attānam* (F. Jāt. 18), *dtumānam*. Instr. and abl. *attānā* (Dh. 68). Gen. and dat. *attano* (Dh. 68; Alw. I. 76). Loc. *attani* (Ab. 808). Plur. *attāno* (Cl. Gr. 21), *dtumāno*. Gen. and dat. plur. *attānam*, *dtumānam*. Clough gives also the forms *attena* (instr. sing.), *attasmā* (abl.), *attasmiṃ* (loc.).

—Ex. *Attano sāmikassāda*, bestowed it on her own husband (Mah. 253). *Attano uyyāne*, in his own garden (F. Jāt. 5). *Ayam me attano attho*, this is my own advantage. *Attano attano viṣayappadesa*, each within the limits of his own district (Alw. I. 79). *Attā hi kira duddamo*, for self is difficult to tame (Dh. 29). *Attano āsane yeva attānam dassesi*, showed himself in his own seat. *Attā hi attano n' atthi*, he himself does not belong to himself (Dh. 12). *Rakkhitum sakam attānam*, to save his own life (Mah. 120). *Sakattānam sammanni*, chose himself (Mah. 13). *Apassi sakam attānam pakkhittam Lohakumbhiyā*, saw his own soul cast into hell (Mah. 17). *Sucibhūtena attānā viharati*, lives with a purified heart. *Vedanā me attā*, sensation constitutes my individuality. *Attā hi attano nātho*, for self is one's protector (Dh. 68). *Attānam paricajitvā*, sacrificing my own life (F. Jāt. 56). The instr. *attānā* is sometimes used when we should expect the nominative, e.g. *Attānā attānam sammanni*, he himself (lit. by himself) chose himself (Cl. Gr. 134); *Attānā oday' attānam*, thyself rouse thyself (Dh. 68); *Attānā marantā pi*, even when themselves dying (Dh. 223). The base used in composition is *atta* or *dtuma*. *Attadanto*, self-subdued (Dh. 57). *Attahetu*, for one's own sake (Dh. 15). *Ātumapādo*, his own foot (Alw. I. xiii). *Attasambhavo*, proceeding from oneself. *Attasamo*, like oneself (F. Jāt. 50). *Attagutto*, self-protected (Dh. 68). *Attalābho*, one's own gain (Ab. 1168). See *Ātumā*.

ATTABHĀVĪ (adj.), Having a body [आत्मभाव + इन्].

ATTABHĀVO, Person, self, individual, personality,

body, form [आत्मन् + भाव]. Ab. 151; Man. B. 439, 440; B. Lot. 411. *Dibbattabhāvo*, celestial shape (Ras. 24). *Accharāsaḥassaparivāraṁ attabhāvaṁ oloketvā*, seeing himself surrounded by a thousand nymphs (Dh. 94). *Attabhāvaṁ vijahitvā*, quitting his present form (Ras. 19). *Dutiye attabhāve*, in your last existence before this (Mah. 195). *Anantarattabhāve*, in her next existence (Dh. 402). *Dvīsu attabhāvesu sīlassa rakkhittattā*, from having kept the precepts in two anterior births (Dh. 193). *Attabhāvaṁ maṇḍayamānā*, adorning her person (Dh. 189).

ATTADANḌO (*adj.*), Using the stick or punishment [आत्त = दा + दण्ड]. *Attadaṇḍesu nibbuto*, mild among the violent (Dh. 72).

ATTADATTHO, One's own advantage or good [आत्मन् + अर्थ, the d is euphonic]. *Attadattham paratthena bahunā pi na hāpaye*, let not a man forego his own spiritual good for that of another, however great (Dh. 30). Cl. Gr. 11; Dh. 334. See also *Attattho*.

ATTĀDHĪNO (*adj.*), Independent [आत्मन् + अधीन].

ATTĀDHIPATEYYAṀ, see *Adhipateyyaṁ*.

ATTADUTIYO (*adj.*), With one companion [आत्मन् + द्वितीय]. Dh. 146.

ATTAHĀSO, A horse-laugh [अट्टहास]. Ab. 175.

ATTAJO (*adj.*), Proceeding from oneself; self-begotten [आत्मज]. Dh. 29. Comp. *Atrajo*.

ATTAKO, Name of a Rishi. Ab. 109.

ATTĀLAKO, A watch tower [अट्टालक]. Ab. 204.

ATTĀLO, A watch tower [अट्टाल]. *Gambhīraparikhaṁ pākāraparikkhittam dvāraṭṭālayuttam*, having a deep moat, surrounded with a wall, fitted with gates and towers (Dh. 201, comp. 397). Ab. 1126.

ATTAMANATĀ (*f.*), Rapture, delight (see next). Ab. 87.

ATTAMANO (*adj.*), Rapt, delighted, joyful [आत्त = दा + मनस्]. B. Lot. 367, 434; Dh. 58; Alw. I. 75.

ATTANĀ, **ATTANO**, etc., see *Attā*.

ATTANIYO (*adj.*), Belonging to oneself, own [आत्मन् + य]. Ab. 736, 808.

ATTANŌ (*adj.*), Knowing oneself [आत्मज्ञ].

ATTANOPADAM, A grammatical term meaning "intransitive," and equivalent to the Sanskrit आत्मनेपद्. Cl. Gr. 100; Alw. I. 2.

ATTANTAPO (*adj.*), Self-mortifying [आत्मन् + तपस्].

ATTATO (*adv.*), According to the *attā* or self [आत्मन् + तस्]. *Rūpaṁ attato samanupassati*, looks on Form as the soul (Alw. N. 72).

ATTATTHO, One's own good, self interest [आत्मन् + अर्थ]. See also *Attadattho*.

ATTAVĀDO, Assertion of self or individuality [आत्मन् + वाद]. This is one of the four Upādānas. Alabaster explains it by "the belief that I and mine exist" (Wheel of the Law, p. 239). For the Buddhist doctrine of the unreality of the *Attā* (Soul or Self) see Man. B. 388, 390, 395, 424, etc.; Alw. N. 48; E. Mon. 289; B. Intr. 264.

ATTHA (2nd pers. plur. *atthi*), Ye are. Dh. 366. The initial a is sometimes elided, as *su 'ttha = su attha* (F. Jāt. 8).

ATTHA (*adv.*), Here [अत्र]. Ab. 1161. See also *Atra*.

ATTHA (*num.*), Eight [अष्ट]. Dh. 131, 241. Gen. and dat. *aṭṭhannaṁ* (Pāt. 75; Dh. 311). Instr. and abl. *aṭṭhahi*. Loc. *aṭṭhasu*. *Aṭṭhaviṁsi*, eight and twenty.

ATTHACARIYĀ (*f.*), Wise or beneficial conduct [अर्थ + चर्या]. This is one of the four Saṅgahavattus; Alwis renders it (Attanagaluvaṁsa 138) "fruitful conduct, acts productive of benefit, well-being in law." Alw. I. 81; B. Lot. 406.

ATTHĀDASA (*num.*), Eighteen [अष्टादश]. Cl. Gr. 66. See also *Aṭṭhārasa*.

ATTHADASSI (*m.*), Name of one of the twenty-four Buddhas [अर्थ + दर्शिन]. Dh. 117; Man. B. 95.

ATTHADHĀ (*adv.*), Eightfold, in eight ways [अष्टधा]. Ab. 656.

ATTHAGAMANAM, Setting (of the sun); destruction [अस्त + गमन]. Ab. 896. *Suriyass' atthagamanam*, the going down of the sun.

ATTHAGAMO, and **ATTHAṆGAMO**, Setting (of the sun); disappearance, perishing, destruction, annihilation [अस्त + गम].

ATTHAKAM, An octad, a collection of eight things [अष्टक]. Ab. 479.

ATTHAKARO (*adj.*), Beneficial, advantageous, useful [अर्थ + कर]. Pāt. 70.

ATTHAKATHĀ (*f.*), Exposition of meaning, explanation, exegesis; a commentary [अर्थ + कथा]. B. Lot. 437; E. Mon. 171; Dh. 418; Mah. 207, 251, 252, 253. The following is a list of the existing Pāli Aṭṭhakathās, or commentaries on

the text of the Tipiṭaka: *Saṃantapāsādikā* (commentary on the Vinaya); *Kaṅkhāvitaraṇī* (c. on Pātimokkha); *Sumaṅgalavilāsinī* (c. on Dighanikāya); *Papañcasūdanī* (c. on Majjhimanikāya); *Sératthappakāsinī* (c. on Saṃyuttanikāya); *Manorathapūraṇī* (c. on Anguttaranikāya); *Paramatthajotikā* (c. on Khuddakanikāya and Suttanipāṭa); *Dhammapadaṭṭhakathā*; *Paramatthadīpanī* (c. on Udāna, Vimānavatthu, Petavatthu, and Theragāthā); *Abhidhammatthadīpanī* (c. on Itivuttaka); *Jātakatṭhakathā*; *Saddhammapajjotikā* (c. on Niddesa); *Saddhammapakāsinī* (c. on Paṭisambhida); *Visuddhajanavilāsinī* (c. on Apadāna); *Madhuratthavilāsinī* (c. on Buddhavaṃsa); *Cariyapīṭakatṭhakathā*; *Atthasālinī* (c. on Dhammasaṅgani); *Sammohavinodanī* (c. on Vibhaṅga); *Pañcappakaraṇatṭhakathā* (c. on the Five Pakaraṇas).

ATTHAKKHĀYĪ (*adj.*), Telling another what is for his good, giving good advice [अर्थ + आखायिन्].

ATTHAM, Disappearance, destruction [अस्त]. Ab. 1154. *Attham gacchati*, or *atthaṅgacchati*, to set, to perish, to vanish (Dh. 41, 69, 365, 389, 425). *Atthameti*, to set. See *Attho* (1).

ATTHAM (*adv.*), For the sake or purpose of, on account of, for [अर्थेन]. *Dhammasavanattham gacchanti*, they go to hear the Law (Dh. 79). *Jalāttham gacchanti*, they go to fetch water (Mah. 24). *Cuppattham visajjayi*, sent him for the chunam (Mah. 219). *Saṅghakammattam bhavissati*, it will be for the performance of sacerdotal acts (Mah. 86). *Paṣḍattham Dhammdo-kassa rājino*, to please king D. (Mah. 35). *Ta-dattham*, on that account. *Kimattham*, why? *Atthattam* and *hitattham*, for the good of.

ATTHAMETI, To set (of the sun) [अस्त + इ].

ATTHAMITO (*p.p.* last), Set, gone down [अस्त + इत = इ]. *Suriye anatthamite*, before sunset (Dh. 118, 319).

ATTHAMO (*ord. num.*), Eighth [अष्टम]. Mah. 10. Fem. *aṭṭhamī*, the eighth day of a lunar half month (Mah. 249).

ATTHAMSO (*adj.*), Octagonal [अष्ट + अंश].

ATTHAMSU, see *Tiṭṭhati*.

ATTHANĀ (*f.*), Request, begging [अर्थेना]. Ab. 759.

ATTHĀNAM, Wrong place [अ + खान].

ATTHAṅGACCHATI, To set; to perish, to vanish [अस्त + जम्]. See *Attham* (1).

ATTHAṅGAM, Eight divisions or parts; eight qualities [अष्ट + अङ्ग]. Ab. 780. *Atthaṅga-samupāgato*, possessed of eight divisions, eightfold (Mah. 249; Dh. 404). *Atthaṅgasamannāgato*, possessed of eight qualities (B. Lot. 566; Dh. 314).

ATTHAṅGAMO, see *Atthagamo*.

ATTHAṅGASĪLAM, The eightfold moral practice, the eight precepts [अष्ट + अङ्ग + शील]. These are the first eight of the ten Sikkhāpadas.

ATTHAṅGATO (*p.p.* *atthaṅgacchati*), Set, disappeared [अस्त + गत = गम्]. *Atthaṅgate suriye*, when the sun had set (F. Jāt. 46; Pāt. 13).

ATTHAṅGIKO (*adj.*), Having eight parts or divisions, eightfold [अष्ट + अङ्ग + इक]. The *Ariyo atthaṅgiko maggo*, or "holy eightfold Path," is the way pointed out by Buddha for escape from the misery of existence (see *Ariyasaccam*). Briefly summed up it is A VIRTUOUS LIFE. Its eight aṅgas or divisions are *sammādiṭṭhi*, *sammāsāṅkappo*, *sammāvoḍḍā*, *sammākamanto*, *sammā-dīvo*, *sammāvādyāmo*, *sammāsaṭi*, *sammāsamādhi*, "right views, right thoughts, right speech, right actions, right living, right exertion, right recollection, right meditation." B. Lot. 519; Man. B. 498; Kh. 4; Dh. 35, 48, 388; Ab. 129.

ATTHAṅGULO (*adj.*), Eight inches long or thick [अष्ट + अङ्गुल]. Mah. 169.

ATTHAṅGUPOSATHĪ (*adj.*), Keeping the eightfold Uposatha, viz. the Atthaṅgasīla [अष्टाङ्ग + उपवसथ + इन्]. Mah. 230.

ATTHĀPADAM, and -DO, A chequered board for draughts, dice, etc. [अष्टापद]. Ab. 532; B. Lot. 363.

ATTHARANAM, A covering, a coverlet, a rug, a carpet [आखरण]. Ab. 312; Mah. 12, 87, 157; Alw. I. 93. *Bhummattharaṇam*, a carpet.

ATTHARĀPETI (*caus. attharati*), To cause to be spread. Mah. 12, 84, 87, 169, 213.

ATTHĀRASA (*num.*), Eighteen [अष्टादशन्]. B. 649; Mah. 256. Loc. *aṭṭhārasasu* (Mah. 174; Alw. I. cvii). See also *Atthādasā*.

ATTHĀRASAMO (*ord. num.*), Eighteenth [अष्टादशन् + म]. Mah. lxxxvi.

ATTHARATI, To spread, to lay out, to cover [आ + ख]. Mah. 3; Dh. 325; Pāt. 75. *Atthānaṃ kalale attharitvā*, stretching himself in the mud (Dh. 117). *P.p.p. atthato*.

ATTHĀBO, Spreading [आखार]. Pāt. 75, 76, 114.

ATTHASATTHAM, Ethics [अर्थ + शास्त्र]. Ab. 113.

ATTHASO (*adv.*), According to the sense, according to the spirit as opposed to the letter [अर्थ + शस्]. Kh. 29.

ATTHATO (*adv.*), According to the sense or meaning; intelligently, sensibly [अर्थतस्]. Alw. I. cvii; Dh. 90, 179, 365; Mah. 252.

ATTHATO (*p.p.p. attharati*), Spread, laid out [आ + स्तुत = स्तु]. Pát. 75, 76.

ATTHATTHAM, For the good or advantage of [अर्थ + अर्थम्]. See *Attham* (2).

ATTHAVĀDI (*adj.*), Speaking sensibly or truthfully [अर्थ + वादिन्].

ATTHAVIDHO (*adj.*), Eightfold [अष्ट + विधा].

ATTHĀYA (*adv.*), For the good of; in order to, on account of, for the sake of, for [अर्थाय]. With gen. *Tass' atthāya*, for his good (Mah. 231). *Atthāya me bhavissati*, it will be of use to me (Kh. 12). *Atthāya hitāya sukhāya devamanussānaṃ*, for the advantage, the welfare, the happiness of gods and men. *Buddhassa atthāya jīvitaṃ pariccajāmi*, for Buddha's sake I will lay down my life (Kuhn K. S. 28). *Apaññāyamānass' atthāya rodanto*, crying for something that does not exist (Dh. 96, comp. 129). *Hitatthāya sukh-atthāya ca pāpināṃ*, for the welfare and happiness of men (Mah. 88). *Ropanatthāya*, for the purpose of sowing it (Mah. 87). *Upavānatthāya uphodakatthāya pahini*, sent Upavāna Thera for hot water (Dh. 434). *Phalāphalatthāya vanāna pavisati*, does not enter the forest to gather fruits (Dh. 155). *Etadatthāya*, on this account (Kh. 13). Kuhn K. S. 29; Mah. 103; Alw. I. 76.

ATTHENA (*adv.*), On account of, by reason of [अर्थ instr.]. *Sabbarogānaṃ nivāsanaṭṭhānaṭṭhena rogaṇidāṃ*, because it is the dwelling place of all diseases it is called nest of disease (Dh. 313). Dh. 90, 210, 311, 343, 383, 410.

ATTHETI, To request [अर्थ]. Cl. P. Verbs, 13.

ATTHI, To be, to exist [अस्]. The following is the conjugation: Present, 1. *Asmi*, *amhi*; 2. *asi*; 3. *atthi*; 4. *asma*, *amha*; 5. *attha*; 6. *santi*. Preterite, 1. *Asim*; 2. *asi*; 3. *asi*; 4. *asimha*; 5. *asittha*; 6. *asum*, *asimsu*. Optative, 1. *Assam*; 2. *assa*; 3. *assa*, *siyd*; 4. *assāma*; 5. *assatha*; 6. *assu*, *siyuh*. Imperative, 1. *Asmi*; 2. *dhi*; 3. *atthu*; 4. *asma*; 5. *attha*; 6. *santu*. Part. present *Santo*, *samāno* (see sep.). For some of these forms

see Alw. I. 37, 39, 40.—Ex. *Atthi paroloko*, there is a future life. *Rājd ce atthi*, if there is a king (Mah. 254). *Añño buddho nāma n' atthi*, there is no other Buddha (B. Lot. 365). *Parihīnaṃ n' atthi*, there has been nothing omitted (F. Jāt. 7). *Tasmim samāgame dūm asīti bhikkhukoṭṭiyo*, in that assembly there were eighty kotīs of priests (Mah. 35). *Bhuttaṃ atthi nu no*, have I eaten anything (Mah. 158). *Attha dhañño so dsi*, he was very prosperous (Mah. 200). *Aham asmi dgato*, I have come. *Nikkham' amha*, we have come away (Dh. 161). *Evam assu vacanāyā*, they should be thus spoken to (Pát. 100). *Ce tumhe assatha anandino*, if ye were glad. *Capdālo nāna so siyd*, he is probably a Capdāla (Mah. 24). Possession is frequently expressed by Atthi with the dative; *Kaṇṭṭhabhātā me atthi*, I have a younger brother (Dh. 79); *Santi te evarūpā dādhā*, have you got any such diseases as these? (Kamm. 4); *Yassa mayi sineho atthi*, he who has love for me (Dh. 333); *Mama hiraññaṃ suvaṇṇaṃ atthi*, I have got gold and wrought gold (Pát. 90); *Palāyato te makkho n' atthi*, you cannot escape by flight (Dh. 404). Atthi with the dative is sometimes used in the sense of "to think" (comp. the phrase *etad aho*): *N' atthi paraloko ti iti ce me assa*, if I thought there was a future life. The singular *atthi* is frequently used with a nominative in the plural: *Puttā m' atthi*, I have sons (Dh. 12). *Sace pāpakā atthi*, if there are insects (F. Jāt. 57). *Ye keci pāpabhūt' atthi*, whatever beings there be (Kh. 15). In some of the forms elision of the initial *a* sometimes takes place: *patto 'smi*, I have obtained (Ras. 16); *dgato 'mhi*, I am come (Dh. 88; Ras. 21); *manussi 'mhi*, I am a woman (Dh. 155); *gato 'si*, thou art gone (Dh. 97); *nu 'ttha = nu attha* (F. Jāt. 8); *jāto 'sim = jāto asim* (Ras. 28); *saddā 'si = saddā asi*. On the other hand, before some of the forms beginning with *a*, the final vowel (whether short or long) of the preceding word is frequently elided: *tuph' assa = tuphi assa* (Kamm. 8); *dgat' attha = dgatā attha* (Dh. 235); *nam' atthu = namo atthu* (Kh. 22).

ATTHI (*n.*), A bone; a kernel or stone of a fruit; a seed [अस्ति], Ab. 278; F. Jāt. 12; Kh. 18. *Kappāsatti*, a cotton seed (Dh. 301). Used of the stone of a mango (F. Jāt. 5). Dh. 27; F. Jāt. 15.

ATTHĪ (*adj.*), Desirous, wishing for [अर्थिन्].

Sāsanujjotanatthi, anxious for the prosperity of religion (Mah. 160). *Pāṭavattthi*, wishing for skill (Alw. I. vii). *Atthi*, a beggar (Ab. 740).

ATTHIBHĀVO, Being, existence [अस्ति = अस् + भाव]. *Tassā atthibhāvaṃ vā natthibhāvaṃ vā na jānāma*, we know not if she be alive or dead (Dh. 157). *Tāya saññāya atthibhāvaṃ jānissāma*, by this sign we shall know we are there (Dh. 153).

ATTHIKAM, A bone; kernel, seed [अस्ति + क]. *Ambaṭṭhikam*, mango-stone (Mah. 87).

ATTHIKO (adj.), Connected with existence [अस्तित्व]. *Ye keci atthikavādaṃ vadanti*, all who maintain the view that something exists.

ATTHIKO (adj.), Desirous of [अर्ध्नि + क]. With instr. *Gaṇthehi atthiko*, wanting books. *Seyyatthiko*, desirous of final happiness (Alw. I. xvi). *Atthikā gaphantu*, let those who want them take them (Dh. 142). *Sāsanujjotanatthiko*, desirous of making religion prosper (Mah. 28). Mah. 24, 83, 170, 259; Pāt. 88. *Atthiko*, a pauper or beggar.

ATTHIMINJĀ (f.), Marrow [अस्ति + मज्जा]. Kh. 3.

ATTHITĀ (f.), Being, existence [अस्ति = अस् + ता]. *Suriyalokassa atthitāya*, owing to there being daylight (Pāt. 1).

ATTHITO (adj.), Not standing; not staying [अ + स्थित = स्था]. Mah. lxxvi.

ATTHITTAM, Existence [अस्ति = अस् + त्व]. *Pāpass' atthittanatthittam theram pucchī*, asked the therā if there was or was not guilt (Mah. 41).

ATTHO, Setting, disappearance, destruction; the western mountain behind which the sun sets [अस्त]. Ab. 606, 785. See *Attham*.

ATTHO, ATTHO, and ATTO, Desire, want, need, occasion; cause, reason, purpose; object, aim; substance, object, thing; property, wealth; advantage, good, welfare; meaning, sense, significance [अर्थ]. Ab. 485, 785. With instr. *Aggind me attho*, I want fire (F. Jāt. 2). *Mayhaṃ hiraṇṇādāhi attho n'atthi*, I do not want gold and such like treasures (Dh. 173, comp. 163). *Atthe samuppanne*, when occasion arises (Kh. 12). *Atthamhi jātānhi sukhā saḍḍā*, blessed are friends in need (Dh. 59). *Tav' atthe sati mama santikam āgacchāhi*, if ever you are in trouble come to me (Ras. 81). *Ken' atthena*, and *ken' atṭhena*, for what purpose, on what account (F. Jāt. 10). *Uttamattham anuppatto*, who has attained the highest end (Dh. 69). *Attham hitvā piyaggāhi*, forsaking the real aim of life and grasping at pleasure (Dh. 38).

Itṭhattho and *icchitattho*, desired object or aim (Ab. 727). *Kin nu kho ahaṃ samapaṇaṃ Gotamaṃ puccheyyaṃ diṭṭhadhammikaṃ attham vā samparāyikaṃ vā*, shall I question Buddha about temporal matters or spiritual, lit. things belonging to this world or to the next. *Sakalatthasamavahayadīpanī*, declaring the names of all things (Alw. I. ix.). *Tam attham pucchanto*, inquiring about this matter (Dh. 434). *So tam attham dīkikki*, he told him what was the matter (F. Jāt. 12). *Bhagavato etam attham dīroceyyaṃ*, let me tell this thing to Buddha (Ras. 83). *Tam attham nivedayum*, they reported the circumstance (Mah. 166). *Tadattham dīpanatthāya*, to explain how this took place, lit. to relate the circumstances of this (Mah. 130). *Etam atthavasam ṇatvā*, knowing the force or significance of this thing (Dh. 51). *Atthajīvitaṃ*, life and property (Ras. 63). *Attho parihāyati*, his substance is wasted. *Atthāpagamo*, loss of property (Ab. 764). *Sadattho, sakattho, attattho, attadattho*, one's own good. *Parattho*, the good of others. *Esanto cāpi attham*, seeking also their welfare (Alw. I. 112). *Attham karissāmi anattam akari*, thinking he would do a good action he has done a bad one (Dh. 88). *Atthapadaṃ*, a profitable saying (Dh. 19). *Attha-samhito*, beneficial. *Atthakusalo*, skilled in seeking his own spiritual good (Kh. 15). *Samānattho* synonymous. *Samsayatthamhi*, in the sense of doubt (Ab. 1158). *Bhusatthe*, in the sense of excessive (Ab. 1162). *Gadrahānaṃ rave attham kim jānāsi*, do you know the meaning that lurks in the bray of asses (Mah. 250). *Mahantaṃ attham gahetvā tiṭṭhati*, possess vast significance (Dh. 179). *Imasmiṃ loke anindito nāma natthīti attho*, the meaning is that in this world no man escapes blame (Dh. 367). *Tass' attho*, the meaning of it is as follows (Dh. 434). *Atthabyañjana-sampanno*, possessed of meaning and of letter (B. Lot. 330). *Attham hi nātho saraṇaṃ avoca na byañjanaṃ*, for our Lord has declared salvation to be in the spirit and not in the letter (Kh. 21; comp. Dh. 123, and Alw. I. 63). *Atthavasena vā vyañjanavasena vā*, according to the spirit or according to the letter (Alw. I. xxviii). *Attho dhammo ca*, appears sometimes to mean "meaning and text of the Scriptures" (see Alw. I. 54, 63, 66). But I think it may also mean "things (phenomena) and doctrines," as in the phrase

atthadhammānussasako, "temporal and spiritual counsellor" (F. Jāt. 7). At Dh. v. 363 the commentator evidently understands *attham dhammaṃ ca dīpeti* to mean "explains the meaning and the text," though in the first instance he renders *dhammaṃ* by *desanāddhammaṃ*, which would rather mean doctrines than text (see Dh. 90, line 2 and foll.). At Alw. I. 107 *Ratto attham na jānti ratto dhammaṃ na passati* is translated, "he who is actuated by lust knows not causes of things : perceives not what is right." See Lotus 839. For the less common form *Aṭṭha* see *Aṭṭhena* and *Aṭṭhakathā*; Subhūti quotes *Dukkhaṃ pīṇa-aṭṭho saṅkhatatṭho santāpattṭho viparināmatṭho*, when *aṭṭho* is the S. अर्थः. For the adverbial forms *Attham*, *Atthāya*, *Aṭṭhena*, see separately. For *Aṭṭo* see separately.

ATTHU, see *Atthi*. It may be used as an exclamation, conveying the sense of reluctant acquiescence, "Let it be," "It cannot be helped" (Ab. 1151).

ATTHUDDHĀRO, Exegesis, explanation [अर्थ + उच्चार]. Alw. I. 67.

ATTO (*p.p.*), Thrown [अस = अस]. Ab. 744.

ATTO, A watch tower [अटु]. Ab. 204, 1126.

ATTO (*adj.*), Hurt, distressed, afflicted [आर्त]. Ab. 1126.

ATTO, A case, cause, lawsuit [अर्थ]. Ab. 1126.
Kūṭattapārājitamussā, some persons who had been defeated in a false action at law (Dh. 220).
Dubbhichayaṃ aṭṭam vinicchinitvā, having settled a very difficult case.

ATULO (*adj.*), Incomparable, admirable [अ + तुल]. Dh. 41; Alw. I. xiii.

ĀTUMĀ (*m.*), A rare form of *Attā* (which see). The nom. sing. *ātumā*, and plur. *ātumāno* will be found under rules 138, 139 of Kaccāyana's Nāma Kappa. Comp. *ātumapādo*, his own foot (Alw. I. xiii).

ĀTURO (*adj.*), Ill, diseased; affected [आतुर]. Ab. 322; Dh. 27, 36. *Rogāturo*, diseased (Mah. 249). *Vapārogāturo*, troubled with boils (Mah. 24). *Sokāturo*, afflicted (Mah. 12).

ATYAPPO (*adj.*), Very small [अति + अल्प]. Ab. 929.

AVA (*prep.*), Away, off; down [अव]. This is one of the twenty Upasaggas, and is much used in composition with verbs and their derivatives. It is very frequently in Pāli contracted to *o*, e.g.

otarati = S. अवतरति. In some cases, as *avabodho*, the full form only is found; in others both forms are in use, as *avadhi* and *odhi*, *avatāro* and *otāro*; but in the great majority of instances the prep. *ava* is in Pāli contracted to *o*.

AVA-, For many words beginning thus see under O-.

AVABODHANAM, Instruction [अवबोधन].

AVABODHO, Full knowledge or understanding [अवबोध].

AVACA, see *Vatti*.

AVACARATI, To go through, to traverse, to occupy, to make one's home [अव + चर].

AVACARO, Sphere, realm, home [अवचर]. *Kāma-vacaro*, *rūpāvacaro*, *arūpāvacaro*, the realm or world of Desire, of Form, and of Absence of Form (Man. B. 3). *Rūpāvacaravipācittam*, thoughts which lead to birth in the world of Form (Man. B. 423). *Kāma-vacaradevaloko*, a god-world belonging to the realm of Desire (Man. B. 29). *Kāma-vacarakusalam*, meritorious works in the realm of Desire (Dh. 89). *Atakkāvacaro dhammo*, doctrines not within the domain of thought, unattainable by reasoning (Gog. Ev. 6). *Yogāvacarakulaputto*, a young man of family who lives in the practice of meditation (B. Lot. 354). *Santikkāvacaro yeva kātabbo*, he should be kept close (or at home), viz. near the senior priests, or under the superintendence of his Upajjhāya. The compounds *kāma-vacaro*, *rūpāvacaro*, *arūpāvacaro* are also used adjectively with the meaning of "belonging to the realm of Desire, of Form, of absence of Form," e.g. *Akusala cetanā kāma-vacara*, sinful thoughts in the realm of Desire (Gog. Ev. 68). The word *Avacara* implies motion, action, life within certain limits or in a certain sphere. It partly coincides in meaning with *Gocara*, but in the latter word the idea of motion or action is less prominent. I do not feel myself competent to decide whether *Avacara* is ever an adjective with the meaning of "having its sphere in," "belonging to." Burnouf says that it is sometimes a noun and sometimes an adjective, but I think that in each of the examples he gives it may be treated as a noun, e.g. *Antarīkshāvacara* might well be rendered "whose home or sphere is the sky."

AVADĀRAṆAM, A spade or hoe [अवहारण]. Ab. 447.

AVADHĀNAM, Attention [अवधान].

AVADHĀRAṆĀM, Ascertainment; affirmation, emphasis; restriction [अवधारण]. Ab. 1152, 1159.
AVADHĀRETI (*caus.*), To ascertain [अव + धा-रयति = धृ]. P.p.p. *avadhārito* (Ab. 797).
AVADHI (*m.*), Limit [अवधि]. Ab. 1082, 1193; Dh. 262. See also *Odhi*.
AVAGAṆḌO, A protuberance on the cheek (?) [अव + गण्ड]. *Na avagaṇḍakārakam bhuñjissāmi* is explained to mean, I will not stuff out my cheeks by eating two mouthfuls at a time (Pât. 22; Pât. 93 adds "like a monkey").
AVAGAṆETI, To neglect, to disregard [अव + गच्छ]. P.p.p. *avagaṇito* (Ab. 756).
AVAGATO (*p.p.*), Known, understood [अवगत = गत]. Ab. 757.
AVAGGO (*adj.*), Unclassed [अ + वर्ग]. This term is applied to those consonants which are not in the five classes (Cl. Gr. 8).
ĀVAHANĀM, Bringing [आ + वह् + अण]. Dh. 230.
ĀVĀHANĀM, Getting a wife for a young man [आवाहन].
AVAHARAṆĀM, Taking away, stealing [अवहरण]. Pât. 66.
AVAHARATI, To take away, to steal; to draw down [अव + हृ]. Dh. 100, 412.
AVAHĀRO, Taking away [अवहार]. Dh. 373.
ĀVAHATI, To bring [आ + वह्]. Dh. 126, 198, 293.
ĀVAHO (*adj.*), Bringing, causing [आवह]. *Sukkhāvaḥo*, bringing happiness (Dh. 7). Mah. 253.
ĀVĀHO, Marriage [आवाह]. *Puttassa āvāhamangalam karonto*, celebrating his son's wedding (Dh. 240). *Dhītarāṃ āvāthāya deti*, gives her daughter in marriage (Mah. 49).
AVAJAHATI, To leave, to abandon [अव + हृ].
AVAJĀNĀTI, To despise [अव + ज्ञा]. Dh. 294.
ĀVAJĀTO (*p.p.*), Base-born, born of a mother lower in caste than her husband [अव + जात = जन्म]. Alw. I. 101.
AVAJĪYATI, and **AVAJIYYATI** (*pass.*), To be conquered [अव + जीयते = जि]. Dh. 33, 342.
AVAJJĀM, Blame [अवज्ज].
ĀVAJJANĀM, Meditation [अ + वर्ज्ज]. Dh. 281, 343.
ĀVAJJATI, To reflect, to consider [आ + वृज्]. Dh. 340, 403. F. Jât. 53, 54.
ĀVAJJETI (*caus. last*), To bend, to incline; to upset [आ + वृज् *caus.*]. F. Jât. 3.

AVAJJHĀYATI, To waste away, to perish [अव + क्षि]. Dh. 322.
AVAJJO (*adj.*), Not to be shunned, not forbidden, not wrong, harmless [अ + वर्ज्य = वृज्]. Dh. 56.
ĀVAJJO (*adj.*), Low, bad, inferior. Ab. 699. A *Tikā* says *āvaditabbo ti āvajjo*.
AVAKADDPHATI, To drag down, to remove [अव + कृष्].
AVAKĀMSO, Inferiority, abasement [अव + कर्ष].
AVAKĀSO, see *Okāso*.
AVAKKANTI (*f.*), Introduction, descending into [अव + कम् + ति]. *Gabbhāvakkanti*, conception, commencement of pregnancy.
ĀVALAMBANĀM, Hanging, depending from [अव-लम्बन]. Ab. 525.
ĀVALEPO, Anointing; pride [अवलेप]. Ab. 1079.
ĀVALI (*f.*), A row or range [आवली]. Ab. 539.
ĀVALITTO (*p.p.*), Smeared [अवलिप्त = लिप्]. At Pât. 70 *ullitto* and *avalitto* are explained to mean "plastered inside" and "plastered outside."
ĀVALOKETI, see *Oloketi*.
ĀVAMĀNĀM, Disrespect [अवमान]. Ab. 172.
ĀVAMĀNETI (*caus.*), To despise [अवमानयति = मन]. P.p.p. *avamānito* (Ab. 756).
ĀVAMSIRO (*adj.*), Head downwards, head foremost [अवाक्ष + शिरस्]. Dh. 190; Cl. Gr. 14.
ĀVANADDHO, see *Onaddho*.
ĀVANI (*f.*), The earth [अवणि]. Ab. 182.
ĀVAÑÑĀ (*f.*), Disrespect, contempt [अवज्जा]. Ab. 172.
ĀVAÑÑĀTO (*p.p.*), Despised [अव-जात = जा]. Pât. 83.
ĀVAÑÑITO (*adj.*), Despised. Ab. 756.
ĀVANNO, Dispraise, blame, reproach [अ + वर्ण]. *Āvaṇṇavādo*, blame (Ab. 120). *Buddhassa āvaṇṇam bhāsati*, speaks evil of Buddha (B. Lot. 314, 445).
ĀVANTI (*m. pl.*), Name of a country and its people [अवन्ति]. Ab. 184. *Āvantīsu viharati*, is living in the Avanti country (Alw. K. 92).
ĀVANTIKO (*adj.*), Belonging to the Avanti country [अवन्ति + क]. Mah. 16.
ĀVĀPURANĀM, A key [अव + आ + वृ + अण]. Ab. 222.
ĀVARANĀM, Covering; obstruction; restraint, interdiction, prohibition [आवरण]. Dh. 351; Ab. 1167.
ĀVASĀNĀM, see *Osānam*.

AVASANNO (*p.p.p. osidati*), Depressed, languid [अवसन्नसु = सङ्]. Dh. 383.

AVASARATI, To go to [अन + सु]. *Yena Mithilā tad avasari*, went to Mithilā. See Dh. 105.

AVASARO, Opportunity, occasion; turn [अवसर]. Ab. 770.

ĀVASATHO, Dwelling-place, abode, house, dwelling [आवसथ]. Ab. 206; Dh. 185; Pāt. 14, 88, 108. *Bhujagāvasatho*, the Nāga world (Alw. I. ix.).

ĀVASATI, To dwell, to inhabit [आ + वस] *Mithilān āvasam*, dwelt at Mithilā (Mah. 8). Mah. 17; Dh. 392.

AVASESETI (*caus.*), To leave, to spare [अव + शेषयति = शिष]. Dh. 225.

AVASESO, Remainder [अवशेष].

AVASESO (*adj.*), Remaining [अवशेष]. *Avasesaṁ tasanti*, the rest are afraid (Dh. 296). *Avasesaṁ Buddhavacanāṁ*, the rest of the word of Buddha.

ĀVĀSIKO (*adj.*), Resident, in residence, living at home [आवास + इक]. *Āvāsiko bhikkhu*, a resident priest, one staying at his own monastery (Dh. 88; Pāt. 27). *Āvāsikavattaṁ*, duties to be observed by a resident priest.

AVASSISANAM, Being left, remainder [अव + शिष + अन]. Ab. 157.

AVASITO (*p.p.p.*), Finished; determined, known, ascertained [अवसित = सो]. Ab. 963.

AVASITTHO (*p.p.p.*), Remaining, left [अवशिष्ट = शिष]. *Bahu avasitṭhaṁ*, much remains to be done (Dh. 323). Pāt. 1.

AVASO (*adj.*), Unsubdued, independent; powerless [अ + वस]. Ab. 743; Mah. 10.

ĀVĀSO, Residing, dwelling; a dwelling, a residence; a monastery [आवास]. Ab. 206; Dh. 13; Mah. 220; Pāt. xl.

AVASSAM (*adv.*), Certainly, surely [अवसम्म]. Ab. 1150. *Avassam yeva bhijjati*, must inevitably perish.

AVASSAYO, Support, help, protection, refuge [अव + आश्रय]. Ras. 34; Mah. 195; Dh. 187, 301, 384.

AVASSUTO (*p.p.p.*), Filled with desire, lustful [अव + आ + सुत = सु: comp. āsavo]. Pāt. 94. *Anavassuto*, free from lust (Dh. 8). I have not found Avassuta in the sense of "oozing, flowing," but Subhūti quotes from a Tīkā *avassuto ti tinto kilinno*; and at Dh. 201 *anavassutacitto* is explained by *rāgena atintacitto*, "having the mind unwetted by lust."

AVASUSSATI, To dry up [अव + सुष]. Cl. Gr. 13.

ĀVĀTAKAM, A pit (see *Āvāto*). Mah. 129.

AVATAMSO, A crest; an earring [अवतंस]. Ab. 870.

AVATĀRO, AVATARATI etc., see *Otāro* etc.

AVATI, To protect [अव]. Cl. P. Verbs, 18.

AVATINNO, see *Otipno*.

ĀVĀTO (*p.p.p. dvundti*), Covered, enveloped, shrouded [आवृत = वृ]. Alw. N. 98. *Ādvatāṁ nāpadassanāṁ*, unlimited insight.

ĀVĀTO, A hole in the ground, a pit [comp. अवट]. Ab. 650, 931, 1125; Ras. 35; Dh. 191, 299.

AVATTABBATA (*f.*), Ineffability [अ + वक्तव्य = वच् + ता]. Dh. 362.

ĀVATTATI, To turn; to return [आ + वृत्]. Dh. 404. P.pr. *āvattamāno* (B. Lot. 864). Ger. *āvattitvā* (Mah. 250).

ĀVATTATO (*adv.*), In circumference [आवर्त + तस]. Dh. 348.

AVATTHĀ (*f.*), State, condition; time, period [अवस्था]. Ab. 1127.

AVATTHĀNAM, Standing-place; state; abiding [अवस्थान].

AVATTHĀPANAM, Fixing, settling [अवस्थापन].

AVATTHARATI, see *Ottharati*.

AVATTHITI (*f.*), Abiding, steadiness [अवस्थिति]. Ab. 1172.

AVATTHITO (*p.p.p.*), Abiding, steady, firm [अवस्थित = स्था]. *Anavattihito*, unsteady (Dh. 7).

AVATTHO (*adj.*), Naked [अ + वस्त्र]. Ab. 734.

ĀVATTI (*adj.*), Returning [आवर्तिन].

ĀVATTO, Turning; a whirlpool; circuit, circumference [आवर्त]. Ab. 660; Mah. 213. *Dakkhiṇāvatto*, turning to the right.

AVAYAVO, A limb, a member; a part [अवयव]. Ab. 278; Mah. 180.

AVECCA, This is a gerund from वृ with अव, and appears to be used adverbially, but with what exact meaning I do not know, perhaps "intelligently," "clearly," "wisely." I leave it untranslated in the following quotations. *Vyākaraṇaṁ avecca adhīte ti veyyākaraṇo*, one who reads grammar is a grammarian (Cl. Gr. 92). *Ariyasaccāni avecca passati*, beholds the four great truths (Kh. 8). *Buddhe aveccappasādena samannāgato hoti*, is endowed with faith in Buddha. *Ahaṁ pana Buddhasāse aveccappasānassa kulassa dhītā*, I am the daughter of a family that has faith in the religion of Buddha (Dh. 244).

AVEKKHATI, To look down upon; to look at; to consider; to perceive; to foresee; to contemplate [अव + ईक्ष्]. *Aniccataṃ avekkhate*, contemplates impermanence (Mah. 10). *Sāsanassa paṭiṭṭhānaṃ paccantesu avekkhiya*, foreseeing the establishment of religion in foreign countries (Mah. 71). Dh. 6, 10, 31; Mah. 132.

ĀVEḤĀ (*f.*), A garland worn on the crown of the head. Ab. 308.

ĀVENIKO (*adj.*), Free from contact, detached, independent [अ + वेदि + क्]. The *aṭṭhārasa āveṣikā dhammā*, or "eighteen independent states," are explained at B. Lot. 648 and foll. Eitel says they are "the distinguishing marks of a Buddha, who is detached from the imperfections which attach to the majority of mankind."

ĀVERAṂ, Friendliness, mildness, kindness [अ + वैर]. Dh. 2.

ĀVERĪ (*adj.*), Free from hatred, mild, peaceable [अ + वैरिन्]. Dh. 36, 46.

ĀVERO (*adj.*), Peaceable [अ + वैर].

ĀVESANAM, A workshop; a dwelling; fury; entrance [आवेशन]. Ab. 212, 906.

ĀVESIKO (*adj.*), Entering, arriving, adventitious [आवेश + इक्]. *Āvesiko*, a guest (Ab. 424).

AVHĀ (*f.*), Name, appellation [आहुता]. Ab. 114. *Thūpavhe*, in that which bears the name of Thūpa, viz. the Thūpārāma (Mah. 215). *Buddhappiṃsako yati*, the priest named Buddhappiya (Alw. I. xv).

AVHĀNAM, Calling, addressing [आहुतान]. Ab. 1139.

AVHAYANAM, Invocation, summons [आहुयन].

AVHAYO, Name; calling, invocation [आहुय]. Ab. 114, 1111. *Medaṅkaravhayamaḥāyati*, the eminent elder named Medaṅkara (Alw. I. xiii). *Kuṭumbiko Dhātusenavhayo*, a landed proprietor named Dhātusena (Mah. 254). *Khuddikā Kakudhāvāpi*, the lesser Kakudha tank (Mah. 88). *Upasathavhayo*, in that which bears the name of Upasatha, viz. the Upasatha hall (Mah. 215). *Sirivhayo*, invocation of Sīri.

AVI (*m.*), A ram, a sheep [अवि]. Ab. 501.

ĀVI (*adv.*), Manifestly, in full view, close before the eyes [आविस्]. Ab. 1149, 1157. *Āviṃ va yādāro raho*, openly or in secret (Dh. 404). Compounded with the verbs *dhavati* and *karoti* and their derivatives (see below). In Saṅgīti S. I find *āvi c'eva raho ca*.

ĀVIBHAVATI, To become visible or manifest, to appear, to be evident [आविस् + भू]. Fut. *āvibhavissati* (F. Jāt. 16; Dh. 267; Ras. 7).

ĀVIBHĀVO, Appearance, manifestation [आविस् + भाव].

AVICI (*m.*), Name of one of the eight Narakas or hells [अ + वीचि]. Man. B. 26. Ab. 657 gives *Avici* (*fem.*), but the Sansk. equivalent is masc., and at Dh. 148, 340, we have the loc. *avicimhi*.

AVIDDASU (*adj.*), Ignorant (see *Viddasu*). Dh. 47, 380.

ĀVIDDHO (*p.p.p.*), Thrown [आविद्ध = अद्ध]. Ab. 744.

AVIDŪRO (*adj.*), Not very far, near [अ + वि + दूर]. Ab. 706. Loc. *avidūre*, *avidūramhi*, near. With gen. *Lenassa avidūramhi*, not far from the cave (Mah. 167). With abl. *Tato avidūre*, not far from that place (Dh. 155). F. Jāt. 5; Kh. 16; Ras. 20, 22, 65.

AVIGGAHO, The god of love [अ + विग्रह]. Ab. 42.

AVIHIMSĀ (*f.*), Mercy, humanity [अ + वि + हिंसा].

AVIHO (*adj.*), The *Avihā devā* are the inhabitants of the twelfth Brahmaloḥa (B. Intr. 614; Man. B. 26, 29). The meaning of *Aviha* is uncertain, perhaps "making no effort," or "not thinking." The S. equivalent is *अवुह*. *Avihesu nibbattitvā*, having been born in the *Aviha* heaven, lit. among the *Avihas* (Dh. 362).

AVIJJĀ (*f.*), Ignorance, error [अ + विज्ञा]. Ab. 168, 1087; B. Intr. 473, 485, 488, 506, 507, 638; B. Lot. 823; Man. B. 392, 413, 432, 435, 496; E. Mon. 290, 295, 302. *Avijjā* is one of the *Āsava*s, of the *Oghas*, of the *Yogas*, etc.

AVIJJAMĀNO (*adj.*), Not existing, non-existent [अ + विज्जमान = विद्].

ĀVIKAROTI, To make manifest, to show, to explain [आविस् + क्त]. 1st pers. pres. *āvikaromi* (Kuhn K. S. 29; Cl. Gr. 137). P. pr. *āvikaronto* (Dh. 344). Ger. *āvikatvā* (Mah. 205). Att. 195 has p.p.p. *āvikato* with long i.

ĀVIKATTĀ (*m.*), One who manifests [आविस् + क्त].

AVIKKHEPO, Equanimity, calmness [अ + विक्षेप]. Ab. 155; B. Lot. 519.

AVILAMBITO (*adj.*), Speedy [अविलम्बित = अम्ब]. Ab. 40.

ĀVILO (*adj.*), Turbid; stained; agitated [आविस्].

Ab. 669, 1106. *Anāvilo*, pure, serene. *Haṭṭhaṃ lohittavilo*, stained with the blood of the slain (Mah. 154). Dh. 105.

AVINAYO, Wrong or false Vinaya; misconduct, sin [अ + विनय]. *Avinayavaddino*, followers of a false Vinaya (Mah. 234). Att. 192.

AVIÑÑĀNAKO (*adj.*), Without intelligence or consciousness, inanimate [अ + विज्ञान]. Alw. K. 75. *Aviññāpakam dhanam*, personal and landed property as opposed to live stock (Dh. 79).

AVIÑÑŪ (*adj.*), Ignorant, foolish, stupid [अ + विज्ञ]. Ab. 721.

AVIRATO (*adj.*), Uninterrupted, continual [अविरत = रत]. Ab. 41.

AVIRUDDHO (*adj.*), Not contrary; unobstructed, without difficulties, certain, absolute [अविरुद्ध = रुद्ध]. Ab. 698.

AVIRŪLHO (*adj.*), Not grown [अ + विरुद्ध = रुद्ध]. *Avirūlhapakkho*, unfledged (F. Jāt. 49).

ĀVISATI, To approach, to enter [आ + विष्]. Mah. 175; Pāt. 119.

AVISESENA (*adv.*), Not specially, generally [अ + विशेषेण]. Pāt. xl.

AVITATHO (*adj.*), True [अ + वि + तथ]. Ab. 127. Neut. *avitatham*, truth (Ditto).

ĀVITO, Guarded, protected. Ab. 754 (both MSS. read ā-).

AVOCA, see *Vatti*.

ĀVUDHAM, and ĀYUDHAM, A weapon [आयुध]. *Āvudham* (Ab. 18, 44; F. Jāt. 5, 15; Dh. 8, 202). *Āyudham* (Ab. 49; Ras. 20; Cl. Gr. 45; Mah. 64, 152). Saṅgīti Sutta mentions three *Āvudhas*, *sutāvudham*, *pavivekāvudham*, *paññāvudham*.

ĀVUNĀTI, and -NOTI, To cover, to inclose; to put a string through, to string [आ + वृ]. Alw. I. 20; F. Jāt. 53. P.p.p. *āvato*, *āvuto*.

ĀVUSO (*indecl.*), Friend! Sir! Brother! This address is used by senior priests in speaking to priests of equal or inferior standing (Cl. Gr. 70). Used in speaking to several persons: *Kiṃ nu kho āvuso karissāma*, brethren, what shall we do? (Dh. 333). Used by priests to Upāsakas or lay devotees (Dh. 105). By a priest to another priest (Dh. 103; Pāt. 15). By an Ācariya to his pupil (Pāt. xvi).

ĀVUTO (*p.p.p.*), Covered, hedged, inclosed, surrounded; strung [आवृत = वृ]. Ab. 372, 745.

AVYĀKATO, and ABYĀKATO (*adj.*), Undefined, unexplained [अव्याकृत = कृत]. As an epithet of

Kamma it means "indefinite," "neither good nor bad." Man. B. 445.

AVYĀPĀDO, and ABY-, Absence of desire to injure another person, absence of malice [अ + व्यापाद].

AVYĀPAJJHO, and ABY- (*adj.*), Free from suffering. This singular form is no doubt due to a confusion between the roots पाज् and पद्; its meaning shows that it represents a Sanskrit form व्यापाज्. Neut. *avyāpajjham* Nirvāṇa (Ab. 8). Alw. N. 135.

AVYĀPANNO (*adj.*), Free from desire to injure, free from malice [अव्यापन्न = पद्].

AVYĀSEKO (*adj.*), Charming, fascinating [अ + वि + आ + सेक]. Ab. 697.

AVYAYĪBHĀVO, Indeclinable compound, a grammatical term [अव्ययीभाव]. Cl. Gr. 86.

AVYAYENA (*adv.*), Without loss, safely [अ + व्यय instr.].

AVYAYO (*adj.*), Unchangeable [अ + व्यय]. Neut. *avyayam*, an indeclinable word, particle, adverb (Ab. p. 171, 181, v. 826, 957).

ĀYĀCANAM, Request [आ + याच् + ञ]. Ab. 790; Pāt. 69.

ĀYĀCATI, To ask, to request [आ + याच्]. With two acc. *Āyācun abhayaṃ Jinam*, they asked Buddha for safety (Mah. 3). P.p.p. *āyācito*, requested.

ĀYAM (*pron.*), This [अयम् = इदम्]. Cl. Gr. 88. The following is the declension: Masc. *ayam*; acc. *imam* (Dh. 31); instr. *anena*, *imind* (Mah. 24; Dh. 303); gen. and dat. *assa*, *imassa* (Dh. 238, 329); abl. *asmā*, *imasmā*, *imamhā* (Dh. 39); loc. *asmim*, *imasmim*, *imamhi* (Dh. 39, 199). Fem. *ayam* (Dh. 64); acc. *imam* (Dh. 304); instr. and abl. *imāya*; gen. and dat. *assā*, *assāya*, *imissā*, *imassāya*, *imāya* (Dh. 240, 315, 329); loc. *assam*, *imissam*, *imāyam*. Neut. *idam* (Dh. 66); acc. *idam*, *imam* (Dh. 8, 247); rest like masc. Plur. masc. nom. and acc. *ime* (Dh. 366); instr. and abl. *ehi*, *imehi*; gen. and dat. *esam*, *esānam*, *imeṣam*, *imeṣānam* (Dh. 241); loc. *esu*, *imeṣu* (Dh. 306). Plur. fem. nom. and acc. *imā*, *imāyo* (Mah. lxxxviii; Dh. 352); instr. and abl. *imāhi*; gen. and dat. *imāsam*, *imāṣānam*; loc. *imāsu*. Plur. neut. *imāni* (Dh. 27); rest like masc.—*Ayam* may be used either adjectively or substantively: *Ayam veyjo*, this physician (Dh. 89); *Ayam itarā pajā*, this

other folk (Dh. 19); *Ayañ ca ayañ ca doḍḍo*, such and such conduct (Dh. 239); *Assin loka*, in this world (Dh. 31); *Idaṃ mayhaṃ mātu detha*, give this to my mother (Dh. 249); *Ime nassissanti*, these people will perish (Dh. 353); *Kass' imāsi*, whose are these things? (Dh. 302); *Assaḍḍuḍḍi*, her misconduct (Dh. 371). The initial a of *Ayañ* is frequently elided or absorbed by sandhi: *antimo 'yañ* (Dh. 63), *eaḍyañ = sace ayañ* (Dh. 329), *apassutḍyañ = appassuto ayañ* (Dh. 28), *tetrḍyañ = tatra ayañ* (Dh. 67), *myḍyañ = me ayañ*. The base used in composition is *idaṃ*, as *Idattayañ*, these three (Ab. 100). *Idamatthe*, in the sense of "this" (Ab. 1186).

AYAM, Iron (see *Ayo*).

ĀYAMATI, To draw, to stretch, to extend [आ + यम]. P.p.p. *āyato*.

ĀYĀMATO (adv.), In length [आयाम + तस].

ĀYĀMO, Length [आयाम]. Ab. 295. *Saṭṭhiyo-jendyāmo*, sixty yojanas long (Dh. 16). *Āyāmena*, in length (Kh. 20).

AYANAM, A road; going, motion [आयन]. Ab. 191, 1101. *Uttarāyanam*, the half year in which the sun is north of the equator (Ab. 81). *Dakkhiṇāyanam*, the half year in which the sun is south of the equator (Ab. 80). Mah. 251.

ĀYASMĀ (adj.), Old, venerable [आयुष्मन्]. Cl. Gr. 94. Used, either adjectively or absolutely, as a respectful appellation of a Buddhist priest of some standing (E. Mon. 11). Junior priests are directed to address senior priests by this title. *So hi āyasmā*, for this venerable man (Dh. 254, said of the Thera Godhika). *Yass' āyasmato khamati*, any priest who agrees to this (Kamm. 7). *Āyasmā Tisso*, the venerable Tissa (Kamm. 5). *Uddiṭṭhaṃ kho āyasmanto niddaṃ*, reverend brethren, the introduction has been read (Pât. 2).

AYASO, Ill reputation, disgrace [अ + यश्]. See *Yaso*.

ĀYASO (adj.), Made of iron [आयस]. Dh. 62.

ĀYATANAM, Place, dwelling-place, abode, home, seat, rendezvous, haunt, receptacle, mine; altar, shrine; place of origin, source, fount, cause, origin [आयतन]. Ab. 207, 801. *Yakkhaṃsa remaṇṇiyyaṭṭhāne āyatanam kāretvā*, having made a home for the yaksha in a pleasant place (Dh. 305). *Rogānaṃ āyatanam*, hothead of diseases. In the Buddhist metaphysical system the twelve *Āyatanas* are the six Organs of Sense and the six

Objects of Sense. The former are called *Cā Ajjhakkāni Āyatanāni* (or *Sāḍāyatanam*) "six internal senses or properties," and are as follows: *cakkhāyatanam*, *sotḍāyatanam*, *ghāṇāyatanam*, *jivhāyatanam*, *kāyāyatanam*, *manāyatanam*, "the eye, the ear, the nose, the tongue, the body (viz., the faculty of touch or feel), and the mind." The *Cā Bāhirāni Āyatanāni*, "six external senses or properties," are *rūpāyatanam*, *saddāyatanam*, *gandhāyatanam*, *rasāyatanam*, *phoṭṭhabbāyatanam*, *dhammāyatanam*, "form, sound, odour, taste, contact, and ideas" (B. Intr. 500, 501, 635; Man. B. 403, 452). The ten *Āyatanas* are *cakkhāyatanam*, *rūpāyatanam*, *sotḍāyatanam*, *saddāyatanam*, *ghāṇāyatanam*, *gandhāyatanam*, *jivhāyatanam*, *rasāyatanam*, *kāyāyatanam*, *phoṭṭhabbāyatanam*.

AYATI, To go [आय]. Cl. P. Verbs, 9.

ĀYATI (f.), Futurity, the future; length; majesty [आयति]. Ab. 86, 875; Mah. 8. *Āyatibhavo*, a future birth (Dh. 148). The acc. *āyatim* seems to be used adverbially in the sense of "in future." *Āyati* is said also to be an adverb (Cl. Gr. 75).

ĀYĀTI, To go; to approach (with acc.); to return [आ + या]. Imper. *āyātu* (Mah. 92). Aor. *āyāsi* (Mah. 156). *Andāyantesu sabbesu*, when all failed to return (Mah. 48). *No ce hatthaṃ mam' āyāti*, if he does not fall into my hands (Mah. 246). Kuhn K. S. 23.

ĀYATIKA (adj.), Future [आयति + क]. Kh. 10.

ĀYATO (p.p.p. *āyamati*), Long [आयत = यम]. Ab. 707; Pât. 11; B. Lot. 573, 589. *Tiyojandāyato*, three yojanas long (Mah. 3).

ĀYATTATĀ (f.), Dependence [आयत्त + ता]. Ab. 898.

ĀYATTO (p.p.p.), Dependent, belonging to [आयत्त = यत्]. Ab. 728, 870; Mah. 23.

AYO (m. and n.), and AYAM, Iron [आयस]. Ab. 493; Cl. Gr. 47. Abl. *ayasā* (Dh. 43), *ayato* (Dh. 370). *Ayokammaṃ*, iron work (Mah. 152). *Ayodvāraṃ*, iron gate (Ditto).

ĀYO, Gain; revenue; coming in, entrance [आय]. Ab. 356. *Āyasādhako āyuttako*, the tax-gatherer (Dh. 390). *Udākass' āyamukhaṃ*, channel for the water to enter by (into a lake). *Āyāpāyo*, gain and loss.

ĀYODHANAM, Battle [आयोधन]. Ab. 399.

AYOGGO, An iron-tipped pestle for husking paddy [आयस + अय]. Ab. 455.

AYOGHANO, A sledge-hammer [अयस् + घन].
Ab. 526, 828.

AYOGO, Wrong occupation, sinful practice; wrong occupation of the mind [अ + योग]. Dh. 38, 50, 187.

ĀYOGO, Occupation [आयोग]. *Adhicitte dyogo*, dwelling on lofty thoughts (Dh. 34).

AYOGUḬO, An iron ball [अयोगुह]. Mah. 152; Dh. 54.

AYOMAYO (*adj.*), Made of iron [अयस् + मय].
Ab. 993.

AYONISO, see *Yoniso*.

ĀYU (*n.*), Life [आयुस्]. Ab. 155. *Vinayo nāma Buddhassa sāsanaṃ dyu*, Vinaya is the life of Buddha's religion. *Āyupariyosāne*, when he died. (Ras. 36). *Āyu vassasatasahasam ahoṣi*, he lived a hundred thousand years (Dh. 131). Instr. *dyund* (Dh. 288). Gen. *dyussa* (Mah. 220), *dyuno* (Dh. 128).

ĀYUDHAM, see *Āvudham*.

ĀYUKO (*adj.*), Living [आयुस् + क]. *Dighāyuko*, long-lived (Alw. I. 108). *Kappāyuko*, whose life was a kalpa long (Mah. 27). *Cattāsisasahasāyuko*, forty thousand years old (Dh. 129). Mah. 8.

ĀYUSAM, Duration of life [आयुस्]. Ab. *āyusā*, during life, as long as life lasts (Kh. 16).

ĀYUTO (*p.p.*), Endowed, furnished with [आयुत = यु]. Ras. 27.

ĀYUTTAKO, An agent, manager, superintendent [आयुत्त + क]. Alw. I. 101; Dh. 128, 390.

AYUTTO (*adj.*), Improper, wrong [अ + युत्त = युज]. Dh. 107, 115, 305.

ĀYUTTO, An agent, trustee, manager [आयुत्त = युज]. Mah. 59.

AYYAKO, A grandfather; an ancestor [आर्यक]. Ab. 247; Ras. 72; Mah. 161. At Mah. 64 it means a maternal great uncle. At Mah. 105 it is translated by Turnour, "the head of your family." Fem. *ayyakā*, grandmother (Ab. 245), the 47th rule of Kaccayana's Nāma Kappa gives also *ayyakāni*. See also *Ariyako*.

AYYO, A lord, chief, master; a Buddhist priest [आर्य]. Ab. 725; Alw. I. xlv, lix. *Dhammikāyye khamāpaya*, make amends to the orthodox priests (Mah. 18). *Ayyassa no dinnā*, we gave them to the Master, viz. Ānanda (Dh. 174). It is used in addressing Buddhist priests, sometimes in conjunction with Bhante: *Ayyassa kira akkhī vāto vijjhati*, I hear the wind hurts your reverence's eyes (Dh. 82); *Kim pana bhante ayyo imasmim*

thāne ekako vasati, pray does your reverence live here alone? (Dh. 153); *Bhante kham ayyā gacchānti*, lords, whither are ye going? (Dh. 81). Voc. *ayya*, sir! my lord! (Dh. 155). Voc. fem. *ayyā* and *ayye*, madam! my lady! (Dh. 155, 169, 140, where I think the reading should be *ayye*). Dh. 87, 113, 154; Pāt. 88. See also *Ariyo*.

B.

BABBAJO, A sort of coarse grass [बल्लज]. B. Lot. 534; Cl. Gr. 84.

BABBU (*m.*), A mungoose or ichneumon; a cat [बभ्रु]. Ab. 615, 1080.

BADARĀ (*f.*), Cotton [बदरा]. Ab. 589.

BADARĪ (*f.*), The jujube tree [बदरी]. Ab. 558.

BADARO, The jujube fruit [बदर]. Ab. 559.

BADDHAM, A leathern thong or strap [बद्ध].

BADDHO (*p.p.* *bandhati*), Bound; fixed; continuous; acquired, contracted [बद्ध = बन्ध]. Ab. 747; Dh. 57. *Kaṭṭhabaddham*, a bundle of sticks (Dh. 202). *Tayo māse na nipajjissāmīti te mānasam baddham*, your mind is made up that you will not lie down for three months (Dh. 82). *Sīmāya baddhāya*, when the boundary is fixed or consecrated (Mah. 98). *Baddhaverō*, one by whom hatred has been contracted, enraged, full of hatred (Mah. 259). *Baddhuveram*, hate, anger (Ab. 165, comp. Dh. 203). *Saṭasmā baddho*, bound in the sum of a hundred pieces (Cl. Gr. 142; perhaps "imprisoned for a sum of 100 pieces," see Kuhn K. S. 26). *Baddharāvaṃ ravi*, uttered continuous cries.

BĀDHĀ (*f.*), Annoyance, affliction; refutation, contradiction [बाधा]. Ab. 1097.

BĀDHATI, To obstruct, to annoy, to afflict, to oppress [बाध्]. Dh. 91. Caus. *bādheti*. *Bhikkhussa vātābādho bādheti*, rheumatism troubles the priest. P.p.p. *bādhito*. *Saso bādhito*, the hunted hare (Dh. 61, or perhaps "the snared hare," from BĀDH, see under BĀNDH in Benfey's Dict.).

BADHIRO (*adj.*), Deaf [बधिर]. Ab. 322; Dh. 217.

BĀHĀ (*f.*), The arm [बाहा]. Ab. 265; B. Lot. 306.

BAHALATO (*adv.*), In thickness [बहल + तस्]. *Aṭṭhaṅgulo bahalato*, eight inches in thickness (Mah. 169).

BAHALO (*adj.*), Thick [बहल]. Dh. 86; Alw. I. 76.

Caturāṅgulabahalō, four inches thick (Mah. 211).

BĀHATI, and BĀHETI, To remove, to put away,

to reject [बाह]. Ger. *bāhitvā* (Dh. 379), *bāhetvā* (Dh. 47). P.p.p. *bāhito* (Dh. 69).

BAHI, and **BAHIM** (*adv.*), Outwards, outside, out, out of doors [बहिस्]. Ab. 1153. *Bahi ālindē nipajjāpēsi*, laid him down outside the house in the verandah (Dh. 94). *Bahikammanto*, out of door work. *Narasatāṣi bahi*, a hundred men outside (Mah. 56). *Bahim khipati*, throws outside (Mah. 137). *Bahi gantum*, to go out (Dh. 169). *Bahigamanam*, going out of doors (Dh. 290). *Bahigato*, gone out (Dh. 300). *Bahikarāṇam*, putting outside, removing, expelling (Pāt. 2). *Bahilitto*, plastered outside (Pāt. 70). *Bahi ṭhito*, standing outside (Dh. 159). *Bahi āhosi*, it remained outside (Mah. 5). *Anto-aggi bahi na nīharitabbo*, the indoor fire must not be carried out of doors (Dh. 239). *Te bhikkhū bahi ṭhapetvā*, leaving the priests outside (Dh. 107). With abl. *Nikkhamma nagarā bahi*, having gone out of the city (Mah. 52); *Dakkhiṇadvārato bahi*, outside the south gate (Mah. 84). With gen. *Anto ca bahi ca nagarassa*, inside and outside the town (Mah. 259; comp. Dh. 219). *Bahigāme*, outside the village (Dh. 228). *Bahinagare*, outside the town (Dh. 160, 204). *Bahisāṇiyam ṭhatvā*, standing outside the curtain (Dh. 159, comp. 245). Dh. 162, 175, 336, 401. Comp. the use of *Anto* (2).

BAHIDDHĀ (*adv.*), Outside [बहिस् + धा]. Ab. 1153; B. Lot. 566; Dh. 169. With abl. *Ito bahiddhā*, foreign to Buddhism (Kh. 26, comp. Dh. 377, "foreign to my religion").

BĀHIRĀ (*adv.*), From outside [बाह्यात्]. Ab. 1153; Mah. 109.

BĀHIRAKO (*adv.*), External, foreign, heretical [बाह्य + क]. Pāt. 116.

BĀHIRATO (*adv.*), From outside [बाह्यात्तस्]. Dh. 242.

BĀHIRE (*adv.*), Outside, externally; outside Buddhism [बाह्य loc.]. *Samāṇo n' atthi bāhire*, there can be no true Ćramaṇa outside the pale of Buddhism (Dh. 45, 377; Alw. N. 85). With abl. *Detrake yakkhanagārā nisiddhiya bāhire*, having set the children down outside the city of the yakkhas (Mah. 52).

BĀHIRO (*adj.*), External; foreign; non-Buddhist, heretical; external to the individual, objective [बाह्य]. Ab. 703. *Bāhiram parimaṇṇasi*, the outside thou makest clean (Dh. 70). The acc. *bāhiram* seems to be an adverb, "outside" (Ab. 1153).

Non-religious arts and sciences are called *bāhira-satthāni* as opposed to the study of the Tipiṭaka (Att. 191).

BĀHITO, see *Bāhati*.

BAHU (*adj.*), Much; many; large, ample [बहु]. Ab. 703, 1072. Pl. *bahū*, *bahavo*. Neut. pl. *bahūni* (Mah. 126). Gen. and dat. pl. *bahunnam*, *bahūnam* (Dh. 81; F. Jāt. 47). Loc. pl. *bahūsu*, *bahusu* (Dh. 90, 253). There seems to be a neut. nom. *bahum* (F. Jāt. 13; Dh. 97, *bahum dhanam atthi*). *Bahū janā*, many people (Kuhn. K. S. 25; Alw. I. 63). *Bahum bhāsamāno*, speaking much (Dh. 4). *Bahum ve saraṇam yanti*, they fly to many a refuge (Dh. 34). *Tena te bahavo āhūṃ*, therefore they became numerous (Mah. 207). *Bahud eva rattim*, the greater part of the night (for *bahum eva rattim*). There appears to be an adverb *bahum*, "much," "at great length" (Dh. 366).

BĀHU (*m.*), The arm [बाहु]. Ab. 265; Mah. 153, 228.

BAHUBBĪHI, This is the equivalent of S. बहुव्रीहि, and is the technical name for one sort of Samāsa (Cl. Gr. 80).

BAHUBHĀNĪ (*adj.*), Garrulous [बहु + भाव + इन्]. F. Jāt. 16, 49; Dh. 41.

BAHUBHĀNITĀ (*f.*), Garrulosity [the last + ता]. F. Jāt. 16, 48.

BAHUBHĀVO, Quantity, multiplicity [बहु + भाव]. Kh. 21.

BAHUBHEDO (*adj.*), Multiform, various [बहु + भेद]. Ab. 720.

BAHŪDAKO (*adj.*), Holding much water [बहु + उदक]. Mah. 65.

BAHUDHĀ (*adv.*), In many ways [बहुधा]. Mah. 107, 158. *Eko pi hutvā bahudhā hoti*, from being one he becomes many.

BAHUJĀGARO (*adj.*), Keeping many vigils, very watchful [बहु + जागर]. Dh. 6.

BAHUJJANO, Most people, the multitude, the world [बहु + जन]. Dh. 57. Pl. *bahujjanā*, many people (Mah. 79).

BĀHUJO, A Khatṭiya [बाहुज]. Ab. 335; Mah. lxxxvii.

BAHUKICCO (*adj.*), Having many duties, very busy [बहु + कर्त्तव्य].

BAHUKO (*adj.*), Much; many [बहु + क]. *Tassa te bahukā pihayanti*, many envy you (Dh. 392).

- Bahukam dhanam datvā*, having given much treasure (Mah. 51). Mah. 84, 228; Dh. 214, 285.
- BAHULĪKAROTI**, To increase, to extend [बहुली + कृ]. Dh. 374.
- BAHULĪKATO** (*p.p.* last), Enlarged, increased, multiplied [बहुली + कृत].
- BĀHULLAM**, Abundance [बाहुल्य].
- BAHULO** (*adj.*), Much, abundant; abounding in [बहुल]. *Pāmajjabahulo*, filled with joy (Dh. 67). F. Jāt. 8; Ab. 703. Fem. *bahulā*, cardamoms (Ab. 591).
- BĀHULYAM**, Abundance [बाहुल्य]. Ab. 1153.
- BAHUMATO** (*adj.*), Esteemed, venerated [बहु + मत = मत्]. Mah. 8.
- BĀHUMULAM**, The armpit [बाहु + मूल]. Ab. 264.
- BAHUNADIKO** (*adj.*), Receiving many rivers, an epithet of the ocean [बहु + नदी + क].
- BAHŪPAKĀRO** (*adj.*), Very helpful, very useful [बहु + उपकार]. Kuhn K. S. 29; Dh. 119, 166, 245.
- BAHUPPADO** (*adj.*), Liberal, munificent [बहु + पद्]. Ab. 723. In Pirit I find *bahuppado* "many-footed" = बहु + पद्, with doubled प.
- BĀHUSACCAM**, Great learning [बहु + सुत + च]. Kh. 5; Dh. 48. Buddhaghosa explains it by "having learnt the three Piṭakas" (Dh. 381). There can be no doubt that this word represents *bāhussuta* + *ya*; the *a* is perhaps due to the analogy of *muṭṭhasaccam*, where, however, *sacca* represents *smṛitya* and not *ṣṛitya*.
- BAHUSO** (*adv.*), Greatly, abundantly [बहुशस्]. Ras. 23, 24.
- BAHUSSUTATTAM**, Learnedness, erudition [बहु + सुत + त्व]. Alw. I. xxxiv.
- BAHUSSUTO** (*adj.*), Having great religious knowledge, learned, erudite [बहु + सुत = सु]. Dh. 38; Mah. 85, 126; Pāt. 88.
- BAHUTARO** (*adj.*), More [बहुतर]. Dh. 113. *Yācakā pi bahutarā na honti*, there are not very many beggars.
- BAHUTTAM**, Multitude [बहुत्व]. Mah. 39.
- BAHUTTHAM** (*adv.*), In many ways [बहु + चम्]. Cl. Gr. 98.
- BAHUVACANAM**, In gram. the plural number [बहु + वचन]. Cl. Gr. 112.
- BAHUVĀRAKO**, The tree *Cordia Myxa* [बहुवारक]. Ab. 558.

- BAHUVIDHO** (*adj.*), Various, multiform [बहु + विधा]. Ab. 717.
- BĀHYO** (*adj.*), External [बाह्य]. Ab. 1153. See *Bāhīro*.
- BAJJHATI** (*pass. bandhati*), To be bound; to be imprisoned [बज्जते = बन्ध]. Ger. *bajjhīsvā* (Dh. 322).
- BAKO**, A crane (the bird) [बक]. Ab. 642; Alw. I. xxi; Dh. 191.
- BĀKUCI** (*f.*), The plant *Vernonia Anthelminthica* [बाकुचि]. Ah. 586.
- BALAGGAM**, Front of an army, troops in array [बल + गम]. Pāt. 15, 90.
- BALĀKĀ** (*f.*), A crane (bird) [बलाका]. Ab. 642; Cl. Gr. 37.
- BALAKĀYO**, An army [बल + काय]. Mah. 62, 150, 217; Alw. I. 79; Dh. 158, 162, 236, 308.
- BALAKKĀRO**, Violence [बलात्कार]. Ab. 400, 1130; Pāt. 82.
- BĀLA KO**, A boy, a child; the young of any animal [बालक]. Ab. 1003, 1118.
- BALAM**, Strength, power, force; an army, troops, forces; bulkiness [बल]. Ab. 350, 381, 398, 894; Dh. 20; B. Lot. 427; Kh. 12; F. Jāt. 5; Mah. 217. *Dasakattibalo*, having the strength of ten elephants (Mah. 140). *Paññabalam*, the force or efficacy of merit (Man. B. 35). *Khantibalo*, having the strength of patience (Dh. 71). The four Balas or Forces are *viriyabalam*, *satibalam*, *samādhibalam*, *paññabalam*, "energy, recollection, contemplation, wisdom." The five Balas are *saddhā-balam*, *viriyabalam*, *satibalam*, *samādhibalam*, *paññabalam*, "faith, energy, recollection, contemplation, wisdom" (Man. B. 498). The seven Balas are *saddhā-balam*, *viriyabalam*, *satibalam*, *samādhibalam*, *hiribalam*, *ottappabalam*, *samādhibalam*, *paññabalam*, "faith, energy, recollection, shame, fear of sin, contemplation, wisdom." The ten Balas or forces belonging to a Buddha are ten kinds of knowledge, *śāntāñāṇāṇāpaka*, etc. (B. Lot. 781; Man. B. 398).
- BALĀNĪKO** (*adj.*) [बल + णीक]. The comment explains this word by *khantibālānīko*, meaning, I think, "he to whom the strength of patience is like the strength of an army in array" (Dh. 71).
- BĀLATĀ** (*f.*), Childhood [बाल + ता]. Ab. 250.
- BĀLĀTAPO**, The rays of the newly-risen sun [बाल + आप].
- BALATI**, To live [बल्]. Cl. P. Verbs, 17.

BĀLATTAṂ, Childhood [बात + त्व]. Ab. 250.
BALATTHO, A royal messenger or peon, a palace servant. Mah. 218, 219, and see the Index and Glossary.
BALAVĀ (*adj.*), Strong [बलवत्]. *Balavā puriso*, a strong man (B. Lot. 306). *Rogo balavā ahoṣi*, the disease gained strength (Dh. 93). *Balavaddo*, a strong wind (Dh. 111). *Balavapīti*, exceeding joy (Alw. I. 80). Man. B. 494. *Balavaṃ* (*adv.*), exceedingly (Ab. 1138). *Balavapaccāsasamaye*, very early in the morning (Dh. 94).
BALAVATARO (*adj.*), Stronger [बलवत् + तर]. Dh. 234.
BĀLĀVATĀRO, Name of a well-known Pāli grammar [बात + अवतार]. Alw. I. vi, xiv, xxxvi.
BĀLEYYO (*adj.*), Fit for a child; soft [बालेय].
BĀLHO (*adj.*), Hard, severe, excessive [बाढ]. Ab. 41. *Bāḥaṃ* (*adv.*), exceedingly. *Bāḥa dukkha-sedaṃ*, extreme suffering. *Bāḥagilāno*, very ill (Dh. 97).
BALI (*m.*), Religious offering, oblation; royal revenue, tax [बलि]. Ab. 355, 425, 897; Mah. 165, 211; Kh. 6. *Devatābaliḍḍaṇaṃ*, presentation of offerings to the devas (Mah. 89).
BALĪ (*adj.*), Strong [बलिन्]. Dh. 49; Mah. 141. Masc. *balī*, name of a class of Asuras (Ab. 14).
BALIKAMMAṂ, Religious offering, offering of food to Bhūtas [बलि + कर्मन्]. Mah. 52; Dh. 403.
BALIMĀ (*adj.*), Receiving offerings [बलिमन्]. Cl. Gr. 24.
BALIPUTTHO, A crow [बलि + पुट् = पुव्]. Ab. 638.
BĀLISIKO, A fisherman [बलिश् + इक्]. Mah. 134; F. Jāt. 53.
BALISO, A fish-hook [बलिश्]. Ab. 674, 1025.
BĀLIṢO (*adj.*), Young; ignorant [बालिश्]. Ab. 721, 1078.
BALIVADDO, An ox [बलिवद्]. Ab. 495; Dh. 28, 91.
BĀLO (*adj.*), Young; ignorant, foolish [बात]. Ab. 721, 923. Masc. *bālo*, a child up to sixteen years of age; also an ignorant person, a fool. *Bālappabedho*, enlightening of the ignorant (Alw. I. xiv). *Bālasuriyo*, the newly-risen sun (Mah. 119). *Bāla* is often used in the sense of "one ignorant of religion," "the unconverted man" (Dh. 5, 11; Kh. 5; Ras. 35). Dh. 96.
BĀLYAṂ, Childhood, youth; ignorance, folly [बाळ]. Ab. 250, 1079; Dh. 12.

BĀṆADHI (*m.*), A quiver [बाणधि]. Ab. 389.
BANDHĀGĀRAM, A prison [बन्ध + अगार]. Mah. 260.
BANDHAKĪ (*f.*), An unchaste woman [बन्धकी]. Ab. 233.
BANDHANĀGĀRAM, A prison [बन्धन + अगार]. Ab. 407.
BANDHANAM, Binding; bonds; a fetter; a band, ligature; a snare, a trap; the stalk of a leaf or flower [बन्धन]. Ab. 354, 738, 948; Dh. 7, 61, 62. *Ūnapañcabandhano patto*, a bowl with fewer than five ligatures (Pāt. 10). *Kāyabandhanam*, a waist-band or girdle (Mah. 93). *Pupphabandhanam*, stalk of a flower (Ab. 544). *Paṇḍupalāso bandhanapamutto*, a sere leaf loosed from its stalk (Kamm. 10). *Gharabandhanam*, wedlock, marriage.
BANDHANĪYO (*adj.*), To be bound, fit to be bound [बन्धनीय]. Cl. Gr. 93.
BANDHĀPETI (*caus. next*), To cause to be bound; to cause to be embanked (of a river). Pāt. 108; Mah. 256; Dh. 351.
BANDHATI, To bind; to fasten; to fix; to embank; to acquire, to get, to contract [बन्ध]. *Tipakalāpe bandhitvā*, tying up bunches of grass (F. Jāt. 9). *Vaṇaṃ bandhitvā*, having bandaged the wound (Dh. 279). *Paṇṇaṃ tassa dasante bandhi*, attached the letter to the hem of his garment (Alw. I. 101). *Vitānaṃ katvā bandhi*, fastened it up as a curtain (Dh. 291). *Nadīm b.*, to embank a river (Mah. 100). *Gaṇaṃ bandhati*, collects a following (Pāt. 74). *Satthari dghātaṃ bandhi*, contracted hatred towards the Teacher (Dh. 164). *Sīmaṃ b.*, to fix a boundary (Mah. 98). Dh. 234, 247. Pass. *bajjhati*. P.p.p. *baddho*.
BANDHAVO, A kinsman [बान्धव]. Ab. 243.
BANDHETI (*caus. bandhati*), To cause to be bound; to bind, to fix, to tie, to fasten [बन्धयति = बन्ध]. Mah. 142, 145, 152, 261.
BANDHO, Binding; bonds; union; bandage [बन्ध]. *Bandhamokkhaṃ kārayi*, opened the jails, lit. caused release from bonds (Mah. 214). *Sīmā-bandho*, fixing of a boundary (Mah. 100). Dh. 279.
BANDHU (*m.*), A relative, a kinsman [बन्धु]. Ab. 243.
BANDHUJĪVO, and **-VAKO**, The plant *Pentapetes Phoenicea* [बन्धुजीव]. Ab. 575; B. Lot. 826.
BANDHUKO, The plant *Pentapetes Phoenicea* [बन्धुक]. Ab. 575.

BANDHURO (*adj.*), Uneven, undulating [बन्धुर]. Att. 191.

BANDHUMĀ (*adj.*), Having relatives [बन्धुमत्]. Cl. Gr. 24.

BĀÑO, An arrow [बाण]. Ab. 389.

BAPPO, A tear [बाप्प]. Ab. 260.

BĀRĀNASEYYAKO (*adj.*), Belonging to Benares [वाराणसेय + क]. Cl. Gr. 90.

BĀRĀNASĪ (*f.*), The city of Benares [वाराणसी]. Ab. 199; F. Jāt. 2, 5; Mah. 2. *Bārānasivāsi*, an inhabitant of Benares (Dh. 114).

BĀRASA (*num.*), Twelve [द्वादश]. Cl. Gr. 66. See also *Dvādasa*.

BARIHĀM, A peacock's tail [बहि]. Ab. 635.

BARIHĪ (*m.*), A peacock [बहिर्]. Ab. 634.

BARIHISĀM, Sacrificial grass [बहिस्]. Ab. 602.

BATTIMŚĀ (*num. f.*), Thirty-two [द्वाविंशत्]. Ras. 26. See also *Dvattimsa*.

BAVHĀBĀDHO, Much sickness [बहु + आवाध]. Cl. Gr. 15. Also an *adj.* meaning "having much sickness," "having bad health" (Gog. Ev. 31).

BĀVĪSATI (*num. f.*), Twenty-two [द्वाविंशति]. Cl. Gr. 96.

BELUVO (*adj.*), Relating to the Vilva tree; made of Vilva wood [विल्व]. Dh. 255. Masc. *beluvo*, the Vilva tree, *Ægle Marmelos* (Ab. 556).

BHĀ (*f.*), Light, ray, splendour [भा]. Ab. 64.

BHABBO (*adj.*), Right, proper, good, well conducted; future [भव्य and भाव्य]. Ab. 913, 1071; Dh. 175.

BHACCO, A servant, an attendant [भूच]. Mah. 48.

BHADANTO, A venerable man; a Buddhist priest [भदन्त]. Rūpasiddhi says that Bhadanta is otherwise declined like *Puriso*, but that the *voc.* has the following forms, *bhaddanta*, *bhante*, *bhadanta*, *bhaddante* (Att. 12). The *voc. bhadanta* occurs at Mah. 79, and at Dh. 85 *bhaddanta* is probably a vocative. A *voc. pl. bhadantā* occurs at Mah. 170. *Āgacchantu bhadantā*, let the holy men come near (Pāt. xxx). *Bhadantānaṃ ravaṃ sutvā*, hearing the shout of the priests (Mah. 81). *Ayaṃ bhadant' ambarukkho*, lord! this mango tree (Mah. 79). For *Bhante* see sep.

BHADDADĀRU (*m.*), The tree *Pinus Deodora* [भद्र + दाव]. Ab. 568.

BHADDAKACCĀNĀ (*f.*), A name of the wife of Siddhattha (Buddha). Ab. 336; Mah. 9.

BHADDAKO (*adj.*), Good, happy [भद्रक]. Dh. 323.

BHADDAKUMBHO, An auspicious vase, a jar with holy water [भद्र + कुम्भ]. Ab. 359.

BHADDAMUTTAM, The grass *Cyperus Rotundus* [भद्र + मुत्त]. Ab. 599.

BHADDAPADĀ (*f.*), Name of two Nakkhattas, *Pubbabhaddapaddā* and *Uttarabhaddapaddā* [भद्र-पदा]. Ab. 60.

BHADDE (*voc. f. bhaddo*), My good woman! my dear! Madam! Dh. 89, 156, 206.

BHADDO, and **BHADRO** (*adj.*), Good, excellent, noble, worthy, pious; fortunate, auspicious, happy, blest [भद्र]. Nent. *bhaddam*, prosperity, happiness (Ab. 88), also a good deed (Dh. 22). *Asso bhadro*, a spirited horse (Dh. 26, 68). *Bhadra-kammaṃ*, a good deed (Dh. 293). *Ehi tvaṃ bhadra Sumana*, come excellent S. (Mah. 105). *Bhaddayugam*, a noble pair (Dh. 124). *Bhadra-yobbanam*, auspicious youth (Dh. 117; B. Lot. 410). At Dh. 22 *bhadda* is opposed to *pāpa*. *Bhaddam bhavato hotu*, good luck to you! (Kuhn K. S. 10). *Icchāmi bhaddam tassa*, I wish well to him (Kuhn K. S. 28). Ab. 694, 1072; Dh. 60, 245.

BHĀGADHEYYAM, Lot, destiny [भाग + धेय = धत्]. Ab. 90.

BHAGAM, Power, majesty; fortune, prosperity; fame, glory; virtue, merit; desire, love; pudendum muliebre [भग]. Ab. 273, 844.

BHAGANDALĀ (*f.*), Fistula [भगन्दर]. Ab. 328.

BHAGAVĀ (*adj.*), Worshipful, venerable, blessed, holy [भगवत्]. Ab. 1098; B. Intr. 71 (note); Cl. Gr. 24. This word is generally used as an epithet or name of a Buddha (Ab. 1), and in particular of Sakyamuni (Ras. 15). *Namo tassa Bhagavato*, praise be to him who is the Blessed (Kh. 2). *Ekam samayaṃ Bhagavā Sāvatthiyaṃ viharati*, at one time the Blessed One dwelt at S. (Kh. 4). *Buddhānaṃ bhagavantānaṃ satteru mahākaruṇā okkamati*, a great compassion for mortals arises in the blessed Buddhas (B. Lot. 376). *Bhagavatā vattam*, it was spoken by our Blessed Lord (Alw. I. xxi).

BHĀGAVĀ (*adj.*), Partaker of, having a share in [भाग + वत्]. Dh. 4.

BHAGGĀ (*m. pl.*), Name of a people and country [भागै]. Ab. 185.

BHAGGAVO, A descendant of Bhrigu [भागवत्].

BHAGGO (*p.p.p. bhañjati*), Broken [भग्न = भङ्ग]. Dh. 28; Ras. 20.

BHĀGĪ (*adj.*), Partaking in ; undergoing, suffering [भागिन्]. *Tassa bhāgī bhavāmi' ahaṃ*, thereof I am a partaker (Ras. 28). *Kīlamathassa bhāgī assa*, should suffer fatigue (Dh. 306). Dh. 151, 161 ; Cl. Gr. 29.

BHĀGINEYYO, A sister's son, nephew [भागिनेय]. Ab. 246 ; Dh. 85 ; Mah. 34, 69.

BHAGINĪ (*f.*), A sister [भागिनी]. Ab. 248 ; B. Int. 278. Used as a term of respect by a priest to a devout lady (Ras. 40).

BHĀGĪRATHĪ (*f.*), The Ganges [भागीरथी]. Ab. 681.

BHĀGIYO (*adj.*), Connected with, conducive to [भाज + य]. Occurs as the last part of several compound words, as *uddhambhāgiya*, *hānabhāgiya*, etc. *Āññabhāgiya* appears to mean "different" (Pât. 73).

BHĀGO, A portion, part, share ; region, quarter, side ; time ; lot, destiny [भाज]. Ab. 90, 485, 1120. *Kappassa tatiyo bhāgo*, the third of a Kalpa (Gog. Ev. 18). *Tass' uttare bhāge*, on the north side of it (Mah. 50). *Dakkhiṇo bhāgo*, the south (Mah. 12). *Aparabhāge*, in aftertime, afterwards. *Rattibhāge*, at night. *Uparibhāge*, above. *Paṭṭhambhāgo*, quarter of the globe (Dh. 295). *Adhobhāgo* and *heṭṭhābhāgo*, lower part. *Antobhāgo*, interior. *Tībhdgo*, divided into three (Mah. 136). A portion, share, or ration of food, generally boiled rice (Mah. 136, 147 ; Kamm. 29).

BHAGU (*m.*), Name of one of the ten Rishis [भृगु]. Ab. 109.

BHĀGYAM, Fortune, lot, destiny ; merit and demerit acquired in former existences, Kamma [भाग्य]. Ab. 90, 892, 909, 1120.

BHĀJANAM, A vessel, bowl, jar ; dividing, distribution [भाजन]. Ab. 457 ; Mah. 87. *Suvanna-bhājanāni*, golden bowls (Mah. 44, 135). *Dhātu-bhājanam*, distribution of relics.

BHĀJĀPETI (*caus. next*), To cause to be distributed. Pât. 102.

BHAJATI, To serve ; to honour ; to cultivate the acquaintance of ; to be devoted to, to follow, to embrace ; to obtain [भज्]. *Mitte bhajassu kalyāṇe*, let him cultivate good friends (Dh. 67). *Yam yam padesam bhajati*, whatever place he chooses for his residence (Dh. 53). Dh. 14, 38.

BHĀJETI, To divide, to distribute [भाज्].

BHAJJĀPETI (*caus. next*), To cause to be fried or baked. Dh. 176 ; Pât. 105.

BHAJJATI, To fry, to roast, to bake [भज्ज्]. Cl. P. Verbs, 3 ; Pât. 105. P.p.p. *bhajjho* (Ab. 1076). P.p.p. *caus. bhajjito* (Ditto).

BHĀKARO, The sun [भाकार].

BHAKKHAKO (*adj.*), Voracious [भक्षक]. Ab. 734.

BHAKKHANAM, Eating, enjoying [भक्षण]. Ab. 1004.

BHAKKHETI, To eat ; to devour ; to feed upon ; to enjoy [भक्ष्]. *Gumbam bhakkhayamāno*, browsing the jungle (Mah. 78). Aor. *abhakkhayi* (Mah. 128). P.p.p. *bhakkhito* (Ab. 757). Mah. 48, 74, 230.

BHAKKHO (*adj.*), Eating, feeding on [भक्ष]. *Pīti-bhakkho*, feasting on joy (Dh. 36). *Lohitabhakkho*, feeding on blood (F. Jât. 13).

BHAKKHO (*adj.*), Eatable, to be eaten [भक्ष = भक्ष्]. *Bhakkho 'si mama*, you are my prey (Mah. 48). Neut. *bhakkham*, food, prey (Ras. 22).

BHALLĀTA KO, and **-KĪ** (*f.*), The marking nut plant, Semicarpus Anacardium [भल्लातक]. Ab. 561. Neut. *bhallātakam*, the nut (Ditto).

BHALLĪ (*f.*), The marking nut plant [भल्ली]. Ab. 561.

BHAM, A star ; a lunar asterism ; a planet [भ]. Ab. 57. Loc. *bhe* (Ab. 851).

BHAMAKĀRO, A turner [भम + कार]. Ab. 509.

BHAMĀPETI (*caus. bhamati*), To cause to revolve (Mah. 172).

BHAMARO, A bee [भमर]. Ab. 636 ; Dh. 10.

BHAMATI, To whirl about, to revolve ; to roam [भम]. *Assā akkhini bhamāsu*, her eyes rolled (Dh. 315). P.p.p. *bhamto*.

BHAMETI (*caus. last*), To cause to revolve, to whirl [भमयति = भम्]. *Bhametvā sūsamatthake*, whirling them over his head (Mah. 143).

BHAMO, Whirling ; a lathe ; a watercourse, drain [भम]. Ab. 660, 1121.

BHAMU (*m.*), An eyebrow. Ab. 259. *Bhamu* probably represents the Sanskrit भ्रू. If bhrú be pronounced carelessly a nasal is heard which might easily pass into m, while the r would be dropped, as is usual in Pāli (comp. *bhū*, "an eyebrow").

BHAMUKO, An eyebrow. Ab. 259 ; Dh. 111 ; B. Lot. 563.

BHĀNAKO, A jar [भाणक]. Ab. 456.

BHĀNAKO (*adj.*), Reciting, saying, preaching [भाणक]. *Bhāṇako*, a preacher (Pât. 88). *Dhammabhāṇako*, an expounder or preacher of the Scriptures (Mah. 245). *Dīghabhāṇako*, one who

- makes the Dīgha Nikāya his special study, expounds it, preaches from it, a professor of the Dīgha Nikāya (Pāt. xv). In the same way *Majjhimabhāṇako*, *Jātakabhāṇako* (Pāt. xv). *Sakupo mañjubhāṇako*, sweet-voiced bird (Dh. 146).
- BHĀṆAM**, Saying, reciting [भाण]. F. Jāt. 18.
- BHANANAM**, Telling, expounding [भणन]. Dh. 419.
- BHANATI**, To speak, to say, to tell, to recite, to preach [भण]. F. Jāt. 14, 19, 46; Dh. 47, 223. *Therassa vacanam bhāṇi*, spoke the message of the elder (Mah. 105). *Saccam b.*, to speak the truth (Dh. 40). *Bhāṇantā ratanam suttam*, reciting the Ratana Sutta (Mah. 249). Pass. *bhāṇāti*. P.p.p. *bhāṇito*. Caus. *bhāṇeti*, *bhāṇāpeti* (Alw. I. 16). See *Bhāṇe*.
- BHĀṆAVĀRAM**, A recitation, a portion for recital [भाण + वार]. For purposes of recitation the Tipiṭaka is divided into a certain number of Bhāṇavāras or sections (see Dh. 35, 351). At Att. 13 Alwis says that the whole Tipiṭaka contains matter equal to 2547 Bhāṇavāras. The Dīghanikāya contains 64 Bhāṇavāras (Alw. I. v).
- BHAṆDAGABBHO**, A store-room [भण्ड + गर्भ]. Dh. 302.
- BHAṆDĀGĀRIKO**, A treasurer; a royal treasurer, one of the ministers of state [भण्डागारिक]. Mah. 231; Ab. 436.
- BHAṆDAKAM**, A utensil, article, implement; goods, property [भण्ड + क]. Mah. 138, 151; Dh. 234, 248.
- BHAṆDĀKĪ** (f.), The plant *Solanum Melongena* [भण्डाकी]. Ab. 588.
- BHAṆDAM**, A utensil, article, implement; goods, wares, property; the stock-in-trade of a tradesman [भण्ड]. Ab. 921; Pāt. 81; Alw. I. 73. *Tāni bhāṇḍāni dārumayādāni nāma honti*, these articles are made of wood and other materials (Dh. 90). *Mayam hi vikkīpiyabhāṇḍam*, for we are chattels to be sold (Dh. 234). *Parassa b. gaṇhāti*, takes the property of another (Kh. 29). *Atibahubhāṇḍo*, having too much property (Dh. 302).
- BHAṆDANAM**, Quarrelling, strife [भण्डन]. Ab. 400; Dh. 104, 147.
- BHAṆDATI**, To quarrel; to abuse [भण्ड]. Cl. P. Verbs, 11, 13.
- BHAṆDIKĀ** (f.), An article, utensil; goods, wares, merchandise; a bundle [भण्डिका]. Dh. 237;

- F. Jāt. 14; Alw. I. 37. *Antobhāṇḍikam muñcitvā*, releasing the parcel it contained (Alw. I. 75). *Ābharāṇāni omuñcitvā bhāṇḍikam katvā*, taking off his jewels and making a bundle of them (Dh. 142). *Uttarāsange bhāṇḍikam bandhitvā*, tying them up in a bundle in her cloak (Dh. 247). *Bhāṇḍikāyaṃ gaṇetvā*, taking them in a bundle (Mah. 167, here Turnour translates "in a jar").
- BHAṆDIKO**, The plant *Pentapetes Phœnicea*. Ab. 575 (Clough's edition has *bhāṇḍikā*, fem).
- BHAṆDILO**, The tree *Mimosa Sirisha* [भण्डिल]. Ab. 571.
- BHAṆDU** (adj.), Close shaven, bald. Ab. 321.
- BHAṆE**, This is the 1st pers. sing. pres. *Ātmane*, from *bhāṇati*, and is used as an interjection, "I say," "to be sure." It is a familiar term of address, frequently used by a king to a subject. *Kaṇha bhāṇe tumhe ime divase na dissatha*, why, where have you been all this time? (Alw. I. 74). *Dukkaram bhāṇe brāhmaṇena kataṃ*, I declare the brahmin has done a most difficult thing (Dh. 291). *Handa bhāṇe* (Dh. 142). Dh. 223.
- BHAṆGO** (adj.), Hempen [भाङ्ग]. Nent. *bhaṅgam*, hempen cloth (Ab. 291). Ab. 1130; Pāt. 76, 82; Kamm. 9.
- BHĀṆĪ** (adj.), Speaking, talking [भाण + रण]. *Bahubhāṇī*, talkative (F. Jāt. 16). Comp. *Mitabhāṇī*, *Mandabhāṇī*, *Mantabhāṇī*.
- BHAṆITO** (p.p.p. *bhāṇati*), Spoken, said [भणित = भण]. Ab. 755; Alw. I. 63; Pāt. xlv, 72.
- BHAṆJANAM**, Breaking, fracture; injuring, destruction [भञ्जन]. Mah. 128.
- BHAṆJATI**, To break, to crush, to destroy [भञ्ज]. Dh. 60, 249; F. Jāt. 4, 15; Ras. 89. P.p.p. *bhagga*.
- BHAṆṆATI** (pass. *bhāṇati*), To be spoken, told, preached. Alw. N. 23.
- BHANTE**, This is a contracted form of *Bhadante*. It is used as a reverential term of address, "Lord," "Reverend sir," and is the proper address of Buddha, of Buddhist priests, of rishis, tāpasas, etc. It is generally used absolutely, as *Bhante ayaṃ bhikkhu atibahubhāṇḍo*, Master, this priest has too much property (Dh. 303). *Bhante kesa te attho*, lord, what are you in need of (F. Jāt. 2). It is sometimes used in conjunction with a noun in the voc. case, e.g. *Bhante Nāgasena*, lord Nāgasena (Alw. I. xlii). It is also frequently used in conjunction with a noun in the nom. case, e.g.

Desetu bhante Bhagavā dhammaṃ, let the blessed lord preach the Law (Gog. Ev. 8); *Bhante ayyo Mahākaccāyano*, the venerable elder M. (Alw. I. 92). *Suṇātu me bhante saṅgho*, let the venerable assembly hear me (Kamm. I; B. Lot. 435).

BHANTO (*p.p. bhamati*), Whirling, rolling; confused [भ्रान्त = भ्रम]. *Ratho bhanto*, a rolling chariot (Dh. 40). *Bhantacitto*, perplexed.

BHĀNU (*m.*), A ray of light; the sun [भानु]. Ab. 63, 64, 1044; Alw. I. xiii.

BHĀNUMĀ (*adj.*), Luminous, brilliant [भानुमन्]. Cl. Gr. 94. Masc. *bhānumā*, the sun (Ab. 63), also fire (Ab. 34).

BHĀRADVĀJO, Name of one of the ten Rishis [भारद्वाज]. Ab. 109. See *Isi*.

BHĀRAKO, A load [भारक]. F. Jāt. 14.

BHARAṆAM, Bearing, supporting, maintenance [भरण]. Ab. 1053; Dh. 236. *Dārābharaṇam*, maintaining a wife.

BHARAṆĪ (*f.*), Name of the second Nakkhatta [भरणी]. Ab. 58.

BHĀRAPĀDATĀ (*f.*), Elephantiasis of the leg [भार + पाद + ता]. Ab. 326.

BHĀRATAM, The Mahābhārata [भारत]. Ab. 111.

BHARATI, To bear, to support, to maintain, to nourish [भू]. Das. 7.

BHĀRATĪ (*f.*), Speech [भारती]. Ab. 105.

BHĀRĪ (*adj.*), Carrying, bearing [भारिन्]. *Mā-lābhārī*, wearing garlands (Dh. 98).

BHĀRIKO, A porter [भारिक]. Ab. 514.

BHĀRIKO (*adj.*), Serious, grievous [भारिक]. *Bhārikan te kataṃ kammaṃ*, you have done a grievous action (Mah. 18). See also *Bhāriyo*.

BHARITO (*adj.*), Filled with [भरित]. *Puppha-bharito*, full of flowers (Mah. 99).

BHARIYĀ (*f.*), A wife [भार्या]. Ab. 237; Dh. 78.

BHĀRIYO (*adj.*), Serious, grievous (comp. *Bhāriko*). *Bhāriyaṃ vo bhikkhave kataṃ*, priests, you have done a grievous thing (Dh. 109). Dh. 86, 115, 200.

BHARO (*adj.*), Supporting [भर]. *Yāvajīvaṃ mātāpettibhāro assaṃ*, as long as I live may I maintain my parents (Dh. 185).

BHARO, A load; much, excessive [भर]. Ab. 1112.

BHĀRO, A weight, a burden; charge, duty, business; a weight of 2000 Palas [भार]. Ab. 481, 933. *Bhāravāho*, a porter (Ab. 514). *Ucchubhāro* a load of sugar-canes (Pāt. xvi). *Pakkabhārena admitaṃ*, bending with its burden of fruit (Mah.

167). *Ime dārakā tava bhārā*, these children are your charges (Dh. 207). *Kulass' eva bhārā bhavēyyāma*, we should become burdensome to our family (Dh. 234). *Mayham ev' eso bhāro mā cintayittha*, I will manage this business, do not be anxious (Dh. 339, lit. "this burden is mine"). *Etam paṭivijjhitaṃ mayham bhāro*, I undertake to make out the meaning (Dh. 123). *Bahūhi dussilehi kathitakathānaṃ sahanaṃ nāma mayham bhāro*, it is my duty to bear the reviling of many impious men (Dh. 170). Dh. 135, 189, 236.

BHĀSĀ (*f.*), Speech, language [भाषा]. Ab. 105; Mah. 253; Alw. I. iii.

BHĀSĀ (*f.*), Light, radiance [भासा].

BHĀSANAM, Lustre, radiance [भासन]. Ab. 899.

BHĀSATI, To speak; to say; to address [भाष्]. *Bhasam b.*, to speak a language (Alw. I. cvii). *Imā gāthā abhāsi*, spoke these stanzas (Dh. 96). *Dhammaṃ b.*, to preach (Pāt. iii). *Bhāsatha rājānaṃ*, said to the king (Mah. 36). Ger. *bhāsita* (Mah. 230), *bhāsiya* (Mah. 18, 82, 163). P.pres. *bhāsamāno* (Dh. 91). P.f.p. *bhāsita*bo. P.p.p. *bhāsita*. B. Lot. 455.

BHĀSATI, To shine [भास्]. *Bhāsate sakalo dīpo*, the whole island shines (Mah. 178).

BHĀSETI (*caus. last*), To illuminate. B. Lot. 576.

BHĀSITĀ (*m.*), One who speaks or utters [भाषितु]. With acc. *Samaggakaraṇiṃ vācam bhāsitaṃ hoti*, he is one who speaks conciliatory words.

BHĀSITO (*p.p. bhasati*), Spoken; told, stated; spoken to, addressed [भाषित]. Ab. 755. Neut. *bhāsitaṃ*, speech, words, utterance (Ab. 105; Kh. 6; Dh. 85). *Gaphitvā therabhāsitaṃ*, agreeing to what the therā said (Mah. 172). *Buddhabhāsita dhammā*, doctrines preached by Buddha (Ras. 17). *Buddhabhāsitaṃ*, the Word of Buddha (Alw. I. vii; B. Lot. 840).

BHASMAM, Ashes [भस्मन्]. Ab. 35; Dh. 13, 354. Loc. *bhasmani* (Ab. 1135).

BHASMĪBHAVATI, To be reduced to ashes [भस्मी + भू]. Mah. 6.

BHASMĪKARAṆAM, Reducing to ashes [भस्मी + करण]. Cl. Gr. 99.

BHĀSO, A vulture [भास]. Ab. 645, 1049.

BHASSAM, Talk [भाष]. Mah. 18.

BHASSARO (*adj.*), Shining, brilliant [भास्सर]. Ab. 733.

BHASSATI, To fall [भञ्ज and भञ्ज]. F. Jāt. 53. P.p.p. *bhañṭho* (Ab. 751), *bhasito* (Mah. 50).

- BHASTĀ** (*f.*), A bellows [भस्त्रा]. Ab. 526.
- BHĀSURO** (*adj.*), Shining [भासुर]. Ab. 733; Mah. 179.
- BHĀTĀ** (*m.*), A brother; a cousin germane [भ्रातृ]. Cl. Gr. 53. Instr. *bhātārā* (Mah. 256). Gen. and dat. *bhātuno*, *bhātussa* (Mah. lxxxvii, 111). Abl. *bhātārā*, *bhātito*. Loc. *bhātari* (Kh. 13). Pl. *bhātaro*, brothers (F. Jāt. 2), brother and sister (Ab. 250). Gen. and dat. pl. *bhātūnam* (Mah. 128). The base in composition is *bhātu*, e.g. *bhātukumārako* (Mah. 4) and *bhāti*.
- BHATAKO**, A servant, hireling [भुतक]. Ab. 514. *Bhatakapuriso*, a labourer (Att. 215).
- BHATI** (*f.*), Support, maintenance; wages, hire [भूति]. Ab. 530, 1053; Mah. 208. *Na me etāya dinnabhātiya attho*, I do not want her fee (Dh. 89). *Bhatikammam labhītā*, having obtained work for which he was paid (Dh. 165). *Bhatikammam akārayi*, had work done with paid labour (Mah. 226).
- BHĀTĪ**, To shine; to appear [भा]. Alw. I. 43. Imper. *bhātu* (Alw. I. xiii).
- BHĀTIKATTAM**, State of being a brother [भ्रातृ + क + त्व]. Mah. 211.
- BHATIKO**, One who works for hire, a labourer [भूति + क]. Dh. 165. *Dārubhatiko*, a wood carrier (Mah. 209).
- BHĀTIKO**, A brother [भ्रातृ + क]. Dh. 80, 126; Ab. 244; F. Jāt. 3; Mah. 21, 157. Comp. *Bhātuko*.
- BHĀTO**, A soldier [भट]. Ab. 376; Kamm. 5.
- BHATTĀ** (*m.*), A husband [भर्ता]. Ab. 240; Dh. 162. Loc. *bhattari* (Ab. 973).
- BHATTAGGAM**, A refectory (see *Aggam*, 2). Mah. 88, 132; Dh. 104. *Bhattaggavattam*, duties to be observed by priests at meals.
- BHATTAKĀRO**, A cook [भक्त + कार]. Ab. 464.
- BHATTAKICCAM**, Business of food, i.e. a meal [भक्त + क्तव]. *Niṭṭhite bhattakiccāmi*, when the repast was concluded (Mah. 82). *Bhattakicca-ṭṭhānam*, dining-room (Dh. 291). *Katabhattakicco*, having ended his meal.
- BHATTAM**, Food, boiled rice; a meal [भक्त]. Ab. 465. *Bhattasālā*, a refectory (Mah. 225). *Bhattakālo*, meal time (Mah. 7). *Mattānūtā bhattasmim*, moderation in eating (Dh. 34). *Sabbe tattha macchakacchapabhattā ahesum*, they there all became food for fishes and turtles (Dh. 224). *Pātardabbhattam sīyamāsbhattam ti dve bha-*

ttāni, there are two meals, the morning and the evening meal.

BHATTHO (*p.p.p. bhassati*), Fallen [भट्ट = धंस]. Ab. 751, 1076.

BHATTHO (*p.p.p. bhajjati*), Fried, roasted [भुट्ट = भज्ज]. Ab. 463, 1076.

BHATTI (*f.*), Division; service, devotion [भत्ति]. Ab. 1055.

BHATTUDESAKO, One whose duty it is to regulate the distribution of food to the priests [भत्त + उद्देश + क]. Alw. I. 103; Pāt. 86.

BHĀTUKO, A brother [भ्रातृ + क]. Mah. 128, 255; Pāt. xlii. Comp. *Bhātiko*.

BHĀTUNO, **BHĀTUSSA**, see *Bhātā*.

BHAVĀBHAVO, Various births, repeated birth, existence under different forms successively, as deva, man, preta, etc. [भव + भव]. This is a compound like *phalāphala*. *Bhavābhavā samārunto*, passing through various forms of existence.

BHAVADITTHI (*f.*), The heresy of believing matter and being to be everlasting [भव + दृष्टि]. Comp. Ab. 829.

BHAVAGGAM, Culminating point of existence [भव + गग]. Mau. B. 301. This term designates the highest of the *Arūpa* worlds, viz. the *Nevasāññānāsāññāyatana* heaven (see B. Lot. 309). *Bhavagga* is often opposed to *Avīci*, the inhabitants of the *Avīci* hell being the lowest in the scale of the Buddhist hierarchy, while the angels of the *Nevasāññānāsāññāyatana* heaven are the highest.

BHAVAḌKHHAYO, Cessation of birth or existence, *Arabhata* or *Nirvāpa* [भव + हव]. B. Lot. 350.

BHAVAM (*m.*), Lord, Sir [भवन्]. This is a respectful term of address, often used in the place of the second personal pronoun, but taking the verb in the third person. The following examples will illustrate its use: *Jayatu bhavam mahārājā*, be victorious, great king! lit. "let the lord maharajah conquer" (Dh. 318). *Bhaddam bhavato hotu*, good luck to you (Sen. K. 329). *Addasāma kho mayam bhotam bhagavantaṃ gacchantam*, we have seen the lord Bhagavā walking. *Eke bhonto samānabrāhmaṇā*, some reverend priests and brahmins. At Ras. 17 a king in addressing his ministers says, *bhonto*, "my lords," or "gentlemen." Acc. *bhavantaṃ*, *bhotam*. Inst. *bhavatā*, *bhotā*, *bhavantena*. Gen. and dat. *bhavato*, *bhoto*, *bhavantassa*. Abl. *bhavatā*, *bhotā*. Voc. *bho*, *bhonto*. Plur. *bhavanto*, *bhonto*, *bhavantā*. Acc. pl. *bhav-*

ante, bhonte. Voc. pl. *bhavanto, bhonto*.—There are three fem. forms, *bhavati, bhavanti, and bhoti*. Fem. pl. *bhotiyo*. The contracted vocative *bhoti* is frequently used as a respectful term of address to women. *Bhoti dhammasavanam ghoritam*, Madam, the church call has sounded (Dh. 290). Used by a prince to a female devotee (Mah. 48). By a brahmin to his wife (Dh. 93, 162). *Bhoti ayye*, revered lady. For the use of *Bho* see the separate article.

BHĀVANĀ (f.), Producing, increasing, developing, being devoted to, realizing, attaining; earnest consideration, meditation [भावना]. Saṅgīti Sutta mentions three Bhāvanās, *kāyabhāvanā, cittaabhāvanā, paññābhāvanā*. Hardy says there are five sorts of Bhāvanā, *mettā, muditā, karuṇā, upekkhā, and aśubha* (comp. *Appamaññā, Mettābhāvanā*). E. Mon. 243, 247, 266, 273, 276; Man. B. 33, 52, 150, 277, 312; Dh. 138, 180; Mah. 141; Alw. I. cxxiv. Comp. *Bhāveti*.

BHAVANĀM, Being, existence; a house, dwelling, palace [भवन]. *NāgabHAVANAM*, the Nāga world. *Tusitabhavanam*, the Tusita heaven. Ab. 206, 1108; Dh. 118, 193, 224, 244, 304; Ras. 83; Alw. I. 77.

BHĀVANĀM, Consideration, reputation [भावन]. Dh. 13.

BHĀVANĀMAYO, Consisting of or sprung from meditation [भावना + मय], Gog. Ev. 68.

BHAVANETTI (f.), Desire, lust. Ab. 162; Alw. N. 51.

BHAVANIYO (adj.), That ought to be, that must be [भवनीय]. Cl. Gr. 115.

BHAVANTĀ, etc., see *Bhavam*.

BHAVANTARĀM, Another birth or existence, viz. either a previous or a subsequent one [भव + चत्तर]. Ab. 1148. *Baddhavelo bhavantare*, who had been his enemy in a former existence (Mah. 245).

BHAVANTĪ, see *Bhavam*.

BHAVATI, and **HOTI**, To be; to exist; to become; to take place; to befall; to behave [भू]. *Tassa gehe veyappatto dāso hoti*, in his house there is a grown-up slave (Alw. I. xly). *Tassa paṇṇasālaya hatthimaggo hoti*, by his hut there is an elephant path (F. Jāt. 2). *Amhūkam uyyānapūlassa santike hosi*, stay with my gardener (F. Jāt. 6). *Dātum samattho bhavissati*, will be able to give (F. Jāt. 3). *Kivadūro ito Kalasigāmo hoti*, how far from here

is the village Kalasi? (Alw. I. xlii). *Nisinno hoti*, is seated. *Abbhavimsu samāgatā*, were assembled (Mah. 160). *Ambalaṭṭhikapaṭṭādo tassa majjhe ṭhito ahu*, the A. terrace stood in the midst thereof (Mah. 162). The fut. *bhavissati* is sometimes used idiomatically: *Tumhehi dinnā bhavissanti*, they must have been given by you (F. Jāt. 10); *Mato bhavissati*, he must be dead (Dh. 154); *Esā p' ekā pūpavikati bhavissati*, that must be some sort of cake (Dh. 139); comp. F. Jāt. 17. *Rājāno ahesum*, became kings (Dh. 153). *Purindadassa sildānam uṇham ahoṣi*, Indra's throne became hot (Ras. 19). *Nirogo hutvā*, having got well (F. Jāt. 12). *Mahānādī hutvā*, turning into a river (F. Jāt. 3). *Yadā puññakkhaya hoti*, when merit is exhausted, lit. when exhaustion of merit takes place (Kh. 13). *Nekesaṃ pāpakoṭṭinam dhammābhissamayo ahu*, the conversion of many koṭis of beings took place (Mah. 3). *Apassanto viya hutvā*, behaving as if he did not see him (Dh. 241). With dat. "to serve to," "to cause": *Attāya me bhavissati*, will be of use or service to me (Kh. 12); *Vittavināśāya bhavati*, leads to loss of wealth (Ras. 37). With gen. "to belong to": *Yassa bhavissati*, to whom it belongs (Pāt. 19); *Kadā nu me bhavissati*, Oh when shall I possess? (Att. 201). With gen. also "to befall": *Thūpe anīṭṭhite yeva maraṇam assa hessati*, ere the shrine be completed death shall overtake him (Mah. 172; comp. Dh. 203). With loc. sometimes "to be occupied with": *Pañcapidhe ca te kāmāgūṇe cittaṃ mā bhavatu*, and let not your thoughts be set on the five kāmāgūṇas (Dh. 421). With adverbs: *Ekato bhavissāma*, we shall be together (Dh. 153); *Tuṇhī ahoṣi*, was silent. The phrase *etaḍ ahoṣi* with dat. is much used with the meaning of "he thought," lit. "it was to him;" the sentence is perhaps elliptical, the word *cittaṃ* being understood. *Attha kho tesaṃ brāhmaṇānaṃ etaḍ ahoṣi*, then those brahmins thought thus, lit. to those brahmins this (thought) arose (Alw. I. lxi). For further examples see Dh. 165, 199; Alw. I. 100; Gog. Ev. 8. At Dh. 353, we have a modification of this idiom, *evaṃ kir' assa ahoṣi*, "thus he thought." The imperat. *hotu* is used in certain idiomatic phrases: *Manussā vā hontu tiracchānā vā*, no matter whether they be men or animals (F. Jāt. 49); *Tvaṃ vā hohi añño vā yo koci*, be it thou or any one else (F. Jāt. 19); *Hotu niggaṇhissāmi taṃ*,

very well, I'll rebuke him (Dh. 96). *Yam hoti tam hotu*, be that as it may (F. Jât. 9). *Yam vâ tam vâ hotu*, anyhow, in any case. *Yathâ vâ tathâ vâ hotu*, be it this way or be it that, anyhow. *Bhavato bhaddam hotu*, good luck to you (Cl. Gr. 137). *Bhavati* is sometimes compounded with a noun or adjective, of which the final vowel of the base has been changed to *i*, e.g. *bhasmibhavati*, "to be reduced to ashes," *mandibhûto*, "slackened."

—The form *hoti* is of course a contraction of *bhavati* (comp. *anubhoti*), and the disintegrated forms given at Alw. I. 48, 49, can all be easily traced to the root भू. Thus *ahû* or *ahud* is the Sansk. अभूत; *ahuvâ* is अभवत्, *hessati* is भविष्यति through the intermediate steps *havissati*, *haissati*; *ahesum* points to a 1st aor. form अभविषुः, the transition being *ahavisum*, *ahaisum*; *hehiti* is deduced from भविष्यति thus, *bhavisyati*, *havisyati*, *haishyati*, *heshyati*, *behiti*; for the last step comp. *ekiti* = एक्षति, *kâhiti* = कश्चित्ति (Dh. 369).—Imperf. *abhavâ*, *ahuvâ* (F. Jât. 7), 2nd pers. plur. *abhavattha*, *ahuvattha* (Dh. 105). Imperf. Âtm. 1st pers. plur. *ahuvamhase* (F. Jât. 13). Opt. *bhave*, *bhaveyya*, *huvēyya* (Ab. 20; Dh. 422; Alw. I. 48). Imperat. *bhavatu*, *hotu* (Kh. 15). 1st Aor. *ahosi* (Dh. 77; F. Jât. 5), plur. *ahesum* (Mah. 182; F. Jât. 6; Alw. I. 75); another form of the 1st Aor. is *abhavi* (Mah. 160). 2nd Aor. *ahu*, *ahû* (Mah. 17, 24, 25, 34, 35, 75; Dh. 308; B. Lot. 339; Alw. I. 64), before a vowel sometimes *ahud* (see *Ahudeva*), plur. *ahum* (Mah. 58, 200, 207), 2nd pers. pl. *ahumhâ* (Dh. 105). The future forms *bhavissati* and *hessati* are frequent (Mah. 18, 25, 157, 158), for some rarer forms see Alw. I. 47. Cond. *abhavissâ*, *ahavissâ* (Dh. 203). Inf. *bhavitum*, *hotum* (Dh. 333; Pât. 68). Ger. *huvâ*, *bhavitâ* (F. Jât. 3; Mah. 18). P. pres. *honto* (Dh. 200). Adj. *bhavitabbo*, *hotabbo*. Pass. *bhūyati* (Cl. Gr. 120). P.p.p. *bhûto*.

BHAVATĪ, see *Bhavanā*.

BHAVE, 1st pers. pres. Âtm. from *Bhavati*; also 3rd pers. opt. Par. from *Bhavati*; also loc. sing. from *Bhavo*.

BHĀVETI (caus. *bhavati*), To cause to exist, to produce, to obtain; to increase, to enlarge, to perfect; to be occupied with, to practise, to be versed in; to develop the idea of, to dwell upon, to contemplate [भावयति = भू]. *Paṭhamajjhānam parittam bhāvetvâ*, having attained the lower

degree of the first Jhāna (Gog. Ev. 18). *Buddha-bhāvaṃ bhāvetvâ c'eva sacchikatvâ ca*, having worked out and realized Buddhaship. *Kaṣham dhammaṃ vippahāya sukkaṃ bhāvettha paṇḍito*, let him who is wise put away sin and grow in righteousness, lit. cause the holy state to increase (Dh. 16). *Rāgaddidūśakam maggaṃ bhāveti*, attains the path which destroys lust and other sins (Alw. I. 33). *Mettacittam bhāveti*, develops charitable feelings. *Evam pi sabbabhūtesu mānasam bhāvaye aparimāṇam*, so let him cultivate boundless charity towards all beings (Kh. 16). *Tam cittam bhāveti*, dwells on that thought. *Marasasatim bhāvayimhe*, enlarged on the idea of death (Dh. 360). *Asubham bhāveti*, realizes the idea of impurity, viz. attains *asubhabhāvaṃ* (Dh. 63). *Pañca vuttari bhāvaye*, let him develop ever more and more the five indriyas, viz. faith, energy, recollection, meditation, wisdom (Dh. 66, comp. v. 87). See Dh. 382.

BHĀVI (adj.), Future [भाविन्]. Ab. 1071; Mah. lxxxviii.

BHAVISSANTĪ (f.), The future tense, *vibhatti* is understood [भविष्यन्ती]. Alw. I. 7.

BHAVITABBO, and HOTABBO (adj.), That is or ought to be [भवितव्य = भू]. Used as an impersonal passive: *Nanu appamattēhi bhavitabbaṃ*, ought we not to be zealous? (Dh. 81). *Āññena pi Attadatthasadiṣeṇ' eva bhavitabbaṃ*, others also should be like A. (Dh. 333). *Dandakam dāpetvâ dāḍe pakkantēhi bhavitabbaṃ*, they must have made him take hold of the stick and have flown into the air (F. Jât. 17). *Upajjhāyassa pacchāsamāpēna hotabbaṃ*, he must be his teacher's attendant (Pât. xx). Dh. 407, 418, 419.

BHĀVITO (p.p.p. *bhāpeti*), Increased, enlarged, perfected; trained, practised; occupied with, intent; attained; perfumed [भावित = भू]. Ab. 307, 1076. *Yesam sambodhi-āṅgeru sammâ cittam subhāvitam*, they whose mind is rightly versed in the branches of knowledge (Dh. 16). *Bhāvitattâ*, one whose soul is practised in religion (Dh. 20). Dh. 3.

BHAVO, Being, existence; birth, origin; renewed existence, Samsāra; a birth or existence in the Buddhist sense; gain, increase, welfare [भव]. Ab. 829. There are three Bhavas, *kāmapbhavo*, *rūpabhavo*, *arūpabhavo*, "sensual existence, corporeal

existence, formless existence," that is, existence in the Kāmaloka, the Rūpaloka and the Arūpaloka respectively (see *Loko*). The three bhavas are collectively termed *bhavo*, "existence." *Bhavassa páragá*, having passed through existence or Samsāra, i.e. having attained Arahatta (Dh. 62). *Tibhavahitakaro*, benefactor of the three worlds (Mah. 20). *Bhavesu eva laggá*, attached to the three modes of existence (Alw. N. 24). *Atthamo bhavo*, an eighth birth (Kh. 8). *Bhave bhave*, in successive births (Dh. 409; B. Lot. 313). *Bhavo vibhavo*, gain and loss (Dh. 50). *Bhavana assa namdati*, rejoices at his prosperity. Man. B. 495; E. Mon. 290, 308; B. Int. 493; B. Lot. 291; Dh. 73, 413. Bhava is one of the links of the Pañcassamuppáda. It is one of the Āsava of the Esanās, of the Tanhās, of the Oghas, of the Yogas.

BHĀVO, Property, nature; state, condition; meaning, intention; gesture; amorous dalliance; substance, thing [भाव]. Ab. 177, 766, 807, 1087. *Gambhīrabhāvo*, profundity (B. Lot. 330). *Mahe-sibhāvo*, queen-consortship (Mah. 62). *Tittakabhāvo*, bitterness (F. Ját. 6). *Bharyāya ca puttānañ ca arogabbhāvañ pucchi*, asked after the health of his wife and children (Dh. 206). *Yakkhabhāve dānavañ kathetvā*, telling him of the evil of being a yakkha, lit. telling of the evil in the state of a yakkha (Dh. 305). *Rathassa lahubhāvattamā*, to lighten the carriage, lit. for the sake of the light state of the carriage (Mah. 203). *Majjabhāvañ asampatto*, not having attained intoxicating properties, i.e. yet unfermented (Pát. xli). *Sāsanaddāyādbhāvañ icchamā*, wishing to be a kinsman of religion, lit. wishing for the state of a kinsman to religion (Mah. 36). *Vinicchayaṭṭhānañ chaddetabbabhāvañ pāpuni*, the police court had to be closed, lit. reached the state of having to be closed. Bhāva as the last part of a compound is frequently used in constructions where we use the conjunction "that": *Udakassa tattabhāvañ jānitvā*, having ascertained that the water was boiling, lit. having ascertained the boiling state of the water (Dh. 106). *Assa gadrabhabhāvañ ūtvā*, finding out that it was an ass (F. Ját. 15). *Pavīṭṭhabhāvañ addasa*, saw that he had entered (Ras. 19). *Attano ṭhitabhāvañ vā nisinnabhāvañ vā na jānāti*, he does not know whether he is standing or sitting (Alw. I. 80). *Na nu te puttana Maṭṭakupḍalinā mayi manañ pasādetvā attano sagge nibbatabhāvo kathito*, did

not your son M. tell you that having believed in me he had been born in heaven? lit. was not the fact of his having been born in heaven after believing in me told you by your son? (Dh. 98). *Tāya tassa attano admikabhāve akkhāte*, the fact of his being her husband having been told by her (Dh. 156). F. Ját. 9, 10; Dh. 94, 298, 434.

BHAVYO (*adj.*), Existing, being [भव = भू].

BHAYAM, Fear, fright; danger, calamity [भय]. Ab. 166. *Bhayadassāvī* and *bhayadassivā*, seeing danger, afraid (Dh. 6; Cl. Gr. 40). *Yadā dubbhikkharogādibhayañ dīpamhi hessati*, wherever there shall be calamity in the land, famine, plague, etc. (Mah. 249). *N'atthi jāgarato bhayañ*, there is no danger to him that watches (Dh. 8). *Garahābhayaabhīto*, afraid of being blamed (Dh. 305). *Maranabhayaabhīto*, terrified with the fear of death (F. Ját. 15; Dh. 155). *Bhayaḍḍheravañ*, fear and dismay (Mah. 72).

BHAYĀNAKO (*adj.*), Frightful, horrible [भया-जक]. Ab. 167. *Yujjhamāno bhayānako*, dreadful in fight (Mah. 154). Mah. 75; Ras. 20. *Bhayānako*, the sentiment of terror, one of the nātya-rasas (Ab. 102).

BHAYĀNKARO (*adj.*), Fearful, dreadful [भयंकर]. Ab. 167, 928, 989.

BHĀYATI, To fear, to be afraid of [भी]. With gen. *Sabbe bhāyanti maccuno*, all fear death (Dh. 24). Aor. *bhāyi*. *Mā bhāyi*, be not afraid (F. Ját. 12). P.p.p. *bhīto*.

BHAYATTHO (*adj.*), In danger; terrified [भय + ख]. Mah. 3, 6.

BHEDAKO, One who breaks, one who causes disunion [भेदक]. Pát. 28.

BHEDANAKO (*adj.*), Liable to be broken [भेदन + क]. Pát. 19; Alw. I. 64.

BHEDANAM, Breaking, division [भेदन]. *Sarī-rassa bhedanam*, maiming (Dh. 25). *Sīlassa bhedanam*, breach of a precept (Att. 202).

BHEDETI (*caus. bhindati*), To break, to cleave, to divide [भेदयति = भिद्]. P.p.p. *bhedito* (Ab. 748).

BHEDI (*adj.*), Breaking, cleaving [भेदिन]. Kh. 22.

BHEDO, Breaking; rending; division; disunion; breach, schism; sort, kind [भेद]. Ab. 349, 759. *Kāyassa bhedā*, after the dissolution of the body (Dh. 129; Mah. 201; B. Lot. 868). *Sīlabhedo*, breach of morality (Dh. 156). *Vuty-abhed-atthāya*,

for the sake of not violating metre (Bāl. 7). *Ime-sam bhedāya*, to create discord among these. *Sanghabhedo*, causing divisions among the priesthood. *Sisarogādibhedan pharusam vedanam*, severe pain of different sorts, as headache, etc. (Dh. 301). *Sattatimsabodhapakkhikadhammabhedo saddhammo*, saddhamma consisting of the thirty-seven bodhapakkhikadhammas (Dh. 201). *Maṇi-bhedo*, a sort of gem (Ab. 907). *Cha vāyubhedā*, six kinds of wind (Ab. 38). *Utubhedo*, one of the seasons (Ab. 924). Alw. I. 64.

BHEKO, A frog [भेक]. Ab. 675.

BHERAṆḌO, A jackal [भेरण्ड]. Ab. 615.

BHERAVO (*adj.*), Fearful, terrible [भैरव]. Ab. 167. Neut. *bheravam*, terror (Ab. 166; Mah. 72). Dh. 130.

BHERI (*f.*), A kettle-drum, tomtom [रिभे]. Ab. 143. *Bheriyo vādentā*, sounding tomtoms (F. Jāt. 15). *Bherin carāpeti*, to proclaim by beat of drum, lit. to cause the tomtoms to be marched about (Alw. I. 74; Ras. 17, 18).

BHESAJAM, A medicine, drug [भेषज]. Ab. 330.

BHESAJJAM, A medicine, drug [भेषज्ज]. Ab. 330; Mah. 38. *Bhesajjam yojeti* or *karoti*, to compound a medicament (Dh. 89, 93; Mah. 243). *Ekabhesajjen'eva akkhini pākatikāni ahesam*, her eyes were cured with a single dose (Dh. 89). The five Bhesajjas are *sappi*, *navanāsa*, *tela*, *madhu*, *phāṇṇa*.

BHESAMO (*adj.*), Terrible [comp. भेष]. Ab. 167.

BHETṬĀ (*m.*), One who breaks [भेत्तु].

BHETVĀ, see *Bhindati*.

BHĪ (*f.*), Fear [भी]. Ab. 731.

BHIDĀ (*f.*), Difference, kind [भिद्]. Ab. 451, 489.

BHIJJANAM, Breaking up, dissolution. Dh. 359.

BHIJJATI, see *Bhindati*.

BHIJJO (*adj.*), To be broken [भिज् = भिद्]. Pāt. 66.

BHIKKHĀ (*f.*), Begging; alms; begged food, boiled rice, food [भिक्खा]. Ab. 759, 1112. *Uttarakuranto bhikkham dharitvā*, having brought his repast from U. (Mah. 2). *Bhikkham gaphatha me*, receive your maintenance from me (Mah. 174). Mah. 243.

BHIKKHĀCARIYĀ (*f.*), Going about for alms, going the rounds [भिक्खा + चर्या]. This was one of the duties of the Buddhist priests, who were mendicant friars. Dh. 392.

BHIKKHĀCĀRO, Going the rounds for alms [भिक्खा + चार]. Dh. 81, 83, 132.

BHIKKHATI, To ask for, to beg [भिष्]. *Bhikkhate pare*, begs of his neighbours (Dh. 47).

BHIKKHU (*m.*), A beggar; a mendicant friar; a Buddhist priest [भिक्कु]. B. Int. 275; B. Lot. 442; Ab. 415, 433; E. Mon. 11; Dh. 47. Acc. *bhikkhum*. Gen. and dat. *bhikkhuno*, *bhikkhusa*. Pl. *bhikkhavo*, *bhikkhā*. Voc. pl. *bhikkhave* (F. Jāt. 8; Dh. 255).

BHIKKHUNĪ (*f.*), A female mendicant, a Buddhist nun or priestess [भिक्कुणी]. E. Mon. 159; B. Int. 278; Ab. 415; Mah. 35, 173. *Bhikkhunīsangho*, company of nuns, sisterhood (Dh. 314). *Bhikkhunāpassayo*, a nunnery (Pāt. 13).

BHIKKHUSANGHO, A company of priests; the priests, the priesthood, the clergy [भिक्कु + संघ]. B. Lot. 435; B. Int. 282. At Mah. 150 the term is applied to five hundred priests. At F. Jāt. 45, to "a great number of priests." At Alw. I. x, it is used of the Ceylon clergy. *Mahābhikkhusangho*, a great assembly of priests.

BHĪMO (*adj.*), Dreadful, horrible; cruel [भीम]. Ab. 1066. *Bhīmo*, a Rakkhasa (Cl. Gr. 129). Neut. *bhīman*, horror (Ab. 167).

BHĪMSANO (*adj.*), Dreadful, horrible [भीमसन्]. Ab. 167; Mah. 5, 72, 151.

BHĪMSĀPANAM, Terrifying, intimidation (see next). Pāt. 47.

BHĪMSĀPETI (*caus.* *bhāyati*), To frighten, to terrify [comp. भीमय = भी]. Pāt. 15; Mah. 72.

BHĪMSIKĀ (*f.*), Terrifying, an alarm [comp. भीमा]. Mah. 72.

BHINDANAM, Breaking destroying (see next). Dh. 334.

BHINDATI, To break; to break up, to injure, to destroy; to divide; to separate [भिद्]. *Bhinditvā dvārān*, breaking down a gate (Mah. 153). *Bhetvā dīhakaṃ*, breaking the stake to which he was fastened (Mah. 217). *Pāpātipatādāni pakkipitvā tayo vede bhinditvā*, breaking the three Vedas by introducing life-slaughter and other heresies (Alw. I. cxxiv). *Bhinditvā mūlasaṅgahaṃ*, altering the original recension (Alw. I. 63). *Saṅgham b.*, to cause divisions among the priesthood (Dh. 332). *Sīlam bhindati*, to break a precept (Dh. 156). Mah. 152, 261; Alw. I. 54.—Pass. *bhijjati*. *Senā bhijjittha Dāmiḍḍi*, the Tamul army gave way (Mah.

154). *Bhijjanāne 'rupe*, as morning was breaking (Mah. 249). *Dvidhā bh.*, splits into two (Alw. I. 64). *Pañcadhā bh.*, is divided into seven subdivisions (Ras. 85). *Sabbam pi saṅkhāragatam avassam yeva bh.*, every living being assuredly perishes (Mah. 194). *Sace hattho vā pādo vā bhijjeyya*, if a hand or foot were to be broken (Dh. 234). *Tassa akkhini bhijjitvā agamaṃsu*, his eyesight was destroyed and lost (Dh. 211, 82, 83). *Bubbulaṃ bh.*, a bubble bursts. *Angam bh.*, a precept is broken. *Bijam bhijjitvā tsi maṇḍūko*, the egg having been hatched there was a frog (Mah. 245). P.p.p. *bhinno*.

BHINDIVĀLO, A sort of spear [भिन्दिपाल]. Ab. 394.

BHINĠARĀJO, Name of a shrub, *Eclipta Prostrata* [भुङ्ग + राज]. Ab. 595.

BHINKĀRO, A golden vase [भुङ्कार]. Ab. 359; Alw. K. 97; Mah. 70.

BHINKO, A young elephant. Ab. 362.

BHINNAKO (*adj.*), Schismatic [भिन्नक]. Mah. 21.

BHINNO (*p.p.p. bhindati*), Broken; divided; disunited; separated; other, different; joined, connected. *Nāvāya bhinnāya*, the ship having been wrecked (F. Jāt. 4; Dh. 368). *Bhinnānam sandhātā*, a reconciler of those who are at variance. *Bhinnalingam*, different genders (Cl. Gr. 84). *Bhinnavaddo*, a heresy or schism (Alw. I. 64). F. Jāt. 17; Cl. Gr. 139; Dh. 104.

BHĪRU (*adj.*), Timid, afraid [भीरु]. Ab. 731, 1019. F. *Bhīru*, a timid or modest woman (Ab. 231, 1019).

BHĪRUKO (*adj.*), Timid, afraid [भीरुक]. Ab. 731, 1019; Dh. 154.

BHĪRUTĀ (*f.*), Timidity, dread [भीरुता]. Att. 203.

BHISAKKO, A physician [भिषक्]. Ab. 329.

BHISAM, The film or fibres of the stalk of the water lily [बिस]. Ab. 687. *Bhisapuppham*, a lotus flower (Ab. 685; Dh. 304; Ras. 77, 89).

BHISĪ (*f.*), A mat, or mattress [बुधी]. Dh. 251; Pāt. 12, 86, 87.

BHISĪLO (*adj.*), Timid [भी + शील]. Ab. 731.

BHĪTI (*f.*), Fear [भीति]. Ab. 166.

BHĪTO (*p.p.p. bhāyati*), Frightened, afraid [भीत = भी]. Mah. 198; Dh. 53. See *Bhayan*.

BHĪTTI (*f.*), A wall of earth or masonry [भित्ति]. Ab. 204; Mah. 261.

BHĪYO, and **BHIYYO** (*adj.*), More [भूयस्]. Ab. 703, 957.

BHĪYO, and **BHIYYO** (*adv.*), Again, further, besides; repeatedly, frequently; much [भूयस्]. Ab. 957. *Bhiyyo tuṭṭho*, greatly delighted (Mah. 36). Dh. 3, 55, 63, 102; Mah. lxxxix. *Bhiyyo bhāvo*, abundance.

BHĪYOSOMATTĀYA, and **BHIYY-**, More and more, exceedingly, abundantly [भूयस् + dat. माच]. Dh. 188, 340; Cl. Gr. 75, 137.

BHO (*interj.*), Oh! I say! Sir! Friend! [भो and भोस्]. Ab. 1139. This is a familiar term of address, and is used to inferiors and equals. *Ayam bho ko nu dīpo*, Pray, Sir, what island is this? (Mah. 47). *Imesaṃ sīsaṃ chindatha bho*, here! cut off their heads (Mah. 218). *Passatha bho imaṃ sartram*, just look at this body (Dh. 127). *Alaṃ bho nisidatha*, nay, my friends, be seated. Used by a king to his younger brother (Mah. 198). By a bird to a lion (F. Jāt. 13). By a king to a peasant (Mah. 231). By a king to a rakkhasa (Ras. 21). By a king to his servants (Mah. 160, 261). By a king to a Nāga-king (Mah. 27). See *Bhovaddi* and *Vata*.

BHOGAVĀ (*adj.*), Wealthy [भोगवन्]. Ab. 1094; Mah. 60, 262.

BHOGĪ (*m.*), A snake; a village headman [भोगिन्]. Ab. 653, 1094; Mah. 243; Alw. I. 79.

BHOGINĪ (*f.*), A royal concubine [भोगिनी]. Ab. 232.

BHOGO, A snake's body; a snake's expanded hood; a fold; eating, enjoying; food; wealth [भोग]. 654, 859. *Civarabhogo*, the fold of a robe (Alw. I. 103). *Parikkhipitvā bhogehi*, encircling him with its folds (Mah. 255). *Bhogasāla*, boarding house (Mah. 248, comp. 245). *Yasabhogasamappito*, gifted with fame and wealth (Dh. 53). *Bhattabhogo*, eating rice (Mah. 231). *Saha bhogena*, with a dowry (Mah. lxxxix). *Bhogakkhandho*, accumulation of property. Pl. *bhogā*, riches (Dh. 64, 79). *Abhogo*, poor (Mah. 262).

BHOJAKO, A village headman [भोजक]. Mah. 142; Dh. 187.

BHOJANAM, Food [भोजन]. Dh. 13. *Bhojanamhi mattaññu*, moderate in eating (Dh. 2). *Mahābhojano*, a glutton (Dh. 401). *Bhojanasāla*, an almshouse where food is distributed by the priests.

BHOJANIYO (*adj.*), To be eaten [भोजनीय]. Neut. *bhojaniyam*, soft or wet food (opposed to *khādaniyam*), as boiled rice or other grain, gruel,

- etc. Pát. 89 says, "rice, sour gruel, soft cake, fish, meat." Comp. *Bhojiam*. Dh. 98, 231, 333.
- BHOJĀPETI** (*caus. bhuñjati*), To feed, entertain. Mah. 23, 62.
- BHOJETI** (*caus. bhuñjati*), To cause to eat, to feed; to maintain; to entertain [भोजयति = भुज]. With two acc. *Tam bhojetvā varabhojanam*, having caused him to eat choice food (Mah. 152). Mah. 23, 49, 136, 261. Pass. *bhojyati* (Sen. K. 350).
- BHOJĪ** (*adj.*), One who eats [भोजिन]. Dh. 146.
- BHOJJO** (*adj.*), To be eaten, edible [भोज्य = भुज]. *Rājabhōjjāya jambuyā*, of the jambu to be eaten by the king (Mah. 229). The neut. *bhojjam* is used like *bhojaniam*, of soft or wet food (see *Khajjabhojjam*).
- BHONTI, BHOTĪ**, see *Bhavam*.
- BHOTTĀ** (*m.*), One who eats or enjoys [भोक्ता].
- BHOTTABBO** (*adj.*), To be eaten [भोक्तव्य].
- BHOTTUM**, see *Bhuñjati*.
- BHOVĀDĪ** (*m.*), One who says Bho, a brahmin [भो + वादिन्]. Ab. 408. This term is applied reproachfully by the Buddhists to the brahmins. Unconverted brahmins are always represented as saying *bho Gotama* to Buddha (e.g. see Dh. 98, 349; Gog. Ev. 31), and this must have been very displeasing to Buddhists, who in addressing their Master always used the reverential address *bhante*, "lord." *Bho* is a familiar term of address, and by using it to Buddha the brahmins implied that they considered themselves his equal or superior. The epithet *bhovādī* therefore implies arrogance or haughtiness, and at Dh. v. 396, *Bhovādī nāma so hoti*, might be translated freely "he is called Arrogant." See *Bho*.
- BHŪ** (*f.*), The earth [भू]. Ab. 182, 1059. Loc. *bhuvi* (Ab. 1052). Alw. I. ix.
- BHŪ** (*f.*), An eyebrow [भ्रू]. Ab. 259, 876, 1059.
- BHŪBHUJO**, A king [भूभुज]. Ab. 334.
- BHŪDHARO**, A mountain [भू + धर]. Ab. 605.
- BHUJĀ** (*f.*), and **BHUJO**, The arm [भुज]. Ab. 265. *Parakkamabhujō*, having a mighty arm (Alw. I. x).
- BHUJAGO**, A snake [भुजग]. Ab. 653; Alw. I. ix.
- BHUJAṄGAMO**, A snake [भुजगम]. Ab. 653; Mah. 72.
- BHUJAṄGO**, A snake [भुजग]. Ab. 653; Mah. 6.

- BHŪJAPATTO**, The Bhojpatr tree, a kind of birch [भूर्ज + पत्र]. Ab. 565.
- BHUJASIRO**, The shoulder [भुज + शिरस]. Ab. 264
- BHUJISSO**, A freed slave, a freedman; a freeman [भुजिष्य]. Ab. 516; Dh. 88; Kamm. 4.
- BHŪMAKO**, Having stages or stories [भूम + क]. Latter part of a good many compound words, e.g. *dvebhūmako*, two storied (Dh. 249), *pañcabhūmako*, five storied (Mah. 226), *sattabhūmako* (Mah. 235), *tibhūmako* (Att. 138), *dvibhūmako* (ditto). See also *Tebhūmako*. भूम is found in Sanskrit at the end of some compounds as a substitute for भुनि, comp. in Pāli *navabhūmo*, having nine stories (Mah. 161).
- BHŪMI** (*f.*), The earth; place; stage, degree, state; the ground; story of a house [भुमि]. Ab. 181, 1098. *Bhūmīdhāgo*, spot, place, area, district (Att. 8, 135). *Yakkhasaṅgābhūmī*, the meeting place of the Yakkhas (Mah. 3). *Jātābhūmī*, birthplace. *Bhūmicālo*, earthquake (Mah. 108; Gog. Ev. 20). *Āpānabhūmī*, a tavern. *Jayabhūmī*, field of victory (Mah. 156). *Vāsabhūmī*, dwelling-place (Mah. 6). *Yāvatikā yānassa bhūmī yānena gantvā*, having driven as far as the ground was practicable for a chariot (Dh. 231). *Navakoṭṭhi bhūmim gaṇhi*, bought the site for nine koṭṭis (Dh. 249). *Bhūmīyam pati*, fell to the ground (Mah. 152). *Bhūmiyā utthahimāsu*, came out of the ground (Dh. 88). *Tasmim pāsādaseṭṭhasmim ahesum nava bhūmiyo*, in this noble palace there were nine stories (Mah. 163). *Heṭṭhābhūmī*, ground floor (Dh. 250). *Puthujjanasekkhabhūmim atikkamitvā*, having risen above the degrees of puthujjana and sekha (B. Lot. 297). *Buddhabhūmī*, supreme Buddhahood (Kh. 14). *Dantabhūmim pāpupādi*, attains the condition of one who is self-controlled (Dh. 400). Figuratively, the basis or groundwork of religious knowledge (E. Mon. 193). The three bhūmis or stages of being are *kāmadāvacarābhūmī*, *rūpāvacarābhūmī*, *arūpāvacarābhūmī*. The sixteen Brahmālokas are classed in five bhūmis or stages; the first three form the *paṭhamajjhāna-bhūmī*, "stage or region of the first jhāna," the next three the *dutiyajjhānabhūmī*, the next three the *tatiyajjhānabhūmī*, the tenth and eleventh are called *catutthajjhānabhūmī*, and the five last *pañcasuddhāvāsabhūmī*. Alw. I. 93; Dh. 250, 267; Mah. 164, 166, 255.

BHŪMIKĀ (*f.*), A story or stage [भूमिका]. *Dvibhūmiko*, two-storied (Pât. 87). *Tibhūmiko*, three-storied (Pât. 87). See *Catubhūmiko*.

BHŪMINDO, A king [भूमि = इन्द्र]. Mah. 161.

BHŪMIPĀLO, A king [भूमि + पात]. Mah. 25.

BHŪMIPO, A king [भूमि + प]. Ab. 334; Mah. 49, 86, 154.

BHUMMATTHARANĀM, A carpet [भूमि + चारण]. Dh. 174, 250; Mah. 82, 164.

BHUMMATTHO (*adj.*), Standing on the ground. Dh. 6.

BHUMMO (*adj.*), Terrestrial [भुम्भ]. *Bhumā devā*, devas who inhabit this earth (Mah. 81). Mah. 166; Kh. 6. *Bhumma* is a name of the locative case.

BHUNĀTHO, A king [भू + नाथ]. Ab. 334.

BHUNĀJANĀM, Enjoying, eating (see next). Ab. 457, 859.

BHUNJATI, To eat, to partake of, to enjoy; to possess, to govern [भुज्]. *Mamsam bh.*, to eat flesh (Ras. 22). *Bhojanam bh.*, to partake of food (Dh. 13). *Bhutvā dvādasā vassāni*, having ruled for twelve years (Mah. 253). Fut. *bhokkhatē* (Das. 7). Aor. *bhujji* (Mah. 136, 255). Inf. *bhottum* (Alw. I. 14). Ger. *bhutvā* (F. Jāt. 54; Ras. 22; Dh. 215). P.p.p. *bhutto*. Caus. *bhojeti*, *bhujjāpeti*.

BHUNJĪ (*adj.*), Eating [भुज् = हज्]. Dh. 401.

BHŪPĀLO, A king [भू + पात]. Ab. 333; Alw. I. x.

BHŪPATI (*m.*), A king [भू + पति]. Ab. 333; Mah. 12, 150.

BHŪPO, A king [भूप]. Mah. 70, 108.

BHŪRI (*adj.*), Much, many, abundant [भूरि]. Ab. 703, 1131. *Bhūripaṇṇo*, one whose wisdom is great, viz. Buddha (Ab. 2).

BHŪRI (*f.*), Wisdom. Dh. 50; Ab. 153, 1131.

BHŪRI (*f.*), The earth [भूरि or भूरि]. Ab. 182, 1131.

BHŪSĀ (*f.*), Adornment [भूषा]. *Rājabhūṣā*, kingly apparel (Mah. 218).

BHUSAM, Chaff of corn [भुस]. Ab. 453. *Opundī gathā bhusam*, winnows like chaff (Dh. 45).

BHUSAM (*adv.*), Much, exceedingly [भुसम्]. *Bhusam ravi*, shouted vehemently (Mah. 203). *Bhusappamatto*, very careless (Kh. 8). See *Bhuso*.

BHŪSANĀM, Ornament [भूषण]. Alw. I. x.

BHŪSETI, and **BHŪSĀPETI**, To adorn [भूष]. Mah. 26, 218. P.p.p. *bhūṣito* (Mah. 63, 173, 182).

BHUSO (*adj.*), Much, excessive [भुस]. Ab. 41; Dh. 60. See *Bhusam*.

BHŪTADHARĀ (*f.*), The earth [भूत + धर]. Ab. 182.

BHŪTAGĀMO, Vegetation, as grass, plants, shrubs, trees [भूत + याम]. Pât. 12, 85; Dh. 364; Gog. Ev. 15.

BHŪTAPATI (*m.*), Indra [भूत + पति]. Ab. 19.

BHŪTAPO, A yakkha chief or king [भूत + प]. Mah. 49.

BHŪTAPUBBO (*adj.*), That has been or existed before [भूत + पुब]. Dh. 126. *Abhūtapubbo*, that has never existed before (Dh. 205).

BHŪTATTAM, State of being a bhūta [भूत + त्त].

BHŪTAVĀDĪ (*adj.*), Speaking according to facts, truthful [भूत + वादि].

BHŪTAVEJJO, An exorcist (see next).

BHŪTAVIJJĀ (*f.*), Knowledge of spirits or demons, exorcism [भूत + विज्जा]. Mah. 232.

BHŪTI (*f.*), Being, existence, birth; welfare [भूति]. Ab. 1054. *Bhūtabhūtipādyano*, devoted to the welfare of living beings (Mah. 172).

BHŪTINĀM, and **-NAKĀM**, A fragrant grass, Andropogon Schoenanthus [भूतुण]. Ab. 602.

BHŪTO (*p.p.p. bhavati*), Been, become, being; gone, past, former; real, true, right [भूत = भू]. Ab. 788. *Bhūto* and *bhūtam*, a living being; a spirit; an evil spirit or demon; vegetation, as trees, shrubs, grass; an Arhat; the five Khandhas. — *Kin nu kho katvā gihbhūto jivissāmi*, what shall I do for a living when I turn layman? (Dh. 199). *Bhūtā vā sambhavesi vā*, born or seeking birth (Kh. 16). *Manussabhūtā kim akāsi puṇṇam*, what good deed did you do when you were a human being? (Dh. 99). *Manussabhūtā*, human beings (F. Jāt. 1). *Bhūtabhūto*, state of being past, anteriority (Ab. 1182). *Bhūtā bhāvino ca bhūpā*, past and present kings (Mah. lxxxviii). *Bhūtakālo*, time to speak the truth (Kamm. 4). *Pāpabhūto*, a living being (Kh. 15). *Khattiyabhūto*, *bhūta-khattiyo*, one who is or was a Khattiya (Cl. Gr. 78). *Laṅkālaṅkārabhūtam Hemamālikacetiyaṃ*, the H. cetiya which was the ornament of Ceylon (Mah. 108). *Asahāyabhūto*, companionless (B. Lot. 332). *Sucibhūto*, purified, pure. *Pubbe agāriyabhūto*, formerly when he was a layman. *Bhūtā* (*m.pl.*) and *bhūtāni*, living beings (Dh. 24, 72), also spirits whether good or bad (Kh. 6). Ab. 13 enumerates *Bhūtas* (*nasc.*) among the demigods (*gandhabbas*, *yakkhas*, etc.) *Bhūta* is also stated to be a

generic name for all beings below the Cātummahārājika gods. Clough in his *Siṃh. Dict.* gives the foll. meanings to Bhūta, "a goblin, a ghost, a malignant spirit haunting cemeteries, lurking in trees, animating carcasses, and deluding or devouring human beings; a demigod of a particular class; a tree, a plant, a shrub, a creeper, etc.; a son, a child; a name of Siva; the 14th day of the dark half of a lunar month; an element . . ; a living being; figure, identity; thought, perception; fact, matter of fact; the real state of the case, or what has actually been; *adj.* evident, apparent, known; been, become; gone, past; (in composition) like, resembling; obtained, got; proper, right; true." For the elements see *Mahābhūta*.

BHUTTAVĀ (*pret. participle*), Having eaten [भुक्तवन्]. Cl. Gr. 119.

BHUTTĀVI (*adj.*), Having eaten [भुक्त + विन्]. Cl. Gr. 119.

BHUTTI (*f.*), Eating, enjoying [भुक्ति]. Ab. 1103.

BHUTTO (*p.p. bhuñjati*), Eaten; possessed, used [भुक्त = भुञ्]. *Bhuttapātardso*, having breakfasted (Alw. I. 73, 76; Dh. 401). *Pattam bhuttam satthund*, the bowl used by the Teacher (Mah. 105). Ab. 757; Dh. 54; Mah. 158.

BHUTVĀ, see *Bhuñjati*.

BHUVANĀM, The world [भुवन]. Ab. 186.

BHUVI, see *Bhū*.

BHŪYATI, see *Bhavati*.

BIBHACCHO (*adj.*), Loathsome, dreadful; altered, disguised [बीभत्स]. Ab. 1067. *Bibhaccham*, the horrible, is one of the *Nātyarasas* (Ab. 102).

BIJAGĀMO, Collection of germs [बीज + याम]. The comment on *Brahmajāla Sutta* says that by this term are meant the five sorts of *bija* or germs, viz. *mūlabijam*, *khandhabijam*, *aggabijam*, *phalubijam*, *bijabijam*: it adds, *sabbam h'etaṃ rukkhato viyojilum virūhanasamattham eva*, "for each of these is able to grow when separated from the tree." Gog. Ev. 15.

BIJĀM, A germ; a seed; cause, origin; pudendum [बीज]. Ab. 91, 273, 950. *Bijabjam*, seed germ. *Bijajdtāni*, plants or vegetables (Gog. Ev. 55). *Bijakoso*, seed-pod (Ab. 687). *Pakkhibijam*, bird's egg (Ab. 627). *Bijapūro*, the citron (Ab. 577). *Maṇḍūkabjam*, frog-spawn (Mah. 245). At Mah. 87 a mango stone is called *bija*. Figuratively

Karma is called the *bija*, viz. seed or cause of existence (Dh. 284; Kh. 10). Mah. 166; Pāt. 80.

BILĀLĀM, A sort of salt. Ab. 461.

BILĀLO, A cat [बिलाल]. Ab. 642, 1080.

BILĀM, A hole, a chasm [बिल]. Ab. 649, 1092, 1100; Mah. 243. *Nāsikābīlam*, orifice of the nostril (Mah. 245).

BILĀM, A part, a bit [बिल]. Ab. 1100.

BILĀNGO, Sour gruel. Ab. 460.

BILĀRO, A cat [बिलार]. Ab. 615. See also *Bilālo*.

BILASO (*adv.*), Bit by bit [बिल + शस्]. Kh. 30.

BILLO, The tree *Ægle Marmelos* [बिल्ल]. Ab. 556.

BIMBĀ (*f.*), A name of *Yasodharā* [बिम्बा]. Ab. 336.

BIMBIKĀ (*f.*), The plant *Momordica Monadelpha* [बिम्ब + इका]. Ab. 591, 920.

BIMBISĀRO, Name of a king of *Magadha*, a convert of *Buddha* [बिम्बी + सार]. B. Int. 145; Alw. I. 72.

BIMBO, and **BIMBĀM**, The disk of the sun or moon; an image, a figure; the fruit of *Momordica Monadelpha* [बिम्ब]. Ab. 529, 920; Dh. 27, 232.

BIMBOHANAM, A pillow. Ab. 311; Dh. 251.

BINDU (*m.*), A drop; a spot; a little circle or dot used as a symbol for *Anusvāra*; one of the high numerals, 10,000,000⁷, or 1 followed by 49 ciphers [बिन्दु]. Ab. 129, 475, 660, 1115.

BIRANĀM, A fragrant grass, *Andropogon Muricatum* [बीरण]. Ab. 601; Dh. 60; F. Jāt. 9.

BODDHUM, See *Bujjhati*.

BODHAKARO, One whose duty it is to awaken a prince with music and song, a *Veṭālīka* [बोध + कर]. Ab. 396.

BODHANĀM, Knowing, understanding [बोधन]. Alw. I. xvi.

BODHANNEYO (*adj.*), Explained by *Subhūti* to mean one who has attained the degree of *sotāpatti*, or any other of the Four Paths, a converted man [बोधन + एय]. Clough says in his *Siṃh. Dict.* "studious, acquiring knowledge, attentive to the particular study of Buddhism." Dh. 230; Kh. 21.

BODHAPAKKHIYO, and **-IKO**, also **BODHIPAKKHIYO**, and **-IKO** (*adj.*), Accessory to the *Bodha* or supreme knowledge [बोध or बोधि + पाक्खि]. The *sattatimsa bodhapakkhiyā dhammā*, or thirty-seven constituents of true knowledge, are the four *Satipaṭṭhānas*, the four *Sammappadhānas*, the four *Iddhipādas*, the five *Indriyas*, the five

Balas, the seven Bojjhaṅgas, and the Ariyo Aṭṭhaṅgiko Maggo (Att. 57; Alw. I. 87; Man. B. 497). *Bodhapakkhiyo* (Alw. I. 77, 87; Dh. 180, 273). *Bodhapakkhiko* (Dh. 201, 209). B. Lot. 430.

BODHATI, This conjugation of the root बुध् is little used in Pāli, see *Bujjhati*.

BODHETI (*caus. bujjhati*), To inform; to teach; to cause to blossom [बोधयति = बुध्]. Mah. 41; Cl. Gr. 127; Alw. I. 111.

BODHI (*m. and f.*), The knowledge possessed by a Buddha, supreme or infinite knowledge, omniscience, the Truth; Buddhahood; the supernatural knowledge of an Arhat; a Bodhi tree; a precept [बोधि]. Ab. 551, 805; B. Int. 77, 295, 338; E. Mon. 155; Cl. Gr. 39; Mah. 86, 179. *Bodhiṃ patvā*, having attained supreme knowledge or Buddhahood (Mah. 10). *Bodhiṃ aṭṭham vasse*, in the eighth year of his Buddhahood (Mah. 7). *Pacceka bodhi*, the condition or knowledge of a Pacceka Buddha (Kh. 14). *Bodhimūle*, at the foot of the Bo tree (Mah. 2).—Each Buddha attains Buddhahood seated under a tree, which from that time becomes a sacred object, and is called *Bodhirukkho* or “tree of Buddhahood,” and also simply *Bodhi*. Ćākyamuni’s Bo tree was an *Assattha*, or *Ficus Religiosa*, that of his predecessor Kassapa a *Nigrodha* or Indian fig. The tree under which Ćākyamuni attained Buddhahood no longer exists, but a branch or shoot from it was planted at Anurādhapura in Ceylon in B.C. 288, and the tree grown from this still flourishes. At the present day every individual tree of the *Assattha* species is called a *Bodhirukkha*, and possesses a certain sanctity. In the grounds of every Buddhist temple or monastery there stands a *Ficus Religiosa*, around which is built a stone terrace a few feet high. The tree stands within a yard or inclosure which is kept carefully swept. The Bo tree occupies in modern Buddhism the same position that the Cross occupies in Christianity; it is not worshipped, but venerated as the symbol of Buddha’s triumph.—According to Ab. 805, *bodhi* is fem. when it means knowledge, masc. when it means ordinance, and m. or f. when it means Bo tree. For *bodhi-aṅgo*, see *Bojjhaṅgo*. See *Bodho* and *Mahābodhi*. The word Bo is the Sinhalese corruption of Bodhi.

BODHIMĀLA KO, The sacred inclosure in which a Bo tree stands [बोधि + माला]. Ras. 38, 74.

BODHIMANḌALAM, The region surrounding the Bo tree under which Ćākyamuni attained Buddhahood, considered the most sacred spot in India [बोधि + मण्डल]. Man. B. 4; Ras. 39.

BODHIMANḌO, The miraculous throne under the Bodhi tree upon which Ćākyamuni sat when he attained Buddhahood [बोधि + मण्ड]. B. Int. 387; B. Lot. 349; Kh. 20; Mah. 250; Dh. 118, 280. I infer from Alw. I. cvii, that the term is also applied to the raised terrace built under the Bo tree, within the precincts of a Buddhist temple. This terrace is, I presume, in imitation of Ćākyamuni’s *Bodhimāṇḍa*.

BODHIPAKKHIYO, See *Bodhapakkhiyo*.

BODHISATTO, A being destined to attain Buddhahood [बोधि + सत्त्व]. This term is applied to a Buddha in his various states of existence previous to attaining Buddhahood. Thus Ćākyamuni was a *Bodhisatta* in the *Dadhivāhana Jātaka* when he was the wise counsellor, in the *Javasakupa* birth when he was a bird, and so on (F. Jāt. 30, 36). In his last existence when born as the son of king *Suddhodana* he was still a *Bodhisatta*, and continued so until the age of 34, when he attained Buddhahood. *Metteyya*, the coming Buddha, is now a *Bodhisatta* in the *Tusita* heaven. *Amhākaṃ Bodhisatto*, our *Bodhisatta*, i.e. Ćākyamuni in a previous existence (Ras. 14).

BODHO, Knowledge, wisdom, intelligence; supreme knowledge, Buddhahood [बोधि]. Ab. 944. *Dat. Bodhāya paṇidhiṃ akā*, made a prayer for Buddhahood (Mah. 1). B. Lot. 340. See *Bodhi*.

BOJJHAṅGO, and **BODHI-AṅGO**, Member or constituent of Bodhi. There are seven Bojjhaṅgas, or requisites for attaining the supreme knowledge of a Buddha, *satisambojjhaṅgo*, *dhammavicayas.*, *viriyas.*, *pitīs.*, *passaddhis.*, *samādhis.*, *upekkhās.*, “recollection, investigation, energy, joy, calm, contemplation, and equanimity.” *Bojjhaṅga* and *sambojjhaṅga* are identical in meaning. B. Lot. 796; Man. B. 498; Kh. 4.

BONDI (*m.*), The body. Ab. 151. This word points to a form बोधि from बुध्. Comp. *Bundo*.

BRAHĀ (*adj.*), Large, great [बृहत्]. Ab. 700. Fem. *brahātī*, name of a plant (Ab. 588).

BRAHMĀ (*m.*), *Mahābrahma*; the Hindu *Brahma*; a Brahmin; parents; a *Brahma* angel; a Buddha; an Arhat [ब्रह्म]. Ab. 408, 812. The names at Ab. 5 belong to the Hindu god *Brahma*.

Acc. *brahmānaṃ*. Instr. *brahmunā, brahmanā* (Dh. 19, 41). Gen. and dat. *brahmuno*. Pl. *brahmāno*. There is also an adj. *brahma*, with the meaning "best," "excellent." *Brahmaṇṇ niddhim apālayuṇṇ*, guarded a noble treasure (Ten J. 97). *Brahmacakkhaṃ pavatteti*, establishes the supremacy of his glorious law (see *Dhammacakkhaṃ*). *Brahmaṇṇ sabbaññutaññapaṇṇ*, his sublime omniscience. *Brahma-bhūto*, noble, excellent. Comp. *Brahmaghoso*, *Brahmavihāro*. See *Mahābrahmā*, *Brahmaṇṇ*, *Brahmaloko*. The adjective *brahma* is I think declined *brahmo*, *brahmā* (f.), *brahmaṇ*.

BRAHMABANDHU (m.), A Brahmin [ब्रह्मन् + बन्धु]. Ab. 408.

BRAHMACĀRI (adj.), A religious student; celibate, chaste, holy [ब्रह्मन् + चारिन्]. Ab. 409; Dh. 26.

BRAHMACARIYAM, The duties or practice of a religious student; celibacy; chastity, purity; the life of holiness led by the sanctified; living according to Buddha's precepts; charity or almsgiving; the practice of the Appamaññās [ब्रह्मन् + चर्य]. Ab. 782; Man. B. 492; B. Int. 141; Alw. I. 92; Dh. 28, 55, 379. *Brahmacariyaṇ carati*, to live a religious life (Dh. 124; Alw. I. 72). *Brahmacariyā* (f.) at Kh. 6.

BRAHMACARIYAVĀ (adj.), Celibate, chaste, virtuous, holy [ब्रह्मचर्य + वच्]. Dh. 47.

BRAHMACARIYAVĀSO, Living as a religious student; living a life in accordance with Buddha's law [ब्रह्मचर्य + वास]. Dh. 121; B. Lot. 835.

BRAHMAGHOSO, Either a voice like Mahābrahma's, or a glorious voice [ब्रह्मन् + घोष]. Ras. 26; Ten J. 97. See *Brahmā*.

BRAHMAJĀLAM, Name of a sermon of Buddha, the first of the Sutta Piṭaka [ब्रह्मन् + जाल].

BRAHMAJO (adj.), Sprung from Brahma (of a Brahmin) [ब्रह्मन् + ज].

BRAHMAKĀYIKO (adj.), Belonging to the suite of Mahābrahma [ब्रह्मन् + काय + इक]. The *Brahmakāyikā devā* are I believe the inhabitants of the three lowest Rūpabrahmalokas. B. Int. 609.

BRAHMALOKO, World or heaven of Brahma angels, Brahma world [ब्रह्मन् + लोक]. The Brahmaloکا is divided into the *Rūpabrahmaloko* "world of corporeal Brahmas," and the *Arūpabrahmaloko*, "world of formless Brahmas." The Rūpabrahmaloka consists of sixteen heavens placed one above the other, and inhabited by

Brahma devas or angels of different sorts. The Arūpabrahmaloka (see separate article) contains four heavens, and is placed immediately above the Rūpabrahmaloka. The following are the names of the inhabitants of the sixteen Rūpabrahmalokas, beginning with the lowest: *Brahmapārisajjā devā*, *Brahmapurohitā devā*, *Mahābrahmā devā*, *Parit-tābhā devā*, *Appamāpābhā devā*, *Abhassarā devā*, *Parittasubhā devā*, *Appamāpasubhā devā*, *Subhakkippā devā*, *Vehapphalā devā*, *Asaññasattā devā*, *Avihā devā*, *Atappā devā*, *Sudassā devā*, *Sudassā devā*, *Akanitthā devā*. Each of the sixteen heavens is called *Rūpabrahmaloko*, "a corporeal-Brahma heaven," or simply *Brahmaloko*, "a Brahma heaven"; while the whole are called collectively *Rūpabrahmaloko*, "the corporeal-Brahma world," or simply *Brahmaloko* "the Brahma world." The word *Brahmaloko* may therefore mean either one of the twenty Brahma heavens, or one of the sixteen Rūpabrahma heavens, or the twenty Brahma heavens collectively, or the sixteen Rūpabrahma heavens collectively. The Brahmas are a higher order of angels than the devas of the Devaloka, being free from kāma or sensual passions, and insensible to heat and cold. In some of the worlds they are self-resplendent, and have purely intellectual pleasures; those of the Rūpabrahmaloka have a form or body, but those of the Arūpabrahmaloka are mere effulgences or spirits without form. Man. B. 26, 43; Mah. 31, 81; Alw. I. xlii; Dh. 103, 188, 329. See *Sattaloko*.

BRAHMAṆ, The practice of austere devotion; the Vedas [ब्रह्मन्]. Ab. 812. Comp. *Brahmā*.

BRĀHMAṆAMAHĀSALO, A wealthy Brahmin [ब्राह्मन् + महाशाल]. The qualification for a B. is said to be eight koṭis of treasure, and a daily expenditure of ten ammaṇas (Ab. 338). Dh. 348. See *Mahāsālo*.

BRĀHMAṆĪ (f.), A Brahmin woman [ब्राह्मणी]. Alw. I. xlv.

BRĀHMAṆNATĀ (f.), The state of being a Brahmin, Brahminhood [ब्राह्मण्य + ता]. Dh. v. 332, but the comment explains it to mean dutiful conduct towards Brāhmaṇas, i.e. Arhats.

BRĀHMAṆO, A Brahmin; an Arhat [ब्राह्मण]. Ab. 408. Though Buddha constantly spoke against the doctrines and pretensions of the Brahmins, he adopted the appellation Brāhmaṇa into his own system, using it to designate an Arhat, or one who

has obtained final sanctification. Thus at Dh. 408 the term is applied to Buddhas, Paccekabuddhas and Sāvakas (or Arahás); and in the Bráhmaṇa Vagga of Dhammapada the true Bráhmaṇa is said to be the Arahá, or being in whom passion is extinguished (see v. 420).—The Hindu brahmins are very frequently referred to in the Buddhist scriptures, and entire discourses are devoted to their doctrines and practices. Buddha's attitude towards them as a caste was one of decided hostility, but he lost no opportunity of gaining over individuals by kindness and temperate argument, and he was able to reckon great numbers of them among his converts.—*Bráhmaṇadēriká*, a brahmini lass (Alw. I. xlv). Dh. 93, etc.; Alw. I. lxviii-lxxi, cxxiv. The spelling *Brahmaṇa* is occasionally met with, especially in Burma MSS., but is incorrect.

BRAHMAPAKKHIKO (*adj.*), Belonging to the Brahminical party [ब्रह्मन् + पक् + इक्]. Mah. 23.

BRAHMAPĀRISAJJO (*adj.*), Belonging to the retinue of Mahábrahma [ब्रह्मन् + पार्षज]. The *Brahmapārisajjá devā* are the inhabitants of the lowest Rūpabrahmaloka (see Brahmaloka). Man. B. 26; B. Int. 608, 609.

BRAHMAPUROHITO, Minister or priest to Mahábrahma [ब्रह्मन् + पुरोहित]. The *Brahmapurohitā devā* are the inhabitants of the lowest Rūpabrahmaloka but one (see Brahmaloka). Man. B. 26; B. Int. 609.

BRAHMASSARO, The voice of Mahábrahma [ब्रह्मन् + स्वर]. B. Lot. 566. Also *adj.* "having a voice like Mahábrahma's" (B. Lot. 565, 566). Comp. *Brahmaghoso*.

BRAHMATTAM, Brahmarship [ब्रह्मत्त्व]. Dh. 134.

BRAHMAVIHĀRO, Excellent or perfect state; life or abode in the Brahma world [ब्रह्मन् + विहार]. This term is explained in the comments by *seṭṭhavihāro* or *ariyavihāro*, and generally means the exercise of the Appamaññās, or perfect good will towards all beings. Kh. 16; Man. B. 43, 505; Mah. 43; E. Mon. 249. See *Vihāro*.

BRAVĪTI, and **BRŪTI**, To say; to tell; to call, to name [ब्रू]. *Brūhi maṅgalam uttamam*, tell me the greatest blessing (Kh. 5). *Tam ahaṃ brūmi bráhmaṇam*, him I call a Brahmin (Dh. 69). *Yam pana etaṃ brūsi*, that which you speak of (Gog. Ev. 43). *Āmāti so 'bravi*, he said "Yes" (Mah. 31). *Idaṃ vacanam abravi*, said these

words (Mah. 110; Dh. 133). With dat. of the person spoken to, *Tassa abruvi*, said to him (Mah. 17, 46). With acc. of the person, *Taṃ abravi*, said to him (Mah. 32, 48, 81). With dat. of the person and acc. of the thing, *Tam attāṃ rājino 'bravi*, told this matter to the king (Mah. 62). With two acc. *Taṃ rājā idam abruvi*, the king said this to him (Mah. 45). Pres. Par. *Brūmi*, *brūsi*, *brūti* and *bravīti*, *brūma*, *brūtha*, *bravanti*. Pres. Ātm. *Brave*, *brūse*, *brūte*, *brūmhe*, *brūvhe*, *bravante*. Aor. *abravi* (Mah. 27, 52, 59, 63, 77), *abruvi* (Alw. I. 29; Mah. 16, 24, 40, 41, 78, 80).

BRŪHETI (*caus.*), To increase, to augment, to develop, to perfect, to devote oneself to [ब्रूहयति = ब्रूह]. Dh. 50, 183, 270, 386. Comp. *Anubrūhēti*.

BUBBUḲAKAṂ, A bubble [बुबुद् + क]. Dh. 31, 336.

BUBBUḲAṂ, A bubble; a blister, pimple [बुबुद्]. Mah. 175, 213; Att. 10, 190.

BUBHUKKHATI, To wish to eat, to be hungry [बुभुचते = भुञ्]. Alw. I. 28.

BUBHUKKHITO (*adj.*), Hungry [बुभुचित]. Ab. 756.

BUDDHABHĀVO, State of a Buddha, Buddhahood [बुद्ध + भाव]. Mah. 199.

BUDDHABHŪMI (*f.*), Degree or condition of a Buddha, Buddhaship [बुद्ध + भूमि]. Kh. 14.

BUDDHACAKKHU (*n.*), The eye of Buddha, i.e. his omniscience [बुद्ध + चक्षुस्]. Ab. 835.

BUDDHADHAMMO, Condition or attribute of a Buddha [बुद्ध + धर्म]. Man. B. 87; Mah. 108. Eighteen *Buddhadhammas* are enumerated at Man. B. 381.

BUDDHAGHOSO, An eminent Buddhist divine who flourished in the fourth century A.D.

BUDDHAKAPPO, A kappa in which one or more Buddhas appear [बुद्ध + कप्प]. Ras. 15.

BUDDHAKICCAṂ, That which has to be done by a Buddha, his duty or mission [बुद्ध + कत्त]. B. Lot. 335. *Katabuddhakicco*, having performed the duties of a Buddha.

BUDDHANKURO, An embryo Buddha, one destined to become a Buddha [बुद्ध + कुरु]. Dh. 117.

BUDDHANTARAM, The period between the death of one Buddha and the appearance of another [बुद्ध + अन्तर]. Dh. 129, 178; Man. B. 169, 522.

BUDDHASĀSANAM, The commandment or religion of Buddha [बुद्ध + आसन]. Dh. 66, 68; Att. 134.

BUDDHATĀ (*f.*), Knowledge [बुद्ध + ता]. Dh. 433.

BUDDHATĀ (*f.*), Seniority, greater age [बुद्ध + ता]. Pāt. 87.

BUDDHATARO and **BUDDHATARO** (*adj.*), Elder, senior [बुद्ध + तर]. Dh. 288.

BUDDHATTAM, Buddhahood, [बुद्ध + त्व].

BUDDHAVISAYO, The extent of Buddha's power or wisdom [बुद्ध + विषय]. Man. B. 9.

BUDDHI (*f.*), Understanding, knowledge, intelligence [बुद्धि]. Ab. 152, 1034; B. Int. 295; Dh. 226; Ras. 28. *Mandabuddhi*, foolish (Dh. 144).

BUDDHIKO (*adj.*), Having faith in Buddha [बुद्ध + ह्य]. Cl. Gr. 91.

BUDDHIMĀ (*adj.*), Intelligent, wise [बुद्धिमान्]. Cl. Gr. 24; Mah. 26.

BUDDHO (*p.p.p. bujjhati*), Known, understood; possessing knowledge, enlightened, wise; expanded, full-blown [बुद्ध = बुध]. Ab. 229, 757, 1043. *Kim samaṇo Gotamo buddho mayam pi buddhā*, the ascetic Gotama is enlightened, and we are enlightened too (Dh. 338). *Buddhambujam*, full-blown lotus. Dh. 33, 71, 74.

BUDDHO, A Buddha, a supreme Buddha; Gotama Buddha or Sakyamuni [बुद्ध = बुध]. Ab. 1. A Buddha is a man possessed of infinite and infallible knowledge. He spends his life in preaching this knowledge to men under the name of Dhamma or the Truth. He thus becomes the Saviour of mankind, for by knowing the Truth, and living a life in accordance with its precepts, men are redeemed from the misery of Samsāra or existence, and attain Nirvāṇa, or the annihilation of being. The supernatural knowledge of a Buddha is earned by a long course of probation in countless existences, during which he practises in the most perfect manner such virtues as charity, self-sacrifice, and truth, and in so doing voluntarily and repeatedly undergoes the severest sufferings and privations. At his death the Buddha ceases to exist. His religion continues to flourish for a certain period, after which it dies out, and in course of time a new Buddha appears who preaches anew the lost Truth, and once more enables men to save themselves

from renewed existence. Innumerable Buddhas have already appeared, and of some of the last the names and a few other details are preserved. The present dispensation is that of Gotama Buddha, who was born as a royal prince in the year 622 B.C., attained Buddhahood in 588, and died B.C. 543. The Buddha who will next appear is Metteyya Buddha.—*Buddhānaṃ āsanaṃ*, the commandment or religion of the Buddhas (Alw. I. 92; Dh. 33). *Buddhapamukho bhikkhusaṅgho*, the priesthood with Buddha at their head (Dh. 250). *Buddhapaṭimā*, a statue of Buddha (Mah. 180). *Piyadassibuddhakāle*, under the dispensation of Piyadassī Buddha (B. Lot. 436). *Pubbabuddhā*, former Buddhas (Mah. 96). *Buddhaseṭṭho*, glorious Buddha (Att. 135). *Buddhaviro*, mighty Buddha (Gog. Ev. 28). The following are the names of the twenty-four Buddhas who immediately preceded Gotama: *Dipaṅkaro*, *Koṇḍañño*, *Maṅgalo*, *Sumano*, *Revato*, *Sobhito*, *Anomadassi*, *Padumo*, *Nārado*, *Padumuttaro*, *Sumedho*, *Sujāto*, *Piyadassi*, *Atthadassi*, *Dhammadassi*, *Siddhattho*, *Tisso*, *Phusso*, *Vipassi*, *Sikkhi*, *Vessabhā*, *Kakusandho*, *Koṇḍagamano*, *Kassapo* (Mah. xxxii, 1, 2; Dh. 116, 117; Man. B. 94; B. Lot. 335).

BUDDHO (*p.p.p. vaḍḍhati*), Old, aged [बुद्ध = बुध]. Pāt. 87. *Buddhapabbajito*, became a monk in his old age (comp. Mah. 11, "the dotard Subhadda"). Mah. 201.

BUDDHUPĀDO, Appearance or birth of a Buddha in the world [बुद्ध + उत्पाद]. Dh. 397.

BUDHO (*adj.*), Wise [बुध]. Ab. 228, 1074; Mah. 177; Sen. K. 200.

BUJJHANAM, Knowing (see next). Dh. 269.

BUJJHATI, To know, to perceive, to understand [बुज्जते = बुध]. Dh. 25, 51; Alw. I. 18, 19, 21. Imper. 2nd pers. *bujjhassu* (Dh. 117). Aor. *bujjhi*. Perf. *bubodha* (Att. 203). P.pr. *bujjhanto* (Dh. 210). Ger. *bujjhitvā* (Cl. Gr. 122). Inf. *boddhum* (Sen. K. 200), *bodhitum*, *bujjhitum*. Pass. *bujjhiyati* (Alw. I. 17).

BUNDIKĀBADDHO, Name of a sort of bed. Ab. 310; Pāt. 86.

BUNDO, The root of a tree [बुध]. Ab. 549.

BY-, For all words beginning thus see under VY-, which is the more correct spelling.

BYAÑJANAM, **BYĀPANAM**, **BYŪHO**, etc., see *Vyañjanam*, *Vyāpanam*, *Vyūho*, etc.

C.

CA (*conj.*), And; but; even [च]. Ab. 1187. *Divā ca ratto ca*, by day and by night (Kh. 6). *Rāgañ ca dosañ ca pahāya*, forsaking lust and anger (Dh. 4). *Icehā māno ca vadḍhati*, desire and pride grow stronger (Dh. 13). *Saddhāya sīlena ca viriyena ca*, by faith and virtue and resolution (Dh. 26). *Na ca khādī na ca pīvi*, neither ate nor drank (Mah. 45). *Bhikkhunīnañ c'eva upāsakānañ ca santikā*, from both the nuns and the lay devotees (Dh. 314). *Iti vatvā mahārājā kataññū idam dha ca*, having spoken thus the grateful king said this also (Mah. 157). *Na ca sañkamati paṭisandakati ca*, conception takes place without transmigration, lit. it both does not transmigrate and does receive existence (Gog. Ev. 44). *Āma mahārājā bhagavā sabbaññū ti na ca bhagavato satatañ samitañ ānāpāssanañ paccupaṭṭhitañ*, Yes, great king, Buddha is omniscient, but B. does not at all times exercise his omniscience (Gog. Ev. 2). *Na kho so bhikkhu pañho evañ pucchitabbo evañ ca kho eso bhikkhu pañho pucchitabbo*, the question ought not to be put as you have put it, but it ought to be put thus (B. Lot. 514). *Yassa c' etañ samuccinnasā*, but he in whom this is rooted out (Dh. 47). *Saggamaggantarāyo ca n'atthi te tena kammunā*, nay, you will not be prevented by that deed from obtaining heaven (Mah. 158). *Atha amaccā yadi cāyañ nicchayo*, well if this be your determination, said his ministers (Att. 208). *Tassa wayhañ bhante etad ahoṣi ayañ ca imesañ samapabrāhmaṇaṇaṃ sabbabālo*, I thought to myself, well to be sure, this is the most foolish of all the priests and brahmins I have consulted. *Sumuttā meyañ tena mahāsamāyena upaddutā ca homa idañ vo kappatī idañ vo na kappatīti*, we are well rid of this great Ćramaṇa, why we are quite wearied with hearing him say, "You may do this, you may not do that." The vowel is often affected by sandhi: *cāhañ = ca ahañ* (Dh. 86); *cāyañ = ca ayañ* (Dh. 19); *cāpi = ca api*; *cāti = ca iti* (Pāt. 76); *cāhu = ca ahu* (Dh. 41); *cāgato* (Dh. 161); *cāddhagū* (Dh. 182).

CACCARAM, A place where four roads meet, a square; a courtyard [चत्वर]. Ab. 203, 218.

CĀGAVĀ (*adj.*), Generous, liberal [त्वाग + वत्]. Mah. 163.

CĀGI (*adj.*), Giving away, liberal [त्वागिन्].

N'atthi cāgi teyā samo, there was no giver like thee (Mah. 36).

CĀGO, Abandoning, forsaking; resigning, sacrificing, giving away; self-sacrifice, liberality [त्वाग]. Ab. 420, 1129.

CAJATI, To abandon; to resign, to sacrifice, to give up, to give away [जज्]. Dh. 51; Mah. 213. *Jīvitāñ c.*, to sacrifice one's life (Dh. 224). *Accajanto*, not rejecting. Pass. *cajjati*. P.p.p. *catto*.

CAJJANAM, Being abandoned, or given away (formed from *Cajjati*).

CAKKALAKKHAṆAM, The figure of a wheel under the foot of Buddha [चक्र + लक्ष्ण]. Ab. 781; Man. B. 367; B. Lot. 646.

CAKKAM, A wheel; a potter's wheel; a circle; a discus, or sharp circular missile weapon; an army; a multitude; a body of religious doctrine; a region, tract, circuit; region, domain, sphere; happy state, good fortune [चक्र]. Ab. 373, 381, 394, 781, 782; Dh. 1, 96; Mah. 128. There are four cakkas or blessings, *patirūpadesavāso*, *sappurisaṃpassayo*, *attasammāpāṇidhi*, *pubbekatapuññatā*, "living in a suitable place, association with good men, right self-regulation, having done good works in a former existence." *Iriyāpathacakkam*, the four successive positions, walking, standing, sitting, lying. *Mayā pavattitañ cakkam*, the religion established by me.

CAKKAPĀDO, A cart, carriage [चक्र + पाद्]. Dh. 199.

CAKKAPĀṆI (*m.*), Vishṇu [चक्र + पाणि]. Ab. 16.

CAKKARATANAM, The magic wheel of a Cakkavattī monarch, which rolls before him when he makes his royal progress from one continent to another [चक्र + रत्न]. Ab. 781; Man. B. 127.

CAKKAVĀKO, The ruddy goose, Anas Casarca [चक्रवाक]. Ab. 641.

CAKKAVĀLAM, and -LAM, A world, a sphere [चक्रवाट, or चक्रवाल]. A Cakkavāla is a vast circular plane covered with water, in the centre of which stands Mount Meru. Round Meru are the seven concentric circles of rock. Beyond these, on the north, east, south, and west, lie the four great continents, and the whole is bounded by the Cakkavālapabbata. Each Cakkavāla has its own sun and moon. The Cakkavālas are scattered through space in infinite numbers. They are arranged in groups of three, touching each other, the triangular space in the centre of each group being occupied by the

Lokantarika hell. Man. B. 2; B. Lot. 842; Dh. 94, 244; Mah. 114. The Sinhalese form of this word is Sakwala.

CAKKAVĀḤAPABBATO, The lofty wall of mountains which encircles the Cakkavāḥa, forming the world's limit [चक्रवाट + पर्वत].

CAKKAVATTĪ (*m.*), A monarch; a universal monarch [चक्रवर्तिन]. Ab. 335; Man. B. 126; B. Lot. 307; Kh. 14; Mah. 27. *Cakkavattirājā* (Alw. I. 75, 76). There are three sorts of C., *cakkavāḥacakkavattī*, *dīpacakkavattī*, *padesa-cakkavattī*. The first rules over the four great continents, the second over one only, the third over a portion of one.

CAKKAVHO, The ruddy goose, *Anas Casarca* [चक्र + आहु]. Ab. 641.

CAKKHĀYATANAM, and CAKKHVĀYATANAM, The organ of the eye, the sense of sight [चक्षुस् + आयतन]. Sen. K. 234, 235. See *Āyatanam*.

CAKKHU, and CAKKHUM, The eye; insight, perception; supernatural insight or knowledge [चक्षुस्]. Ab. 149, 835. For the nominative form *cakkhum*, see Man. B. 399; Gog. Ev. I. 47; Cl. Gr. 14; it is attributed by the grammarians to sandhi. Instr. *cakkhundā* (Dh. 65, B. Lot. 866). The three Cakkhus are *maṃsacakkhu*, *dibba-cakkhu*, *paññacakkhu*, the natural eye, the divine eye, and the eye of wisdom. *Cakkhusotam*, the eye and the ear. See *Pañcacakkhu*.

CAKKHUMĀ (*adj.*), Having eyes or sight, seeing; having supernatural insight or wisdom [चक्षुष्मन्]. Ab. 1; Dh. 48.

CAKKHUNDRIYAM, The organ of the eye, the faculty of sight, the vision [चक्षुस् + इन्द्रिय]. Att. 193.

CAKKHUPATHO, Range or reach of vision [चक्षुस् + पथ]. *Cakkhupatham vijahati*, or *atikkamati*, to go out of sight (Dh. 95, 109, 340).

CAKKHUVIÑÑANAM, Eye-consciousness, the faculty of vision [चक्षुस् + विज्ञान]. Man. B. 419.

CAKKIKO, A sort of bard or encomiast [चाक्रिक]. Ab. 396.

CAKORO, The Greek partridge [चक्रोर]. Ab. 625.

CALĀCALO (*adj.*), Unsteady [चलाचल]. Mah. 136.

CALANAM, and CĀLANAM, Shaking, trembling [चलन and चालन]. Ab. 712; Dh. 232.

CALANĪ (*f.*), A swift antelope [चलनी]. Ab. 618.

CALATI, To move, to shake, to tremble [चल]. *Vātā calimāsu*, winds began to blow (Dh. 155).

CĀLETI (*caus. last*), To move, to shake [चा-लयति = चल]. *Pāṇini c.*, to wave the hand. *Sisam c.*, to nod. Dh. 192, 231, 284, 307; Mah. 41, 160.

CALITO (*p.p. calati*), Trembling, shaking [चलित = चल]. Ab. 744.

CALO (*adj.*), Trembling, unsteady, uncertain, transient [चल]. Ab. 712; Mah. 260.

CĀLO, A shaking [चाल]. *Bhūmicālo*, an earthquake (Mah. 108).

CĀMARAM, A Yak's tail used as a whisk to drive off flies, it is one of the insignia of royalty [चामर]. Ab. 357.

CAMARO, The Yak ox, or Bos Grunniens [चमर]. Ab. 619.

CĀMIKARAM, Gold [चामीकर]. Ab. 488; Kh. 23.

CAMMAKĀRO, Though the equivalent of S. चर्मकार this word appears to mean a blacksmith or carpenter. Ab. 508; Pāt. 91.

CAMMAM, Skin, hide; a shield [चर्मन]. Ab. 392, 442, 1107. Loc. *cammani* (Ab. 1109). *Camma-pasibbakaṃ*, a blacksmith's bellows (Ab. 526).

CAMPĀ (*f.*), Name of a town in India, the present Bhagulpore [चम्पा]. Ab. 200.

CAMPAKO, The champac tree, *Michelia Champaca* [चम्पक]. Ab. 568; Att. 86.

CAMPEYYAKO (*adj.*), Belonging to or inhabiting Campā [चम्पा + एय + क]. Cl. Gr. 90.

CAMPEYYO, The Champac tree [चम्पा + एय]. Ab. 568.

CAMŪ (*f.*), An army [चमू]. Ab. 381.

CAMŪPATI (*m.*), A general, a commander-in-chief [चमू + पति]. Ab. 340; Mah. 44, 64, 137, 204.

CAMURU (*m.*), A sort of deer [चमुर]. Ab. 620.

CANAKO, A chick-pea [चनक]. Ab. 451.

CANĀCALATI, To move to and fro, to dance. Alw. I. 27.

CANĀCALO (*adj.*), Wandering, moving to and fro, unsteady [चलल]. Ab. 712, 1107.

CANDABHĀGĀ (*f.*), Name of a river in India [चन्द्रभागा]. Ab. 682.

CANDAKO, An eye in a peacock's tail [चन्द्रक]. Ab. 635.

CANDĀLO, A Chandāla, or man of the lowest caste [चण्डाल]. Mah. 23. F. *capdālī*, a Chandāla woman (Mah. 200).

CANDANAM, and -NO, The sandal tree; the sandal wood; unctuous and fragrant preparations made from sandal wood [चन्दन]. Ab. 300; Dh. 10.

CANDANIKĀ (f.), A dirty pool at the entrance of a village. Ab. 683.

CANDIKĀ (f.), Moonlight [चण्डिका]. Ab. 54.

CANDĪKATO (adj.), Provoked, angry [चण्डि + कृत = कृत]. Pāt. 108.

CANDIMĀ (m.), The moon [चन्द्रमस]. Ab. 52; Dh. 31, 38, 69; Mah. 163. *Candimasuriyā* (pl.), the sun and moon (Dh. 367).

CANDO, The moon [चन्द्र]. Ab. 51; Dh. 73. *Candasuriyā* (pl.), the sun and moon (Dh. 96). *Candamaṇḍalam*, the moon's disk (F. Jāt. 58). *Candagghāho*, eclipse of the moon.

CANḌO (adj.), Wrathful, passionate; harsh, cruel; fierce, savage, violent [चण्ड]. Ab. 711, 732; Dh. 142, 149, 401. *Caṇḍasotam*, a torrent (Dh. 210).

CANDODAYO, The rising of the moon [चन्द्र + उदय]. Mah. 70.

CANḠOTAKO, A casket. Ab. 317; Mah. 4, 106.

CANĀKAMANAM, Walking up and down; a covered walk or cloister [चक्रमण]. Ab. 213; Mah. 101.

CANĀKAMATI, To walk up and down [चक्रम = क्रम]. Alw. I. 27; Dh. 88, 334; Mah. 38, 261. *Canākamito* (Mah. 101). Adj. *Canākamanīyo*, fit for walking (Cl. Gr. 93).

CANĀKAMO, A covered walk, arcade, portico, cloister [चक्रम + च]. Ab. 213; Dh. 88, 334; Mah. 38.

CAPALO (adj.), Fickle, unsteady; swift [चपल]. Ab. 1075; Dh. 7. *Capalo*, one who has unintentionally or thoughtlessly committed a crime (Ab. 738).

CĀPIKO, An archer [चाप + इक]. Cl. Gr. 91.

CĀPO, and CĀPAM, A bow [चाप]. Ab. 388; Dh. 28, 57.

CARĀCARO, (adj.), Movable [चराचर]. Ab. 711.

CARAHĪ (adv.), Said at Cl. Gr. 75 to express consent, as "now, therefore."

CĀRAKO (adj.), Walking about, wandering [चारक]. *Fanacārako*, a forester (F. Jāt. 5).

CARANAM, The foot; a fixed observance or practice; good conduct [चरण]. Ab. 277; Dh. 425. The fifteen Carapas, or good practices, are a moral life, guarding the senses, moderation in eating, watchfulness, faith, shame, fear of sin, learning, energy, recollection, wisdom and the four Jhānas (Alw. I. xxxiv; Dh. 311).

CARĀPETI (caus. next), To cause to walk, to drive. *Gāvo c.*, to drive cattle (Mah. 22). *Bheriṇ carāpeti*, to cause the tomtoms to be beaten, to proclaim by beat of drum (Ras. 17, 32; Att. 214; Dh. 236; Mah. 154, 155).

CARATI, To walk, to walk about, to wander; to act; to behave, to live [चर]. *Vipine caranto*, walking in the forest (Ras. 20). *Attano maraṇa-paṇṇam dasante bandhitō carati*, goes about with his death-warrant fastened to his skirt (Alw. I. 102). *Saṅkhāya loke carati*, walks circumspectly in the world (Dh. 47). *Gāmaṇ carati*, walks about the village (Cl. Gr. 132). *Gocaraṇ caram*, browsing (Mah. 120). *Gocariya c.*, to go in quest of food (F. Jāt. 17; Dh. 418). *Piṇḍiya c.*, to go for alms. *Ākāsena c.*, to walk in the air (F. Jāt. 4). *Careyya tena*, let him walk with him (Dh. 12, 58). *Bhikkhūcāraṇ c.*, to go the rounds for alms. *Brahmacariyaṇ c.*, to practise the duties of a religious life (Alw. I. 72, 92). *Dhammaṇ c.*, to perform religious duties, to live a religious life (Dh. 31, 80). Dh. 26; Kh. 16; Alw. I. xxi. P.p.p. *Cipṇo*.

CĀRI (adj.), Walking, living, acting [चारिन्]. *Bālasaṅgatacārī*, walking in the company of fools (Dh. 37). *Pamattacārī*, living a careless life (Dh. 59). *Micchācārī*, acting wrongly.

CĀRIKĀ (f.), Moving or walking about, wandering, roaming [चर + इका]. *Idaṇ pure cittam acārī cārikam yenicchakam*, once this mind wandered as it listed (Dh. 58). Buddhist priests sometimes journeyed about from place to place, living by alms, and preaching to and exhorting the people: the phrase *cārikam c.* is used of these journeys. *Caram vajiṣu cārikam*, making his alms-pilgrimage in the V. country (Mah. 15). *Caratha bhikkhave cārikam*, go forth, priests, on your journey (Dh. 119). *Jambudīpamhi vicarītōna cārikam*, wandering from place to place in India (Mah. 12). *Cārikam carimṣu Laṅkādiṇipamhi*, they travelled over Ceylon (Mah. 56). *Cārikam pakkamati*, and *gacchati*, to go forth on an alms-pilgrimage (Dh. 249). *Vihāracārikam carantā*, going from monastery to monastery (Dh. 88). Ras. 28; Dh. 405.

CARIMO (adj.), Last; subsequent [चरम]. Ab. 715, 1200; Dh. 83.

CARITAM, Action; conduct, life [चरित = चर]. *Ekassa caritaṇ seyyo*, the life of the solitary is best (Dh. 59). *Duccaritaṇ*, bad conduct, sin. *Mahāvīracaritaṇi*, feats of prowess (Att. 190).

CĀRITTAM, Practice, observance [चारिष]. *Cārīttam anupālayaṃ*, keeping up the customs of the country (Mah. 128, 159). *Uḥhatopdrumpanacārīttam*, the practice of covering both shoulders. *Cārīttasīlaṃ*, "duties of performance," opposed to *vrīttasīlaṃ*, "duties of avoidance" (Man. B. 492). *Cārīttam āpajjati*, to have intercourse with (Pāt. 90).

CARIYĀ (f.), Walking, roaming; observance, practice, conduct [चर्या]. *Kūṭacariyā*, deceitful conduct (Ab. 983). *Naggacariyā*, going naked (Dh. 25). *Dinacariyā*, daily observance (E. Mon. 24). *Bhikkhācariyā*, going the rounds for alms (see sep.). *Cariyaṃ bodhisattānaṃ dassento*, exemplifying in his own person the conduct of the Bodhisattas (Mah. 242).

CARIYĀPIṬAKAM, "Treasury of conduct," the name of the fifteenth book of Khuddakanikāya (E. Mon. 170). It contains a brief account of Buddha's meritorious actions when a Bodhisatta.

CARO (adj.), Going, walking, moving [चर]. Ab. 711, 1107. *Udakathalacaro*, going in water and on land (Dh. 147). *Saddhimcaro*, a companion (Dh. 58).

CARO, A spy [चर]. Ab. 347, 1107. *Carapuriso*, a spy (Dh. 158, 299).

CĀRO, Walking, roaming; a spy [चार]. Ab. 1107. *Bhikkhācāro*, walking about begging.

CARU (m.), An oblation to the devas [चरु]. Ab. 418.

CĀRU (adj.), Agreeable, charming, beautiful [चारु]. Ab. 693. *Cārudassano*, beautiful. Neut. *cāru*, gold (Ab. 487, 1108). Mah. 86, 115, 202.

CASAKO, and **-KAM**, a drinking vessel [चषक]. Ab. 534.

CAṬAKO, A sparrow [चटक]. Ab. 643.

CĀTAKO, A sort of cuckoo, *Cuculus Melanoleucus* [चातक]. Ab. 641.

CATASSO, see *Cattāro*.

CĀṬĪ (f.), A chatty or earthenware vessel, a jar, waterpot. Mah. 163; Dh. 175; Att. 209. Comp. Tamul *sāḍi*.

CATTĀ (m.), One who resigns or gives away [चतु].

CATTĀLĪSAM, **CATTĀRĪSAM**, **-ĪLĪSA**, **-RĪSA**, **-ĪLĪSĀ**, and **-RĪSĀ** (fem. num.), Forty [चत्वारिंशत्]. *Akkharā p'dāyo ekacattāḷisaṃ*, the letters beginning with a are forty-one (Alw. I. xvii). *Cattāḷisaṃ vassāni*, forty years (Mah. 128). *Cattāḷisa gāthāyo*, forty stanzas (Dh. 76). *Catucattāḷisañḥānamhi*, in forty-four places (Mah. 198).

With gen. *Kaṭṭhavādhānaṃ cattāḷisā*, forty wood-carts (Alw. N. 36). Mah. 162, 171, 250; B. Lot. 565.

CATTĀRO, and **CATURO** (num.), Four [चत्वारः and acc. चतुरः]. Masc. nom. and acc. *cattāro* (F. Jāt. 2), *caturō* (Dh. 48; Ab. 78; Mah. 179): instr. and abl. *catubbhi* (Kh. 8; Mah. 131), *catūhi* (Kh. 9; Mah. 150): gen. and dat. *catunnaṃ* (Dh. 383): loc. *catun, catūn* (Dh. 111; Das. 42). Fem. *catasso* (Kh. 20; Dh. 292): gen. and dat. *catassannaṃ*. Neut. *cattāri* (Kh. 4; Dh. 55). *Cattāri cattāri katvā*, distributing them in fours (Dh. 292). The base in composition is *catu*, or sometimes before a vowel *catur*. *Caturammaṇaṃ*, four ammapas (Ab. 995). *Catupapaṇḍa*, fifty-four (Dh. 78). *Catupassamhi*, on the four sides (Mah. 171, 179). *Catukkalo*, containing four kalās (Kh. 23). *Catūsaḥṇaṃ*, four usabhas (Alw. I. 79).

CATTO (p.p. *cajati*), Relinquished, sacrificed [त्यक्त = त्यज]. Ab. 754. *Cattakāmappaṇḍo*, freed from the bonds of desire (Mah. 215).

CATU, see *Cattāro*.

CATUBBAGGO, Assemblage of four things [चतुर + वर्ग]. The name is given to the four objects of human pursuit, *dharmo, kāmo, attho, makkho*, virtue, pleasure, wealth, Nirvāpa (Ab. 318).

CATUBBIDHO (adj.), Fourfold [चतुर + विधा]. Dh. 91. *Catubbidho apāyo*, the four states of punishment (Dh. 434).

CATUBHĀGO, Fourth part, quarter [चतुर + भाग]. Dh. 20.

CATUBHŪMIKO (adj.), Having four stages [चतुर + भूमिका]. *Catubhūmikacittāṃ*, by this is meant *kāmaṇāvacaracittāṃ, rūpāvacaracittāṃ, arūpāvacaracittāṃ, lokuttaracittāṃ*, thoughts in the World of Desire, etc. (Dh. 89).

CATUDDASA (num.), Fourteen [चतुर्दश]. Dh. 76; Mah. 8. See also *Cuddasa* and *Coddasa*.

CĀTUDDASIKO (adj.), Belonging to the fourteenth day [चतुर्दशी + क]. Pāt. 27.

CĀTUDDASO (adj.), Fourteenth [चतुर्दश]. *Divasamhi catuddase*, on the fourteenth day (Mah. 170). *Pakkhaṃ catuddase*, on the fourteenth day of the half-month (Pāt. 27). Fem. *cātuddasī*, the fourteenth day of the half lunar month (Mah. 249; Pāt. 2; Dh. 404).

CATUDDISAM, The four cardinal points [चतुर + दिग्]. Sen. K. 234; Mah. 99, 182. See *Diśā*.

CATUDDISO (*adj.*), Coming from the four quarters; ruling the four quarters [चतुर् + दिश्]. Mah. 196.

CATUDDVĀRAM, Four gates [चतुर् + द्वार]. Mah. 213.

CATUDHĀ (*adv.*), In four parts, fourfold [चतुर्धा]. Ab. 406. *Te catudhā siyūn*, let them be of four sorts (Ab. 515).

CATUJJĀTIGANDHO, Perfume of four sorts [चतुर् + जाति + गन्ध]. The *catujjātigandhā* are *kusikumanā*, *yavanapupphā*, *tagarañ*, and *turakkho* (Ab. 147; B. Lot. 850). Dh. 324 has *catujjātigandhehi*.

CATUKKAM, A place where four roads meet, a square; a collection of four things [चतुष्क]. Ab. 203; Dh. 291.

CATUKKAMSAṀ, Four kamsas (Pât. 103).

CATUKKANNAṀ, Four corners [चतुर् + कोण]. Pl. *catukkappesu* at the four corners (Mah. 182).

CATUKKANNO, Heard only by two people, secret counsel [चतुर् + कोण]. Ab. 352.

CATUKKO (*adj.*), Consisting of four, fourfold [चतुष्क]. Alw. I. 80.

CATUMAGGAṀ, Four paths [चतुर् + मार्ग]. Dh. 399. See *Maggo*.

CATUMĀSAṀ, Four months [चतुर् + मास]. The year was divided into three *catumāsas* or periods of four months each, forming the three seasons, the cold, the rainy, and the hot (Ab. 78; Dh. 387). *Catumāsañ*, during four months (Mah. 210). *Catumāsena*, in four months (Mah. 150). Dh. 236, 333.

CĀTUMMAHĀBHŪTIKO (*adj.*), Consisting of, or relating to, the four elements [चतुर् + महा + भूत + इव].

CĀTUMMAHĀRĀJIKO (*adj.*), Belonging to the four great kings [चतुर् + महाराज + इव]. The *Cātummahārājikā devā*, are the inhabitants of the lowest of the six *devalokas*. It is called *cātummahārājiko devaloko* or *cātummahārājikañ bhuvanā*, and extends from the Yugandhara rocks to the Cakkavālapabbata, and is thus situated above Jambudīpa and the other three continents, but at a vast height. See *Mahārājā*. Ab. 416; Dh. 103; Man. B. 24; B. Int. 603.

CATUMMUKHO (*adj.*), Having four faces or fronts [चतुर् + मुख]. Mah. 162, 163 (of a palace).

CATUNIKĀYAKO (*adj.*), Versed in the four Nikāyas [चतुर् + निकाय + क]. Mah. 205.

CATUPACCAYAM, The four requisites (see *Paccayo*). *Sampannacatupaccayo*, possessing the four

requisites (Mah. 12). *Catupaccayasantoso*, contentment with the four priestly requisites (Alw. I. 78, 88; Dh. 422).

CATUPARISAM, Four assemblies (see *Parisā*). Dh. 124, 303.

CATUPĀRISUDDHISĪLAM, Four precepts of purity [चतुर् + परिशुद्धि + शील]. These are the same as the *Catusamvarasīlam*, which see. Dh. 115, 380, 422.

CATUPPADO A quadruped [चतुर् + पद]. Ab. 620; Mah. 164, 179.

CATUPPĀDO (*adj.*), Having four pādas [चतुर् + पाद]. Pât. xlv.

CATURANGĪ (*adj.*), Consisting of four divisions [चतुर् + अङ्गिन्]. Fem. *caturanginī senā*, an army of four hosts, viz. elephants, cavalry, chariots and infantry (Ab. 359; F. Jât. 3; Dh. 141; Mah. 112).

CATURĀṄGULAM, Four fingers or inches [चतुर् + अङ्गुल]. Mah. 211.

CATURĀṄGULO (*adj.*), Measuring four fingers or inches [चतुर् + अङ्गुल]. Pât. 76.

CATURANTĀ (*f.*) The earth [चतुरन्ता].

CĀTURANTO (*adj.*), Lord of the earth, or of the four points. B. Lot. 481.

CATURĀPASSENO (*adj.*), Endowed with the four *Apasenas*.

CATURĀSĪTI (*fem. num.*), Eighty-four [चतुरशीति]. Mah. 8, 26, 201; Dh. 129.

CATURASSO (*adj.*), Quadrangular, regular [चतुर् + अक्ष]. Alw. I. 80; Pât. xlv. *Caturassako* (Ab. 209).

CATURO, see *Cattāra*.

CATURO (*adj.*), Skillful, clever [चतुर]. Ab. 721.

CATUSACCAM, The four truths, see *Ariyasaccam*. Ras. 26; Dh. 378.

CATUSAMVARASĪLAM, Four precepts of restraint [चतुर् + संवर + शील]. These are also called *Catupārisuddhisīlam*. They are *pātimokkhasamvarasīlam*, *indriyasamvarasīlam*, *djīteppārisuddhisamvarasīlam*, *paccayasannissitasamvarasīlam*. E. Mon. 31; Dh. 422.

CATUSATTHI (*fem. num.*), Sixty-four [चतुस्सट्ठि]. Mah. 145.

CATUTTHO (*adj.*), Fourth [चतुर्थ]. F. Jât. 56; Dh. 55. *Catutthajjhānañ*, the fourth Jhāna. *Catutthasao*, a quarter or fourth part. Fem. *Catutthī*, the dative case.

CATUTTĪMSATIMO (*adj.*), Thirty-fourth. Mah. 215.

CATUVAGGO (*adj.*), Consisting of four individuals [चतुर् + वर्ग]. Pât. xl.

CATUVĪSATI (*fem. num.*), Twenty-four [चतुर् + विंशति]. Mah. 2, 10; Pât. 27; B. Lot. 335.

CATUVĪSATIMO (*adj.*), Twenty-fourth. Mah. 145.

CAVANAKO (*adj.*), Disappearing [अवन + क]. Dh. 183.

CAVANAM, Disappearance, death [अवन]. Ab. 404.

CAVATI, To disappear, to vanish, to die, to leave one world to be reborn in another [चु]. *Nidhi vā ñhānā cavati*, either the treasure vanishes from its place (Kh. 13). *Tusitabhavanato cavitvā*, having left the Tusita heaven (Alw. I. 77). *Ito cavitvāna*, having left this world (B. Lot. 313). P.p.p. *cuto*, fallen, vanished (Ab. 751). *Vassena so cuto*, he died within the year (Mah. 254). *Sāsanaaccuto*, fallen away from religion.

CĀVETI (*caus. last*), To cause to fall or depart from; to cause to vanish from one world to be reborn elsewhere [आवयति = चु]. *Brahmacariyā c.*, to cause to depart from the life of holiness (Pât. 4). *Ko nu kho mañ ñhānā cāvetukāmo*, who is trying to bring me down from my celestial abode (Dh. 87).

CAYO, A heap, a quantity, a bundle [चय]. Ab. 629, 1128. *Kesacayo*, a mass of hair (Ab. 257). *Puññacaye*, an accumulation of merit (Mah. 104).

CE (*adv.*), Even; if [चेद्]. Ab. 1147. *Alaṅkato pi ce hatthi*, an elephant even when in his trappings (Ras. 17). With pres. *Ce jāṇāsi*, if thou knowest (Ras. 21). With opt. *Sace labhetha nipakam saḥāyam*, if he should obtain a wise companion (Dh. 58). With cond. *So se taṃ yānam alabhissā agacchissā*, if he had got that vehicle he would have gone (Alw. I. 8). *Acoro ce viṣṣajjenti*, if he be not a thief they release him (Alw. I. 99). *Kasmā ti ce*, if (it be asked) why (Alw. I. 104). Dh. 1, 12, 51. Comp. *Sace, Noes, Yañce*.

CELAM, Cloth; a garment [चेल]. Ab. 290; Dh. 324.

CELUKKHEPO, Throwing up or waving a cloth [चेल + उत्थेप]. *Mahājāno celukkhepaṃ akāsi*, the multitude waved their cloths (Alw. I. 75). *Celukkhepasatehi*, with hundreds of waving cloths (Mah. 99, 113). The upper cloth was taken off the shoulders for this purpose.

CETAKO, A servant, a slave [चेटक]. Ab. 514; Mah. 202, 235; F. Jāt. 17.

CETANĀ (*f.*), Consciousness, sense, thought, intention [चेतना]. Man. B. 405; Mah. 41. There are six Cetanākāyas, *rūpañcetanā, saddas., gandhas., rasas., phoṭṭhabbas.*, "consciousness of form, of sound, of smell, of taste, of touch;" or "thought caused by form, sound, etc." *Acetaso*, unconscious, senseless.

CETĀPANAM, Purchase money (see next). Pât. 8, 78.

CETĀPETI (*caus.*), To collect, to get together. *Civaram c.*, seems to mean "to obtain a robe by subscription," "to purchase a robe with money collected for the purpose." *Cetāpeti* by its form should be a *caus.* from चित्, but its meaning points rather to चि; it is probably due to a confusion between these two roots. Pât. 8, 37, 78, 103.

CETASĀ, see *Ceta*.

CETASIKO (*adj.*), Mental [चेतसिक्क]. *Kāyikam pi cetasikam pi dukkhaṃ*, physical and mental suffering (Dh. 91). Alw. I. 107.

CETETI (*caus.*), To think [चेतयति = चित्]. Pât. 66.

CETI (*m.*), Name of a people who inhabited Bundelcund [चेदि]. Ab. 184.

CETĪ (*f.*), A maid-servant, a slave girl [चेटी]. Ab. 236; Mah. 24.

CETĪKĀ (*f.*), A maid-servant, a slave girl [चेटीका]. Mah. 25.

CETIYAM, A religious building or shrine, a temple; a Thūpa or Buddhist relic-shrine; a sacred tree; a tomb [चेत्थ]. Ab. 207, 436, 955. *Rakkhacetiyaṃ*, a tree shrine (Dh. 346). Mah. 6, 155; Kh. 13; B. Int. 74, 348, 630; Dh. 350. *Cetiyaṃ* (Dh. 34, 346).

CETO (*masc. and neut.*), and CETAM, The mind, the heart, the thoughts [चेतस्]. Ab. 152; Cl. Gr. 47. *Vippasannaṇa cetasā*, with serene mind (Mah. 170; Dh. 15). *Kāyena vācāya cetasā*, in deed, word, or thought (Kh. 9). *Cetopasādo*, faith (Dh. 350). Gen. *cetaso* (Das. 37).

CETO, A servant, a slave [चेट].

CETOKHILO, Hardness of heart, stubbornness [चेतस् + खिल]. The five Cetokhillas are perverse doubts and want of faith with regard to Buddha, the Dhamma, the Saṅgha, and the Sikkhā, and peevish, ill-tempered conduct towards fellow-students.

CETOPARIYANĀṆAM, and **CETOPARIYĀYANĀṆAM**, The first of these forms is the older. I am disposed to believe that *pariya* represents the S. पयेय (comp. *chiti* = *eshyati*, *majjhima* = *madhyama*, etc.), so that *pariya* and *pariyāya* (पयेय) might very well be used as synonyms. *Parassa cetopariyāṇaṃ* is one of the *Abhiññās* and one of the *Vijjās* (see Alw. I. xxxiv, B. Lot. 821), and means "knowledge of the nature of the heart or thoughts of others," whether they are lustful or pure, angry or friendly, etc. A comment gives to *pariya* the meaning of "distinguishing," *pariyāṭṭi pariyaṃ paricchindaṭṭi attho cetaso pariyaṃ cetopariyaṃ*.

CHA, and **CHAḶ** (num.), Six [षष्]. Gen. and dat. *channaṃ* (Dh. 397). Instr. and abl. *chahi* (Dh. 410). Loc. *charu*. *Cha aṭṭhattikāni dyatanāni*, six internal senses (Kh. 4). *Chaḷ eva vassāni*, six years (Mah. 202). *Chabbassāni*, six years (Mah. 218). *Chammasā*, six months (Mah. 76). *Chala-bhiññā*, six *Abhiññās*. *Chalaṅgaṃ*, six qualities. *Chaddisā*, six directions.

CHABBAGGIYO (adj.), Consisting of six individuals [षष् + वर्ग + य]. The *chabbaggiyā bhikkhū* were *Assaji*, *Punabbasū*, and four other priests cotemporaries of Buddha. See Gogerly's *Laws of the Buddhist Priesthood*, Journ. Ceylon As. Soc. 1853, p. 129, where he says, "some of the six class priests (that is, a fraternity of six principal priests, who had many disciples adherents among the junior priests)." Dh. 378.

CHABBAṆṆO (adj.), Six-coloured [षष् + वर्ण]. *Chabbapaṇṇā buddharaṃsiyo*, the six-coloured rays of light emitted from Buddha's body (Dh. 266; Ras. 25; Mah. 108). See *Vaṇṇo*.

CHABBASSAM, Six years [षष् + वर्ष]. Mah. 10. *Chabbassāni* (Mah. 218, 224).

CHABBDHO (adj.), Sixfold [षष् + विधा]. Dh. 358.

CHABBĪSATI and **CHABBĪSA** (fem. num.), Twenty-six [षट्त्रिंशति]. Dh. 75, 434. *Chabbisadivasa*, twenty-six days (Mah. 102).

CHABBĪSATIMO (adj.), Twenty-sixth [षष् + विंशति]. Mah. 161.

CHADANAM, Covering, roof; a leaf [छदन]. Ab. 218, 543; Dh. 135; Pāt. 87.

CHĀDANAM, Covering [छादन]. Ab. 51.

CHĀDĀPETI, To cover, to enclose (comp. *Chādeti*). Mah. 4, 157.

CHADDAKO (adj.), Throwing away, removing (comp. *Chāḍḍeti*). Ab. 508.

CHADDAM, A roof [छदण]. Ab. 218.

CHADDANAM, Rejecting, see *Chāḍḍeti*.

CHADDANTO, Name of a mythical elephant; name of one of the seven great lakes [वष् + दण]. Ab. 361, 679; Mah. 22, 134; E. Mon. 178; Man. B. 17. The lake is probably named from the elephant; see Alabaster's *Wheel of the Law*, p. 305, where Chaddanta is said to be "a king of elephants, who lives in a golden palace on the shores of the Himalayan lake Chatthan (Chaddanta), attended by eighty thousand ordinary elephants."

CHADĀPETI, To cause to be removed (see next).

CHADḌETI, To throw away, to remove, to abandon, to reject, to cast off; to set aside; to leave out, to omit; to put, to place; to throw up, to vomit [छद्, छृद्]. *Taṃ sutvā maṃ chadḍesi*, hearing the sound the bird dropped me (Dh. 155). *Chadḍesi veram*, put away his resentment (Mah. 153). *Sambuddhasāsanam tumhe yadi chadḍetha*, if ye forsake the commandment of Buddha (Mah. 135). *Mahāvihāram chadḍetvā*, having deserted the M. (Mah. 234). *Vinicchayaṭṭhānam chadḍetabba-bhāvaṃ pāpuṇi*, the court of justice became deserted. *Pārūpanam chadḍetvā*, throwing off his robes (Dh. 303). *Cakkapāde chadḍessati*, will put the child in the cart (Dh. 199). *Taṃ piṇḍam chadḍessati*, will leave this morsel of food (Dh. 356). *Upham lohitaṃ chadḍesi*, vomited warm blood (Dh. 124). Alw. I. 63. P.p.p. *Chadḍito*.

CHADDHĀ (adv.), In six ways [षड्धा]. Mah. 14.

CHADDIKĀ (f.), Vomiting [छर्दिक्का]. Ab. 327.

CHADḌITO (p.p.p. *chadḍeti*), Thrown away, rejected; abandoned, left. Dh. 115, 356. *Mahāvihāro nava māse evam bhikkhūhi chadḍito*, thus for nine months the Great Monastery was deserted by the monks (Mah. 237).

CHĀDETI, To cover, to conceal; to render invisible [छद्]. Dh. 45; Mah. 206, 252. Pass. *chādiyati* (Att. 198). P.p.p. *channo*, *chāḍito*.

CHADI (n.), A covering, roof [छदिस]. Ab. 940.

CHĀDITO (p.p.p. *chādeti*), Covered, concealed [छादित = छद्]. Ab. 748; Mah. 82. *Tambalohiṭṭhakādhī chāḍito*, roofed with copper and brass tiles (Mah. 164).

CHADO, A cover; a leaf; a wing [छद्]. Ab. 543, 627.

CHADVĀRAM, The six apertures or avenues of the body [च + द्वार]. The eye, the nose, the ears, etc. (Alw. I. 78, 88; Dh. 410).

CHADVĀRIKO (*adj.*), Connected with the six apertures. *Chadvārikā taphā* (Dh. 361, 409, 432).

CHAJJO, Name of one of the notes of the Hindu gamut [चञ्ज]. Ab. 132.

CHAKALAKO, A he-goat [ककलक]. Ab. 502.

CHAKALO, A he-goat [ककल]. Ab. 1111.

CHAKAM, Dung, excrement [ककत]. Ab. 274.

CHAKANAM, The dung of animals [ककत]. Ab. 275.

CHAKKANNO, Heard only by three people, secret counsel. [चक् + कर्ण]. Ab. 352.

CHAKKHATTUM, Six times [चक् + कलस]. Dh. 254.

CHAL, see *Cha*.

CHALABHIÑÑĀ (*fem. pl.*), The six supernatural faculties (see *Abhiññā*).

CHALABHIÑÑO (*adj.*), Possessing the six supernatural faculties [चल् + अभिज्ञा]. Mah. 32.

CHALAM, Fraud, stratagem, pretext, stumbling [कल, comp. कलस]. Ab. 1108.

CHALĀṆGAM, Six qualities [चल् + अङ्ग]. The term *Chalāṅgasamānāgato* implies the subjugation of the six senses, the six qualities being equanimity when an object is seen, when a sound is heard, etc.

CHAMĀ (*f.*), The earth [चमा]. Ab. 181. *Chamāyam nīdītva*, having sat on the ground (Pât. 23).

CHAMBHATI, To be alarmed, to tremble, to be paralyzed with fear. Mr. Trenckner, rightly I think, refers this verb to कम्. Comp. the next, and *Acchambhī*.

CHAMBHITATTAM, Trembling, consternation, stupefaction [चम्भित + त्त]. In the phrase *ahud eva bhayam ahu chambhitattam*, "there was fear, there was stupor." See Ras. 20.

CHAMMĀSAM, Six months [चम् + मास]. Mah. 210.

CHANDASO (*adj.*), Conversant with the Vedas, a Brahmin [चान्दस]. Ab. 408.

CHANDO, Wish, desire; intention; will, resolve; power; consent, approval [कन्द]. Ab. 162, 766, 945. *Tesam gamanachandam eva hatvā*, finding they were quite determined to go (Dh. 84). *Na tamhi chandam kayirātha*, let him not desire it (Dh. 22; perhaps "let him not delight in it"). *Chandajāto anakkhāte*, resolved to attain Nirvāṇa (Dh. 39). *Satthu dhammadesanāya uppanna-*

chando, having formed a wish to hear the Teacher's preaching (Dh. 314). *Dhammikānam kammānam chandam datvā*, having given his consent to ecclesiastical proceedings (Pât. 18). *Chandopariuddhi*, consent or concurrence in the meeting being held, and freedom from ecclesiastical censure (Pât. 1). Man. B. 411; Mah. 195; B. Lot. 649.

CHANDO (*m. and n.*), and **CHANDAM**, The Vedas; poetical metre; metrics, prosody [कन्दस्]. Ab. 417, 945. Loc. *chandasi* (Ab. 847; Kh. 21).

CHANDOVICITI (*f.*), One of the Vedaṅgas, prosody [कन्दस् + विचिति]. Ab. 110.

CHĀṆGULAM, Six finger-breadths or inches [चल् + अङ्गुल]. Mah. 211.

CHANNAM, see *Cha*.

CHANNAVUTI (*fem. num.*), Ninety-six [चणवति]. Mah. 26, 172, 194; Ab. 441.

CHANNO, An ordinance. Ab. 834.

CHANNO (*p.p. chādeti*), Concealed, secluded, private; covered; clothed; suitable, appropriate [कन = कन्द]. Ab. 353, 748, 834. *Succhannam agāram*, a well-roofed house (Dh. 3). *Meghacchannāham*, a cloudy day (Ab. 50).

CHANO, Festival [चण]. Ab. 178; Mah. 49; Dh. 149, 236, 247. Comp. *Khaṇo*.

CHĀPO, and **CHĀPAKO**, The young of an animal; a child [चाप]. Ab. 251. *Hatthicchāpo*, young elephant (Mah. 134). *Suvacchāpo*, young parrot (Alw. I. xiii). *Sakunacchāpo*, young bird (Dh. 325).

CHAPPADO, A bee [चप्पद्]. Ab. 635; Ras. 27.

CHAPPAÑÑĀSA (*fem. num.*), Fifty-six [चप्पचास]. Mah. 8.

CHĀRATTAM, A period of six nights [चल् + रात्र]. Pât. 6, 11, 74.

CHĀRIKĀ (*f.*), Ashes [चारिका]. Ab. 35; Mah. 38; Gog. Ev. 16.

CHĀTAKAM, Famine. Mah. 195, 225. See next.

CHĀTO (*adj.*), Hungry, famished [चात = चा]. Ab. 756; Mah. 49; Dh. 166, 202; Att. 205.

CHATTADHARO, Parasol bearer, one who holds the royal parasol over the king's head [चत्त + धर]. Mah. 154.

CHATTAM, A parasol or umbrella; the royal parasol or state canopy, one of the insignia of royalty; royal dominion, sovereignty [कत्त]. Ab. 357, 593, 1130. *Chattakāro*, a parasol maker (Mah. 193). A parasol or canopy over a Thūpa (Mah. 200, 201). *Chattatthāya*, to demand the

sovereignty (Mah. 203). *Ekacchattam*, one dominion (see sep.). See *Setacchattam*.
CHATTAM, A body, a corpse. Ab. 1130.
CHATTAPANNO, Name of a tree [छत्त + पर्ण]. Ab. 555.
CHATTHO (*adj.*), Sixth [षष्ठ]. Fem. *chutthi*, the genitive case (viz. *vibhatti*). Mah. 47.
CHATTIMSĀ, and **CHATTIMSATI** (*fem. num.*), Thirty-six [षट्त्रिंशत्]. Mah. 8; Dh. 60, 410; Ab. 194.
CHATTIMSATIMO (*adj.*), Thirty-sixth. Mah. 224.
CHATTIYATI, To treat as a parasol. Alw. I. 15.
CHAVAKO, A corpse [शव + क]. Ab. 1130.
CHAVI (*f.*), The skin [हवि]. *Chavivappo*, the colour of the skin, the complexion (Dh. 122, 233, 414). B. Lot. 568; Dh. 412.
CHAVO, A corpse [शव]. Ab. 405, 1026; Mah. 249.
CHAVO (*adj.*), Vile [शव]. Ab. 1026.
CHĀYĀ (*f.*), Shade; a shadow; reflected image; splendour; pretext, fiction [छाया]. Ab. 953. *Sitaya chāyāya*, in the cool shade (Mah. 177). *Vyañjanacchāyāya attham paṭibhāti*, under the colour of the letter does away with the true meaning (Pāt. 61; Alw. I. 63).
CHECCHATI, see *Chindati*.
CHEDANAKO (*adj.*), That ought to be torn [छेद + क]. Pāt. 19.
CHEDANAM, Cutting, severing; destruction, loss, expenditure [छेद]. Ab. 909. *Chedanam* or *dhanacchedanam*, expense, waste (Dh. 93, 213).
CHEDĀPETI (*caus. chindati*), To cause to be cut off or cut down. Ras. 83; Mah. 218.
CHEDETI (*caus. chindati*), To cause to be cut off [छेदयति = छिद्]. Mah. 128, 218, 227.
CHEDO, Cutting, severing; loss, destruction, waste [छेद]. *Sisacchedo*, decapitation (Mah. 218). *Dhanacchedo*, expense, waste (Dh. 93). Dh. 308.
CHEJJO (*adj.*), That ought to be cut off [छेज्]. Pāt. 66; Ab. 737.
CHEKO (*adj.*), Skilful, expert, clever [छेक्]. Ab. 721; Dh. 253, 337, 405.
CHETVĀ, see *Chindati*.
CHIDDAM, A hole, an aperture, a rent, a gap; a defect [छिद्]. Ab. 649; Mah. 59; Dh. 169, 172. Comp. *uddhacchiddako*, having an opening at the top (Dh. 169), *jalcchadditachiddako*, having an aperture under water (Mah. 59).
CHIDDAVĀ (*adj.*), Full of holes [छिद् = वत्]. Ab. 915.

CHIDDITO (*p.p.*), Perforated [छिद्रित = छिद्]. Ab. 748.
CHIDDO (*adj.*), Perforated [छिद्]. Dh. 81.
CHIGGALAM, A hole. Ab. 650.
CHIJJATI, see *Chindati*.
CHINDĀPETI (*caus. next*), To cause to be cut off, or cut down. F. Jāt. 5, 8.
CHINDATI, To cut; to cut off; to cut down; to interrupt, to stop; to remove; to destroy [छिद्]. *Vanam chindatha*, cut down the forest (Dh. 50). *Kese ch.*, to cut the hair (B. Lot. 864). *Sisam ch.*, to cut off the head (F. Jāt. 4). *Mulam ch.*, to cut out the root (Dh. 60). *Chindāmi tam saphalakam*, I'll cut him down, shield and all (Mah. 154). *Tam palibodham chinditvā*, having removed this obstacle. *Chinda sotam*, stop the stream (Dh. 69). *Vissasam acchinditvā*, without interrupting their intimacy. Perf. *ciccheda* (Alw. I. 26). Aor. *acchecchi* (Dh. 413), *chindi*, *acchindi* (Mah. 39). Fut. *checchati* (Dh. 63). Ger. *chitvā* (Dh. 79), *chetvā* (Dh. 9, 50, 62; Mah. 167), *chinditvā*.—Pass. *chijjati* (Dh. 50). Aor. *chijji* (Dh. 340; Mah. 134). Ger. *chijjitvā* (Das. 8). P.p.p. *chinno*. P. fut. pass. *chejjo*. Comp. *Acchindati*.
CHINDETI (*caus. last*), To cause to be cut. Mah. 57.
CHINNO (*p.p. chindati*), Cut off; cut down; interrupted, stopped, destroyed, removed [छिन्न = छिद्]. Dh. 60. *Chinnahirottappo*, deprived of shame and fear of sin (Dh. 371). *Chinniriyāpatho*, a cripple, lit. "from whom the iriyāpathas are removed" (Ab. 319).
CHUDDHO (*adj.*), Mean, contemptible [चुद्]. Dh. 8, 202.
CHUPANAM, Touching [क्षुप् + ञ]. Pāt. 94.
CHUPATI, To touch [क्षुप्]. Aor. *chupi* (Dh. 156). *Acchupitvā*, without touching (ditto).
CHURIKĀ (*f.*), A knife [चुरिका]. Ab. 387, 392.
CICCITAM, The splash of the sea, the bubbling of boiling water. Alw. I. 13; Man. B. 444.
CICCITĀYATI, To splash, to hiss, to bubble. Alw. I. 13.
CIHANAM, A mark, a sign [चिह्न]. Ab. 879, 1020, 1064, 1105. See also *Cinham*.
CIKICCHATI, To cure [चिकित्सति = कित्]. Alw. I. 26. See *Tikicchati*.
CIKKHALLAM, Mud, swamp [चिखल + य]. Ab. 663.
CINAPITTHAM, Red lead [चीन + पिष्ट = पिष्]. Ab. 494.

CINARATTHAM, China [चीन + राष्ट्र].
CINĀTI, To heap up; to collect, to gather [चि].
 Dh. 209, 380; Ras. 36. Caus. *cindāpeti* (Mah. 107, 223). P.p.p. *cito*.
CINĀ (f.), The tamarind tree [चिन्ना]. Ab. 562.
CINGULAKAM, A mimic windmill made with palm leaves.
CINHAM, A mark or sign [चिह्न]. Ab. 55. See *Cihanam*.
CINNO (p.p.p. *carati*), Performed, practised [चीर्य = चर]. F. Jāt. 11; Pāt. 6; Dh. 126. *Cinṇam*, a deed, a good deed (F. Jāt. 13, 14).
CINTĀ (f.), Thought, meditation [चिन्ता]. Ab. 171; Dh. 384.
CINTETI, To think; to think of; to devise; to mind, to regard [चिन्त]. *Ko jāndti kim p' esa karissatīti cintetvā*, thinking to himself, "Who knows what this fellow will do?" (F. Jāt. 12). *Kasmīram cintehi*, think of Cashmere (Alw. I. xliii). *Itṭhakattham cetiyassa rājā cintesi*, the king has been thinking how to get bricks for the cetiya (Mah. 166). *Acintayitvā*, disregarding (Mah. 168). *Mā cintayī*, never mind, do not grieve (Dh. 84, 156, 339, 364). F. Jāt. 4, 18; Mah. 165, 260; Dh. 325.
CINTITO (p.p.p. *last*), Thought, thought of [चिन्तित]. Alw. I. xliii; Dh. 301. *Amhehi cintitacintitām sabbam deti*, gives us everything we think of (Dh. 165, 199). Neut. *cintitām*, thought (Mah. 165).
CIPITO (adj.), Flattened, stumpy [चिपिट]. Ras. 20.
CIRAKRIYO (adj.), Dilatory [चिर + क्रिया]. Ab. 727.
CIRAM, Bark, fibre [चीर]. Ab. 985.
CIRANTANO (adj.), Old, ancient [चिरेतन]. Ab. 713.
CIRAPPABHUTI (adv.), Since long, "depuis longtemps" [चिर + प्रभुति]. Mah. 69.
CIRARATTAM (adv.), A long time [चिर + रात्र]. Dat. *cirarattāya*, for a long time (Ab. 1136). *Cirarattapīlito*, long oppressed (B. Lot. 350).
CIRASSAM (adv.), For a long time, long since. Dh. 135, 314; Ab. 1136. *Cirassam parihīnam*, long fallen into decay (Mah. lxxxvii). Comp. *cirassa* under *Ciro*.
CIRASSUTO (adj.), Not heard of for a long time [चिर + श्रुत = श्रु]. Dh. 107.
CIRATARO (adj.), Longer, slower [चिर + तर].

Cirataram (adv.), a longer time, less soon (Alw. I. xlii). *Ciratarena* (adv.), less soon (Dh. 125).
CIRATTHITI (f.), Lasting long, perpetuation [चिर + स्थिति]. Mah. 11. *Cirattṭhit-attham dhammassu*, for the sake of the perpetuation of religion (Mah. 207).
CIRATTHITIKO (adj.), Lasting, enduring, perpetual [चिर + स्थिति + क].
CIRĀYATI, To tarry [चिराय]. Dh. 224, 304.
CIRI (f.) A cricket [चीरी]. Ab. 646.
CIRIKĀ (f.), A cricket [चीरी + का]. Att. 209.
CIRO (adj.), Long, continued, lasting [चिर]. The acc. *ciram*, instr. *cirena*, dat. *cirāya*, gen. *cirassa*, are used adverbially. *Ciram*, long, for a long time (Alw. I. x; Ab. 1136; Dh. 44). *Ciram jivantu no ṇāti*, long may our kinsmen live (Kh. 11). *Cirena*, after a long time (Ab. 1136; Alw. I. xliii). *Cirāya*, for a long time (Dh. 61). *Na ciras' eva*, ere long, very soon (Dh. 318; Att. 196). *Ne ciron' eva kālena*, ere long (Ras. 15). *Cirappavāsa* long exiled (Dh. 39). *Cirātīto*, long past (Ab. 1194). *Cirapabbajito*, having long given up the world, a priest of some standing.
CITĀ (f.), A funeral pile or pyre [चिता]. Ab. 405.
CITAKĀ (f.), A funeral pile [चित + का]. Mah. 4, 283.
CITAKO, A funeral pile [चित + क]. Ab. 406; Mah. 125, 199.
CITO (p.p.p. *cindti*), Heaped up, heaped or pressed together [चित = चि]. Mah. 38, 178.
CITRAKATHI (adj.), Eloquent [चित्र + कथा + इन्].
CITRO, see *Citto*.
CITTĀ (f.), Name of a Nakkhatta [चिन्ना]. Ab. 59, 838.
CITTĀBHOGO, Consciousness, sensitiveness [चित्त + आभोग]. Ab. 159.
CITTĀGĀRAM, A theatre (?) [चित्र + चकार]. Pāt. 107, 115.
CITTAJO (adj.), Sprung from the heart, mental [चित्त + ज]. Man. B. 402.
CITTAKĀ (f.), A woven woollen counterpane of many colours [चित्र + का]. Ab. 312.
CITTAKAM, A sectarian mark on the forehead [चित्रक]. Ab. 300.
CITTAKĀRO, A painter [चित्रकार]. Ab. 508; Mah. 193.
CITTAKATO (adj.), Variegated, painted [चित्र + कृत = कृत]. Dh. 27.

CITTAKKHEPO, Madness [चित्त + केप]. Dh. 25, 301.

CITTAKO, The plant *Plumbago Zeylanica* [चिचक]. Ab. 580.

CITTAKŪTO, Name of a mountain in Bundelcund [चिच + कूट]. Ab. 607.

CITTALATĀ (f.), Name of one of Indra's gardens [चिच + लता]. Ab. 23.

CITTAM, A painting (see *Citto*).

CITTAM, The heart; the mind; a thought, an idea; will, intention [चित्त]. Ab. 152, 838. *Sarirassa me issaro na pana cittassa*, you are lord of my body but not of my mind (Dh. 159). *Cittakiriya*, operation of the mind (Att. 107, 216). *Cittam pasādeti*, to have faith in, lit. to cause the heart to rejoice in (Mah. 70; with loc.). *Cittappasādamattena*, by faith alone (Mah. 177). *Abhijānāhi cittācāram*, ascertain how his mind is disposed (Mah. 246). *Theyyacittena*, with thievish intent (Kh. 29). *Santaṭṭhacitto*, having a contented mind (Att. 212). *Na jānāsi cittaṃ etassa*, do not you see his object? (Mah. 200). *Maccheracittānaṃ sahaṣaṃ*, a thousand sordid thoughts. *Rajjaldhāya cittaṃ pi anupādetvā*, without giving a thought to receiving the kingdom (Att. 196). *Ahaṃ bhikkhu-saṅghaṃ pariharissāmiṃti pāpakam cittaṃ upādetvā*, having conceived the sinful thought, "I will. . ." (Dh. 143, comp. 134). *Uparājavadh-atthāya jātacittā nirantaram*, continually forming the project of assassinating the sub-king (Mah. 130). *Saddhivihārika upajjhāyamhi pitucittaṃ upajjhāpessati*, the pupil shall look upon his master as a father, lit. "entertain towards his master the idea of father" (Pāt. xx). Gogerly says that as a psychological term "cittāni, thoughts, differ from cetanā, which are thoughts on external objects, whereas the cittaṃ appear to be occupied with internal impressions, and are identical with the fifth khandha or consciousness" (Friend, Oct. 1838, p. 68). B. Lot. 866; Dh. 3, 8, 66; Mah. 32; Man. B. 406.

CITTAPILĀ (f.), Swooning [चित्त + पीडा]. Ab. 173.

CITTAVIDBHAMO, Madness [चित्त + विभ्रम]. Ab. 172.

CITTETI, To paint, to variegate [चिच]. Mah. 193.

CITTĪKĀRO, Consideration, respect [चित्ती + कार]. Mah. 255. Comp. *Cittikato*, respected (Pāt. 83).

CITTO, Name of a month [चिच or चिच]. Ab. 75; Mah. 4.

CITTO, and **CITRO** (adj.), Shining; variegated, painted; various; beautiful; wonderful [चिच]. Ab. 99, 838. Fem. *cittā*, one of the *Nakkhattas* (Ab. 59). Neut. *cittam*, a picture or painting (Ab. 838). *Etha passath' imam lokam cittaṃ*, come behold this glittering world (Dh. 31). *Maṇi-citto*, studded with jewels (Dh. 412). *Nānāratanacitto*, spangled with various gems (Mah. 112). *Katvā puññāni citrāni*, having performed manifold good works (Mah. 253, comp. 242). *Citrataṇḍulā* (f.), name of a plant (Ab. 586). *Citravajani*, an ornamental fan (Dh. 168). Mah. 163.

CĪVARAM, The tattered dress of a mendicant; the dress or robes of a Buddhist monk [चीवर]. E. Mon. 114. The three robes of the Buddhist priest (*ticivarāṃ*), are *saṅghāṭī*, *uttarāsaṅga* and *antaravāsaka*.

CĪYATI (pass. *cināti*), To be heaped up [चीयते = चि].

CODAKO, One who rebukes or exhorts [चोदक].

CODANĀ (f.), Rousing, inciting; rebuke, reproof; accusation, complaint [चोदना]. Mah. 237; Kh. 21; Pāt. 63, 89.

CODANĀVATTHU (n.), Ground or cause for accusation [चोदना + वत्तु]. There are three, having seen the offence committed, having heard of it, and suspecting it.

CODĀPETI (caus.), To cause to be rebuked, or urged. Pāt. 72.

CODDASA (num.), Fourteen [चतुर्दश]. Cl. Gr. 66. See also *Cuddasa*; and *Catuddasa*.

CODDASO (adj.), Fourteenth [चतुर्दश]. Alw. I. xcvi.

CODETI (caus.), To urge, to rouse, to exhort; to rebuke, to reprove; to complain, to accuse; to draw a person's attention, to remind; to speak to, to warn [चोदयति = चुह]. *Karuṇābalacodito*, impelled by the force of mercy (Mah. 88). *Codito*, stung, nettled, urged to emulation (Mah. 251). *Evam codito therō*, the elder thus exhorted (Mah. 13). Pāt. 72; Dh. 68; Kh. 21. Pass. *codiyati* (Pāt. 9, 63).

COLĀ (m. plur.), Name of a people [चोल]. *Coladeso*, and *Colarattham*, the Cola country (Mah. 128).

COLIKO (adj.), Belonging to the Cola country [चोल + इक]. Mah. 232.

COLO, Cloth [चोल]. Ab. 290; Pāt. 86; Mah. 219.

CORETI, To steal [चोरयति = चुर]. Alw. I. 20.
 CORIKĀ (f.), Theft [चोरिका]. Ab. 522. *Cori-
kam karoti*, to commit theft or robbery (Alw. I. 72).
 CORO, A thief, a robber, a bandit, an outlaw, a felon
 [चोर]. *Corageham*, jail (Dh. 158). Fem. *corī*
 (Pât. 97). Ab. 522; Dh. 170; F. Jât. 5; Kh. 13;
 Mah. 202, 235; Alw. I. 99.
 CUBUKĀM, The chin [चुबुक]. Ab. 262.
 CUCCŪ (f.), A radish [चुचू]. Ab. 598.
 CUCUKĀM A nipple [चुचुक]. Ab. 270.
 CUDDASA (num.), Fourteen [चतुर्दश]. Cl. Gr.
 66; Dh. 76, 205; Mah. 173, 204, 208. See also
Catuddasa, and *Coddasa*.
 CUDDASO (adj.), Fourteenth [चतुर्दश]. Fem.
cuddasī, fourteenth day of the lunar half month
 (Mah. 118; Alw. I. xcvi).
 CULĀ (f.), A single lock of hair left on the crown
 of the shaven head; a top-knot, the hair knotted
 up at the back of the head; a crest, diadem [चूडा].
 Ab. 258, 864. Peacock's crest (Ab. 634).
 CULĀMANI (m.), A jewel worn in a crest or diadem
 [चूडा + मणि]. Ab. 283; Mah. 203, 258.
 CULIKĀ (f.) Root of an elephant's ear [चूलिका].
 Ab. 363. *Kaṇṇacūlikā* (Dh. 401).
 CULLĀSĪTI (fem. num.), Eighty-four (a contracted
 form of *caturāsīti*).
 CULLĪ (f.), A fire-place [चुली]. Ab. 455.
 CULLO, CULO, and CŪLO (adj.), Small [चुल].
 Ab. 705, 1119. *Cullapitā*, and *cūlapitā*, a father's
 younger brother, an uncle (Dh. 162, 170, 216).
Cullamātā, an aunt. *Cūlasīlā* and *cullasīlā*
 (see *Sīlā*). *Cullapaṭṭhāko*, and *cūl-*, a page
 (Alw. I. 80; Dh. 140). *Cūlavaggo*, name of one
 of the divisions of the Vinaya (E. Mon. 8, 168).
 The spelling *cūla* sometimes occurs, e.g. Dh. 126,
 140, 170, 238, and see the Index, at p. 456.
 CUMBAKO, A load-stone, magnet [चुम्बक].
 Att. xxii.
 CUMBAṬĀM, and CUMBAṬAKĀM, A circular
 roll of cloth used as a stand for a vessel carried on
 the head; a coil, circlet, hoop; a stand, rest,
 support, pillow. Ab. 458. *Pattam pūrapayitvāna
kāretvā vatthacumbaṭam dāpesi sabbasaṅghassa*,
 filling the vessel (with melons), and putting a cloth
 support under it, he handed it to all the priests
 (Mah. 215). *Pupphacumbaṭakam*, a wreath or
 coil of flowers. *Ekam sse cumbaṭakam katvā*,
 having coiled one of the snakes upon his head like

a cumbaṭaka (Dh. 143). See Att. xvi and foll.,
 Mah. 229, 250, 259.

CUMBATI, To kiss [चुम्ब]. Dh. 128.

CUNDAKĀRO, A turner [कुन्दा + कार]. Ab. 509,
 comp. 1121.

CUNṆAKĀM, Aromatic powder [चूर्ण + क].
 Ab. 1021.

CUNṆAM, Aromatic powder for the toilet [चूर्ण].
 Ab. 1021. *Candanacupṇāni*, sandal powder. *Harī-
candanacupṇam* (Mah. 99).

CUNṆETI, To grind, to crush, to pulverize [चूर्ण].
Cupṇetvā tesam aṭṭhīni, grinding their bones to
 powder (Mah. 143). Mah. 153. P.p.p. *cupṇite*
 (Mah. 169; Dh. 194).

CUNNO, Dust, powder; chunam or lime cement
 [चूर्ण]. Ab. 395, 1021. The chunam or quick
 lime mixed with betel for chewing (Mah. 219;
 Pât. 83).

CUTI (f.), Disappearance, vanishing, death; leaving
 one world to be born in another [च्युति]. Dh. 74

CUTO, see *Cavati*.

CŪTO, The mango tree, *Mangifera Indica* [चूत].
 Ab. 557.

CUTŪPAPĀTO, and CUTUPPĀTO, Vanishing and
 reappearance, leaving one world and being born in
 another [च्युति + उपपात and उत्पात]. B. Lot.
 866; Dh. 118, 183. *Cutūpapātāṇaṇam* or *cutup-
pātāṇaṇam* is one of the three *Vijjās*, and means
 the power of seeing by the dibbacakkhu beings
 leaving one world and being reborn in another.

D.

DABBAṆ, Object, thing; material, substance; a
 fit object; wealth, property; fuel [दब्ब]. Ab.
 485, 913. *Mahāvihārassa dabbāni*, the materials
 of which the M. was built (Mah. 235, see Errata).
Dabbaviddasū, learned, expert (Ab. 229).

DABBHO, Kuṣa grass [दभे]. Ab. 602, 1079. At
 F. Jât. 57, 58, we have *dabbatiṇa*.

DABBI (f.), A spoon [दबी]. Ab. 458, 1119;
 Dh. 12. *Dabbimukhadvijo*, name of a bird (Ab. 637).

DĀBBI (f.), Name of a plant [दाबी]. Ab. 598.

DADĀTI, DETI, and DAJJATI, To give, to grant;
 to give up; to allow [दा]. *Aggim d.*, to set fire to
 (Dh. 175). *Yuddham d.*, to give battle (F. Jât. 5).
Pahāram d., to strike (Mah. 50; Dh. 294).
Phalaṇ d., to bear fruit (F. Jât. 6). *Ovadam d.*,
 to admonish. *Jivitaṇ me dehi*, save my life (F.

Ját. 12). *Maggañ dehi rañño*, make way for the king. *Rathassa okāsañ dehi*, make room for the carriage. *Vipākañ d.*, to produce results (Dh. 293). *Datvāna dakkhiṇaṃ devañ*, assigning to him the southern division (Mah. lxxvii). *Diyyamānañ na icchi*, refused the proffered reward (Mah. 159). *Sādhukārañ d.*, to applaud. *Tesañ mama vijitāṇ pavisitūñ na dassāmi*, I will not allow them to enter my kingdom (Dh. 109, comp. Dh. 238, 405). *Vohārikānañ denti*, they hand the prisoner over to the vohārikas (Alw. I. 99).—The following are the principal forms belonging to the root DĀ, many of them are highly irregular. Pres. 1st pers. *dammi*, *daddāmi*, *demi*, *dajjāmi* (Alw. I. 35, 38; Mah. 25, 48, 85), pl. *damma* (Alw. I. 35); 3rd pers. *daddāti*, *deti*, *dajjati*. Opt. *dajjā*, *dadeyya*, *dajjeyya* (Dh. 40; Kh. 12; Alw. I. 38). Imperat. *detu* (F. Ját. 5); 2nd pers. *dehi*, *daddāhi* (Mah. 48; F. Ját. 12; Sen. K. 269); 2nd pers. pl. *detha*, *daddātha* (Dh. 231; Mah. 162). Fut. *dassati* (Mah. 63, 231; Dh. 89). Fut. Ātm. 1st pers. *dassam* (Mah. 69). There are two aorist forms in common use, *add* (Mah. 23, 214), and *addsi* (Dh. 107; Mah. 103; F. Ját. 6); there appears also to be a form *dadi*, but I have only met with it once, at Dh. 238; aor. 3rd pl. *adum*, *adamu* (Mah. 6, 175; F. Ját. 5). P.pr. *dadam*, *dadanto*, *dadamāno* (Dh. 175, 292, 294). Ger. *datvā*, *-dāya*, *daditvā*. Inf. *dātum* (F. Ját. 3; Dh. 208). Pass. *diyati*, *diyyati* (Alw. I. 39; Dh. 229). Pass. imperat. *diyatu*, *diyyatu* (Dh. 229; Cl. Gr. 131). Pass. aor. *diyittha* (Dh. 237). Adj. *dātabbo*, *deyyo*. P.p.p. *dinno*. Caus. *dāpeti*. Des. *dicehati*. See sep. the forms *Deti*, *Dajjati*.

DADDALLATI, To blaze, to shine brilliantly [दाज्जलति = जज्ज]. Alw. I. 25; Das. 29.

DADDARI (m.), A sort of drum [comp. ददर]. Ab. 144.

DADDARIKO, A sort of drum [ददरीक]. Ab. 140.

DADDARO, Name of a mountain [ददर]. F. Ját. 45, 47.

DADPHO (p.p.p. *dahati*), Burnt, scorched, consumed by fire [दग्ध = दह]. Dh. 25; Kh. 28. *Daddha-dīso*, day of cremation (Mah. 155).

DADDU (m.), A kind of cutaneous eruption [ददु].

DADDURO, A frog [ददुर]. Ab. 675.

DADHĀTI, and **DAHATI**, To put, to hold, to bear [ध]. Alw. I. 25. Inf. *dhātum* (Dh. 372).

Cittāñ dahati, to fix the mind upon (with loc.).

DADHI (n.), Milk curds [दधि]. Ab. 501; F. Ját. 3, 5. *Dadhinaṇḍaṇ*, whey (Ab. 500).

DADO (adj.), Giving [दद]. *Amataṇḍado*, giving Nirvāṇa. *Sabbakāmadado*, giving every wish.

DĀHAKE (adj.), Setting on fire [दाहक]. Dh. 301.

DAHANAM, Burning, consuming by fire [दहन]. Mah. 181.

DAHANO, Fire [दहन]. Ab. 33.

DAHARO (adj.), Young [दहर]. Ab. 253; Dh. 68; B. Lot. 410.

DAHATI, To burn, to consume by fire; to torment [दह]. Dh. 13, 25, 195, 196, 261, 301; Mah. 38. Pass. *dayhati*, to be burnt, to be consumed, to be in torment (Dh. 66, 195, 422; Gog. Ev. 52, 53). The usual spelling is *dah-*, I have met with *dah-* only at Att. 192, 208; at Mah. 125 the Ind. Office MS. has *dayhati*.

DAHO, A lake [दह]. Ab. 678; F. Ját. 5; Mah. 2.

DĀHO, and **DĀHO**, Burning, conflagration; suffering, torment, grief [दाह]. *Kilesadāho*, the fire of the passions (B. Lot. 332). *Jātadāho*, in anguish of mind (Mah. 40).

DAJĀ, see *Daddāti*.

DAJJATI, To give. According to Kaccāyana (Alw. I. 38), a root *DAJJ* may be substituted for *DĀ* throughout the whole conjugation; the examples given are *dajjāmi* and *dajjeyya*. *Dajjāmi* occurs at Mah. 48. The origin of this singular conjugation is obscure. It is possibly due to the false analogy of the opt. *dajjā*, Sansk. दधात्. A pres. दधते is given by the Sansk. grammarians, but being a passive form (from the redupl. root दह्), it can hardly be the source of *dajjati*. I am inclined to think it possible that *dajjati* was originally a future (comp. the form *dakkhissasi* from दह्, which shows that the fut. *dakkhati* must have come to be used as a present). At Mah. 48 we find *dajjāmi*, where either a future or a present is required, and at Mah. 63, in a parallel passage, we find *dajjam*, which cannot be a present, but might be a fut. Ātmane, unless we take it as the opt. 1st pers. from *DĀ* (दधा).

DAKAM, Water [दक]. Ab. 661. *Dakarakkhaso*, a water-sprite (Dh. 303, 304). *Dakasttalikam*, the white water-lily (Ab. 689).

DAKKHATĀ (f.), Skill [दक्षता].

DAKKHATI, see *Passati*.

DAKKHINĀ (f.), A gift; a present to a Buddhist

- priest; an offering to a petā [दक्षिण]. Ab. 986; Kh. 12. *Adāsi therānaṃ rājā vihāradakkhiṇaṃ*, the king made the priests a present of the monastery (Mah. 103).
- DAKKHINAGGI (m.), One sort of sacred fire, that which is taken from the domestic fire and placed to the south [दक्षिण + अग्नि]. Ab. 419.
- DAKKHINAMBU, Same meaning as *Dakkhiṇadakaṃ*, which see [दक्षिण + अम्बु]. Mah. 165.
- DAKKHINĀPATHO, The southern country [दक्षिणा + पथ]. Dh. 347; Alw. I. 98.
- DAKKHINATO (adv.), On the south; on the right hand [दक्षिणतस्]. Mah. 86, 206.
- DAKKHINĀVATTO, and -TTO (adj.), Turning to the right [दक्षिण + आवर्त]. *Dakkhiṇāvatto sankho* a chank or conch shell with its spiral turning to the right instead of the left: these shells from their excessive rarity were greatly prized, and used for the water of consecration at a king's inauguration (Mah. 69). B. Lot. 632.
- DAKKHINĀVISUDDHI (f.), Purity of a gift [दक्षिणा + विमुक्ति]. Saṅgīti S. says there are four, when the offering is pure on the giver's side and not the receiver's, when it is pure on the receiver's side only, when on neither side, when on both sides. Clough in his Dict. has "Dakshipavisuddhiya, pure offerings, such as can only be offered to the priests on religious occasions." See E. Mon. 80, and comp. 83.
- DAKKHINĀYANAM, The half of the year when the sun moves to the south of the equator [दक्षिणा + यन]. Ab. 80.
- DAKKHINEYYO (adj.), Werthy of offerings [comp. दक्षिणीय]. Ab. 726; Alw. I. 78; Mah. 105; Kh. 7. Saṅgīti S. enumerates seven *Puggalā dakkhiṇeyyā*, the *ubhatabhāgavimutto*, *paññāvimutto*, etc.
- DAKKHINĀNAM, Kindness, affability [दक्षिण]. Att. 41.
- DAKKHINO (adj.), Right (dexter); southern; dexterous [दक्षिण]. Ab. 986. *Dakkhiṇakkhako*, the right collar-bone (Mah. 105). *Dakkhiṇā diśā*, the south (Kh. 20). *Dakkhiṇapubbā diśā*, the south-east (Cl. Gr. 82). *Dakkhiṇadvārāṇi*, south gate (Mah. 154).
- DAKKHINODAKAM, Water of donation [दक्षिणा + उदक]. "Water poured into the right hand of a priest as a ratification of an offering of value that

has either been made or is yet to be made" (Clough Sinh. Dict.). Mah. 86, 160; Dh. 244.

DAKKHINTI, see *Passati*.

- DAKKHO (adj.), Clever, skilful [दक्ष]. Ab. 721.
- ḌĀKO, and ḌĀKAM, A vegetable, a potherb [दाक]. Ab. 459. Comp. *Sāko*.
- DALAM, A leaf [दल]. Ab. 543.
- DĀLEṬI (caus.), To split, to break [दाहयति = दह].

DALHAYATI, To make firm [दृढय or दृढय, see B. and B.]. Alw. I. 17.

DALHĪKAMMAṆ, and DALHĪKARAṆAM, Making firm, strengthening, confirmation [दृढी + कर्मण and करण]. Ab. 799; Dh. 175, 369.

DALHO (p.p.), Hard, firm, strong, excessive [दृढ = दृह]. Ab. 41, 714; Dh. 60. *Dalhaṇ bandhanam*, a strong fetter (Dh. 62). *Manasā dalhena*, with steadfast mind (Kh. 8). *Dalhapa-rakkamo*, making strenuous exertions (Dh. 5). *Dalhamitto*, a firm friend (Ab. 346). *Dalhaṇi* (adv.), strongly, firmly (Dh. 55; Ras. 24). *Dalhataram* (adv.), more firmly (Att. 210).

DALIDDO, and DALIDDO (adj.), Poor, needy [दरिद्र]. Ab. 739; Dh. 218, 243.

DĀLIMO, The pomegranate tree [दाहिम]. Ab. 570.

DAMAKO, One who practises self-mortification by living on the remnants of offered food [दम + क]. Ab. 467.

DĀMAM, A rope, a string, a wreath [दामण]. Ab. 499. *Pupphadāmaṇ*, a wreath of flowers (Mah. 196). Dh. 233; F. Jāt. 6.

DAMANAM, Subduing [दमण]. Mah. 118.

DAMATHO, Self-control, self-command; subjugation [दमण]. Ab. 758; Alw. I. 93; Dh. 7.

DAMBHO, Deceit [दम्भ]. Ab. 177.

DAMETI (caus. *dammati*), to tame, to subdue, to overcome; to convince [दमयति = दम्]. Dh. 15, 54, 273; B. Lot. 376. *Dametum vaṭṭeti*, I ought to convert him (Mah. 250).

DAMILO, A Dravidian, a Tamul, a Malabar [दमिल]. Mah. 4, 127. Fem. *damiḷi* (Mah. 253; Alw. I. cvii). *Damiḷabhāṣā*, the Tamul language (Alw. I. cvii).

DĀMILO (adj.), Dravidian, Tamul [दमिल]. Fem. *damiḷi* (Mah. 154).

DAMITO (p.p. *dameti*), Tamed, subdued [दमित = दम्]. Ab. 749.

DAMMATI, and DAMYATI, To be tamed or subdued [दम्]. Alw. I. 18. P.p. *danta*.

DAMMI, see *Daddi*.

DAMMO (*adj.*), To be tamed [दम्भ = दम्]. *Damme*, a steer, a young bullock (Ab. 496). Dh. 148, 399; B. Lot. 862; Alw. I. 77.

DAMO, Self-command, subjugation of the senses, self-restraint, abstinence; long-suffering; punishment, discipline; temperance, sobriety [दम]. Ab. 349, 758, 847; Dh. 2, 46; Kh. 13.

DAMSO, A gad-fly [दश]. Ab. 645; Cl. Gr. 83.

DĀNAM, Purification [दान from दै]. Ab. 1014.

DĀNAM, Cutting or breaking off [दान from दा to cut]. Ab. 1014.

DĀNAM, Giving; a gift, a donation; almsgiving, charity, liberality [दान]. Ab. 420, 1014. *Ovaddānam*, admonition. *Baliddānam*, giving offerings (Mah. 89). *Dānapati*, a noble giver, one who gives much and keeps little, or gives the good and keeps the bad; *dānasahāyo*, one who gives away property similar to what he keeps; *dānaddāo*, one who gives little and keeps much, a sordid giver (E. Mon. 81). The two *dānas* are *dharmadānam* and *āmisadānam*, gift of spiritual and gift of temporal blessings (Mah. 196; E. Mon. 196). Great virtue is attached by Buddhism to the practice of alms-giving. See *Pāramitā*, and *Saṅgahavatthu*. E. Mon. 79-90; Dh. 32; Kh. 13.

DĀNAM, The fluid that flows from an elephant's temples when in rut [दान]. Ab. 1014, 1128.

DĀNAMAYO (*adj.*), Consisting of or connected with almsgiving [दान + मय].

DĀNĀRAHO (*adj.*), Worthy of gifts [दान + राह]. Ab. 726.

DĀNASOṆO (*adj.*), Profusely liberal, munificent [दान + सोण]. Ab. 723.

DĀNAVATTHU (*m.*), Cause for giving; object for a gift [दान + वत्तु]. *Saṅgīti* S. enumerates ten motives for almsgiving, such as fear, gratitude, the hope of reward, etc. There are ten objects suitable for gifts, *annam pānam vattham yānam mūlagandhavilepanam seyyāvasathapadīpeyyam*, food, drink, clothing, vehicles, flowers, perfumes, unguents, bedding, dwellings, lights (comp. Ab. 422).

DĀNAVO, An Asura [दानव]. Ab. 14, 83.

DANḌAKAMMAṀ, Atonement, penance, penal discipline, ecclesiastical punishment [दण्ड + कर्म]. Mah. 28, 150, 201; Das. 4.

DANḌAKO, A stick, a staff [दण्डक]. F. Jāt. 4, 12, 18; Mah. 99; Dh. 106.

DANḌANĪTĪ (*f.*), The science of criminal justice [दण्ड + नीति]. Ab. 113.

DANḌETĪ, To punish [दण्ड]. Cl. P. Verbs, 13.

DANDHO (*adj.*), Idle, slothful, slow, heavy, foolish [तण्ड]. Dh. 21, 124, 172. It is also explained by "*lāmaka, jamma*" (Dh. 292).

DANḌĪ (*m.*), One who carries a staff, a mendicant [दण्डि]. Cl. Gr. 94.

DANḌIKO, One who carries a staff [दण्डिक]. Cl. Gr. 94.

DANḌIYO (*adj.*), Punishable [दण्ड्य]. *Satanḍaṇḍiyo*, amenable to a fine of a hundred pieces (Mah. 234).

DANḌO, A staff, a pole; a handle; a stalk or stem; punishment, penalty; violence, cruelty [दण्ड]. Ab. 349, 686, 1044. *Sajjhudaṇḍam sotacchattam*, a white umbrella with a silver handle (Mah. 164). *Daṇḍam paṇeti*, or *karoti*, to inflict a punishment (Dh. 55; Alw. 99). *Daṇḍadīpikā*, a torch. Dh. 24, 72; Mah. 234.

DĀNĪ (*adv.*), Now [इदानीम्]. Dh. 42, 384; Kh. 28; F. Jāt. 3. With the original final *m* revived for euphony: *handa dānim assaḍham*. See also *Idāni*.

DANTACCHADO, The lip [दन्त + छद्]. Ab. 930.

DANTADHĀVANO, The tree Acacia Catechu [दन्त + धावन]. Ab. 567.

DANTAJO (*adj.*), Dental [दन्त + ज]. The dental letters are *t*, *th*, *d*, *dh*, *n*, *l*, and *s* (Cl. Gr. 2).

DANTAKATTHAM, A tooth-brush, a piece of wood used for cleaning the teeth [दन्त + काष्ठ]. Ab. 442; Mah. 22.

DANTAMAYO (*adj.*), Made of ivory [दन्त + मय]. Alw. I. 78; Mah. 242.

DANTAPONO, A tooth-cleaner [दन्त + पवन]. Ab. 442; Pāt. 14.

DANTASATHO, The lime or lemon [दन्त + सठ]. Ab. 553.

DANTĀVARAṆAM, The lip [दन्त + आवरण]. Ab. 262.

DANTI (*f.*), Self-control [दान्ति]. Ab. 758.

DANTĪ (*m.*), An elephant [दान्ति]. Ab. 360.

DANTO, A tooth; an elephant's tusk; ivory [दन्त]. Ab. 261; Kh. 18; Mah. 151, 210. *Dantakhaṇḍo*, inlaid with ivory. *Dantavijāni*, an ivory fan (Mah. 164). *Dantasippam*, art of carving on ivory (Mah. 242).

DANTO (*p.p.p. dammati*), Tamed, subdued; trained,

- broken ; self-controlled, temperate [दान = दम]. Ab. 749 ; B. Lot. 376 ; Dh. 7, 28, 57.
- DANTOṬṬHAJO (*adj.*), Dental-labial, the letter *v* is so called [दान + ओष्ठ + ज]. Cl. Gr. 2.
- DANU (*f.*), Name of the mother of the Asuras [दनु]. Ab. 83.
- DĀNUPPATTI (*f.*), Re-birth of an almsgiver according to his wish [दान + उत्पत्ति]. E. Mon. 83. There are eight dānuppattis, re-birth as a wealthy khattiya, a wealthy brahmin, a wealthy householder, a Tusita angel, etc.
- DĀPETI (*caus. daddati*), To cause to be given [दापयति = दा]. Mah. 27, 135, 202 ; Dh. 237. *Aggim dāpeti*, to cause fire to be applied, to set on fire (Dh. 176, 299).
- DAPPANO, A mirror [दर्पण]. Ab. 316.
- DAPPAVĀ (*adj.*), Proud [दपे + वक्]. Mah. 152.
- DAPPO, Pride [दर्पे]. Ab. 860.
- DĀRĀ, *see* Dāro.
- DĀRAKO, An infant, a child, a boy, a son [दारक]. Ab. 253 ; Alw. I. xlv ; Mah. 45 ; Dh. 155. *Gāmadārakā*, the village children (F. Jāt. 17).
- DĀRAṆAM, Cleaving [दारण]. Ab. 393.
- DARATHO, Oppression, suffering, pain [दर + थ]. Ab. 1111 ; Dh. 425 ; Das. 33. *Divādaratho*, oppression caused by the heat of the sun.
- DARĪ (*f.*), A cave, a grotto [दरी]. Ab. 609.
- DĀRIKĀ (*f.*), A girl, a young woman [दारिका]. Alw. I. xlv ; Mah. 222 ; Dh. 223.
- DĀRITO (*p.p.*), Torn asunder : divided [दारित = द]. Ab. 748.
- DARO, Fear ; pain, suffering [दर]. Ab. 1111 ; F. Das. 33. *Mahādarō*, anguish (Mah. 261). In *niddaro* (Dh. 37), and *vītaddaro* (Dh. 69), *dara* is taken by the commentator in the sense of "suffering."
- DĀRO, and DĀRĀ (*f.*), A wife [दार]. Ab. 237. *Sakena darena ca homi tuṭṭho*, and remain content with my own wife (Dh. 97). Loc. sing. *dāre* (Ab. 1000). Loc. pl. *dāresu* (Dh. 62 ; here it is possible that *dāresu* should be rendered "a wife," not "wives," comp. the Sansk. use of the word). *Dārābharaṇam*, maintaining a wife. *Puttadāram*, wife and child (Kh. 5). *Puttadārā* (*plur. masc.*), wife and child, or wives and children (Dh. 412).
- DĀRU (*n.*), Wood [दारु]. Ab. 548. Pl. *dārūni*, firewood (F. Jāt. 2, 56). *Dāruhatthi*, a wooden elephant (Dh. 158). *Patodaddārūni*, sticks to make a goad of (Mah. 167).
- DĀRUHALIDDĀ (*f.*), Name of a plant [दारु + हरिद्रा]. Ab. 586.
- DĀRUJO (*adj.*), Made of wood [दारु + ज]. Dh. 62.
- DĀRUKAM, Wood, a log [दारु + क]. Dh. 392.
- DĀRUMAYO (*adj.*), Made of wood, wooden [दारुमय]. Dh. 90, 158.
- DĀRUNO (*adj.*), Harsh, severe ; terrible, dreadful [दारुण]. Ab. 167 ; Dh. 25 ; Mah. 235.
- DASA (*num.*), Ten [दश]. Instr. and abl. *dasahi*. Gen. and dat. *dasannaṃ* (Dh. 25). Loc. *dasara*.
- DASĀ (*f.*), The skirt or border of a garment ; condition, state ; period, age [दशा]. Ab. 294, 1127. *Dasakappa*, the edge of the skirt (Dh. 234). *Odātāni vatthāni dīghadasāni*, white garments with long skirts.
- DASABALAM, Ten forces, *see* *Balam*. Man. B. 380.
- DASABALO, One who possesses the ten Balas, a Buddha [दशग + बल]. Ab. 1 ; Dh. 84 ; Cl. Gr. 81 ; Mah. 11, 118. *Kassapadasabalo*, Kassapa Buddha (Ras. 24).
- DASADHĀ (*adv.*), In ten ways [दशधा]. Mah. 155.
- DASADHAMMAM, Ten objects [[दस + धर्म]. According to Hardy these are the four Maggas, the four Phalas, Nirvāpa, and the Scriptures (E. Mon. 194).
- DASADISAM, Ten directions, *see* *Diśā*. Att. 142.
- DASĀHAM, Ten days [दशग + षह]. Pāt. 10.
- DASAMO (*adj.*), Tenth [दशम]. Mah. 67. Fem. *dasamī*, the tenth day of the lunar half month (Mah. 117).
- DASANAM, Biting [दशग].
- DASANO, A tooth [दशग]. Ab. 261. *Dasanacchaddo*, the lip (Ab. 262).
- DASANTO, The border of the skirt [दशा + वक्]. Alw. I. 101.
- DASASATANAYANO, Thousand-eyed, a name of Indra [दशग + शत + नयन]. Ab. 19.
- DASASILAM, The ten precepts or Sikkhāpadas [दशग + शील].
- DASATI, To take hold of with the teeth ; to bite [दश]. *Mukkena d.*, to seize in the mouth (F. Jāt. 3). Dh. 223 ; Mah. 244 ; Ras. 72 ; F. Jāt. 17, 53. P.p.p. *daṭṭho*. Caus. *Daṭṭakam kacche-pena dasāpetvā*, having made the tortoise take the stick in his mouth (F. Jāt. 17).
- DASAVAGGO (*adj.*), Consisting of ten individuals

[दशन् + वर्ज]. *Dasavaggo saṅgho*, a chapter of ten priests (Pāt. xl).
DĀSAVYAM, Slavery, servitude. *Dāsavyopagato*, a servant or slave (Ab. 515).
DĀSIDĀSAM, Maid-servants and man-servants [दासी + दास]. Dh. 242.
DĀSO, A slave, a servant [दास]. Ab. 514; Alw. I. xlv. Fem. *dāsi*, a female slave, a maid-servant (Ab. 236; Mah. 162).
DASSAM, see *Daddāti*.
DASSANAM, Seeing, sight; meeting or associating with; opinion, doctrine, belief; knowledge; *sotāpatti*, or the knowledge gained by one who is walking in the first path; an eye; showing, illustrating [दर्शन]. Ab. 161, 775, 888. *Tesaṃ dassanam pi anicchantī*, disliking the very sight of them (Dh. 300). *Ariyasaccāna' dassanam*, discernment of the sublime truths (Kh. 6). *Bhikkhūnaṃ dassanam*, the presence of the priests (Mah. 150). *Micchādasānaṃ*, false doctrine (Dh. 306). *Dassandīyopagacchanta mātu deviyā*, going to see his princess-mother (Mah. 24). With acc. *Taṃ bhagavantaṃ dassandīya*, to see the Blessed one (Alw. 92, 93). Alw. I. xlv; Dh. 37, 38, 48, 299.
DASSANIYO, and **-NEYYO** (*adj.*), Beautiful [दर्शनीय = दृश्य]. Alw. I. 74; B. Lot. 407; Dh. 314; Mah. 225, 235.
DASSATI, see *Daddāti*.
DASSĀVI (*adj.*), Seeing. *Bhayadassāvī*, seeing danger.
DASSETI (*caus. passati*), To show; to point out; to show oneself [दर्शयति = दृश्य]. *Raṇṇo kumārāṃ dassesum*, they presented the prince to the king (Mah. 45). *Mahāsattābhīmukhe attānaṃ dassesi*, presented himself before the Bodhisatta (Ras. 19). *Āsānāni na dassesi*, rendered the seats invisible (Mah. 31). *Attānaṃ adassetvā*, without allowing myself to be seen (Dh. 314). *Paraddārasavandīyaṃ dosaṃ dassento*, pointing out the sinfulness of adultery (Dh. 395). *Naccagītaṃ dassayamānā*, exhibiting her dancing and singing (Dh. 307). *Sumane kūṭe pādāṃ dassesi*, left an impression of his foot on Adam's Peak (Mah. 7). *Sunakkhopamaṃ dassayitvā*, comparing him to a dog, lit. pointing out his resemblance to a dog (Mah. 227). *Dassesī sonirūpeṇa paricārikayakkhīnī*, a menial yakkhīnī showed herself under the form of a dog (Mah. 48). *Godhādrūpeṇa dassesi luddakam bhūmmadevatā*, the devatā of the spot presented

himself to the huntsman under the form of an iguana (Mah. 166). F. Jāt. 419; Ras. 25; Mah. 59, 162, 176; Dh. 15.

DASSI, **DASSITHA**, etc., see *Passati*.

DASSI (*adj.*), Seeing; showing [दर्शिन]. *Dīgha-dassī*, far-seeing (Dh. 219). *Bhayadassī*, seeing danger (Dh. 56). *Vajjadassī*, pointing out what is to be avoided (Dh. 14). Dh. 2.

DASSITO (*p.p. dasseti*), Shown, exhibited [दर्शित = दृश्य]. B. Lot. 310.

DASSIVĀ (*adj.*), Having seen [दर्शिवस]. *Bhaya-dassivā*, having seen danger (Dh. 6).

DASSIYATI (*pass. dasseti*), To be shown. *Anguliyā dassiyamānā*, being pointed at with the finger (Dh. 109).

DĀTĀ (*m.*), A giver [दातृ]. Sen. K. 340.

DĀTABBO (*p.f.p. daddāti*), To be given, that must be given [दातव्य = दा]. *Bhattavetanāṃ dātabbāṃ bhavissati*, food and fees will have to be given him (Dh. 93). Mah. 220.

DĀTHĀ (*f.*), A canine tooth, a tusk, a fang [दंष्ट्रा, दाढा]. Ab. 261; B. Lot. 599. Tusk of an elephant (Mah. 152), of a Rakkhasa (Ras. 20). *Sappadāthā*, fang of a snake (Ab. 655).

DĀTHĀDHĀTU (*m.*), Tooth relic [दाढा + धातु]. An eye-tooth of Buddha brought from Kalinga in 310 A.D. and enshrined by the reigning king Sirimeghavanna: it is now at Kandy in Ceylon.

DĀTHĪ (*adj.*), Having tusks or fangs [दंष्ट्रिन]. Cl. Gr. 29.

DĀTO (*p.p.*), Cut [दात = दो]. Ab. 752.

DĀTTAM, A sickle [दात्र]. Ab. 448; Cl. Gr. 133.

DATTHABBO (*p.f.p. passati*), To be seen [दृष्टव्य = दृश्य]. *Na kho paṇ'etaṃ evaṃ datthabbam*, this matter must not be viewed thus (B. Lot. 402). *Ayaṃ paṇṇākāro nagaramajjhe amaccādi-parivutena datthabbam*, this present is to be examined by him in the midst of the city surrounded by his ministers and other officers (Alw. I. 74). *Datthabbam*, let it be known, it must be observed, or considered, or borne in mind (Kh. 21).

DATTHO (*p.p. dasati*), Held or seized in the mouth or teeth; bitten [दष्ट = दंष्ट]. *Datthathānato daṇḍakam vissajjetvā*, having let go the stick from the place he held it by, lit. from the bitten place (F. Jāt. 17; Dh. 412). F. Jāt. 42.

DATTHUM, see *Passati*.

DATTI (*f.*), Offering [दत्ति].

DATTIMO (*adj.*), Received by donation [दत्तिम].
 DATTU (*adj.*), Stupid. Ab. 721.
 DĀTUM, DATVĀ, see *Daddāti*.
 DĀTYŪHO, A gallinule [दातूह]. Ab. 644.
 DAVANAṂ, Burning, heat.
 DAVATHU (*m.*), Burning, heat, inflammation [दवथु]. Ab. 328.
 DAVO, Quick motion; sport, amusement [दव]. Ab. 176, 1126. Comp. *Dravo*.
 DAVO, Burning, inflammation; a forest [दव]. Ab. 1126.
 DĀVO, A forest [दाव]. *Dāvaggi*, a burning forest (Dh. 195). See *Dāyo*.
 DAYĀ (*f.*), Mercy, compassion [दया]. Ab. 160.
 DĀYĀDO, A kinsman; an heir [दायाद]. Ab. 1046; Mah. 36; Kh. 13. *Gopānam dāyādo*, one who inherits oxen (Sen. K. 345).
 DĀYAJJAM, Inheritance; dowry [दायाज]. Mah. 51; Alw. I. xlv.
 DĀYAKO (*adj.*), Giving, a giver, a benefactor [दायक]. Fem. *dāyikā* (Dh. 252). Mah. 36, 176; Kh. 11; Dh. 103.
 DAYĀLŪ (*adj.*), Compassionate, merciful [दयालु]. Ab. 727. *Dayālu* (Mah. 231).
 DĀYANAM, Reaping [from दौ]. Dh. 126.
 DAYĀPANNO (*adj.*), Compassionate [दया + आपन्न = पद].
 DAYĀPARO (*adj.*), Compassionate [दया + पर]. Mah. 226.
 DAYATI, To give, to allot; to protect [दय]. Cl. P. Verbs, 9. With gen. *Telassu dayati*, he allots oil (Cl. Gr. 145). Dh. 398.
 DĀYATI, To give [दाय]. Mah. 222.
 DAYHATI, see *Dahati*.
 DĀYI (*adj.*), Giving [दायिन्]. Sen. K. 502.
 DAYITO (*p.p.p. dayati*), Beloved [दयित = दय]. Ab. 697. Fem. *dayitā*, a woman (Ab. 230).
 DĀYO, A gift; separate property of a wife [दाय]. Ab. 355, 898; Dh. 120.
 DĀYO, A forest, a wood [दाव]. Ab. 536, 898.
 DEPPUBHO, An Amphisbæna, a kind of lizard without legs [दुप्पुभ]. Ab. 651; Mah. 244.
 DEHANĪ (*f.*), A threshold [देहणी]. Ab. 219.
 DEHĪ (*m.*), An animal, a creature [देहिन्]. Ab. 93.
 DEHO, and DEHAM, The body [देह]. Ab. 151. *Dehapatitaṭṭhāne*, on the place where his body fell, i.e. on the spot where he was killed (Mah. 155). *Antimadehadhārī*, wearing his last body; i.e. in

his last existence (B. Lot. 350). Alw. I. xxxiv; Ras. 21; Mah. 178.
 DENDIMO, A kind of drum [दिण्डिम]. Ab. 143; B. Lot. 478.
 DESAKO, A district [देश + क]. Mah. 61.
 DESAKO (*adj.*), Showing, teaching, a teacher [देशक]. A priest confessing an offence to another is called *desako* (Pât. 27). *Desako*, a preacher (Mah. 196). *Dhammadeako*, one who teaches the Law (Ras. 18).
 DESANĀ (*f.*), Instruction; preaching; a sermon or discourse; showing [देशना]. Mah. 2, 173; B. Lot. 436. *Vatthudesanā*, consecrating a site for a building (Pât. 4).
 DESĀPETI, To cause to be pointed out. Pât. 72.
 DESETI (*caus.*), To point out; to teach; to show; to preach; to expound; to confess [देशयति = दिश]. *Vatthun d.*, to consecrate a site, viz. to mark it out with certain ceremonies (Pât. 4, 71). *Dhamman d.*, to preach the truth, to teach religion, to preach a sermon (Kh. 9; Ras. 22; Dh. 119). *Kassa nu kho aham paṭhamam dhammam deseyyam*, whom shall I first teach the truth (Dh. 119). *Suttam desetum*, to preach the (Ratana) Sutta (Mah. 240). *Aññamaññam accayam desetvā* having confessed their fault to each other (Dh. 105). Alw. I. lxix. Pass.p.pr. *desiyamāno* (Dh. 125).
 DESIKO, One who shows or teaches [देशिक]. *Maggadesiko*, a guide (Dh. 124, 158).
 DESITAVĀ (*adj.*), Having preached or taught [देशित + वन्]. Cl. Gr. 126.
 DESITO (*p.p.p. deseti*), Shown, pointed out, taught, preached [देशित = दिश]. Dh. 50.
 DESIYO (*adj.*), Belonging to a country [देशीय]. *Coladestyo*, belonging to the Cola country.
 DESO, A place; a region, a district; a country; a part, a side [देश]. Ab. 186. *Sabbadesesu*, in all the provinces (Mah. 35). *Purā pubbuttare dese*, on the north-east side of the city (Mah. 166). *So deso sammajjitabbo*, the place must be swept (Pât. xx).
 DETI, To give. Whether this form is the Sanskrit दयते from दय्, or whether it is due to the false analogy of *detu*, the imperat. from DĀ, I am not able to determine. The present occurs very frequently (*demi, desi, deti, dema, detha, denti*), and I have met with a part. pres. *dento* (see Dh. 374). *Detu* belongs of course to *daddāti* (which see).
 DĒTI, To fly [दयते = डी].

DEVA, *see Devo.*

DEVADĀRU (m.), The Deodar pine, *Pinus Deodora* [देव + दारु]. Ab. 568.

DEVADATTO, A name used to denote a person in general; name of a cousin of Buddha who was his enemy and rival [देवदत्त]. Cl. Gr. 131.

DEVADEVO, Angel of angels, highest of celestial beings, an epithet of Buddha [देव + देव]. Ab. 3; Ras. 27.

DEVADHAMMO (*adj.*), Of celestial nature, godlike [देव + धर्म]. Those are so called who are endowed with shame, fear of sinning, and piety (Dh. 304; Das. 41).

DEVADHĪTĀ (f.), A female deva, a goddess or angel [देव + कुहितृ]. Dh. 226, 364. Comp. *Devaputto*.

DEVADUNDUBHI (m.), Thunder [देव + दुन्दुभि]. *Brahmajāla S. Aṭṭhakathā* says *sukkhavalāha-kagajjanam*.

DEVADŪTO, A messenger from the gods [देव + दूत]. This term is applied to the three devas who took the forms respectively of an old man, a leper and a corpse, to warn Siddhatta of the vanity of human pleasures (Man. B. 155). Dh. 117.

DEVAKHĀTAKAM, A natural pond [देव + खात = खन + क]. Ab. 680.

DEVAKULAM, A (non-Buddhist) temple; a family of royal blood [देव + कुल]. Mah. 67, 115.

DEVAKUSUMAM, Cloves [देव + कुसुम]. Ab. 303.

DEVĀLAYO, A Hindu temple [देव + आलय]. Mah. 237.

DEVALOKO, The world of devas or angels, the god-world, heaven; a deva heaven, a heaven, a god-world [देव + लोका]. Ab. 10. There are six devalokas; *Cātummahārājikadevaloko*, *Tāvatisadevaloko*, *Yāmadevaloko*, *Tusitadevaloko*, *Nimmānaratidevaloko*, *Paranimmitavasavatti-devaloko*. Of these the first extends above the four Mahādīpas, from the Yugandhara rocks to the Cakkavālapabbata, the second is on the summit of Mount Meru, and the remaining four rise one over the other above Meru. Their inhabitants are called *Cātummahārājikā devā*, *Tāvatisā devā*, etc. The devas of the devalokas are superhuman beings or angels, living a life of happiness exempt from the ills of humanity. They are inferior to the Brahma angels, being subject to Kāma, or the pleasures of sense. The six devalokas are called

collectively *devaloko* or "heaven." The term *devaloko*, "angel-world," is also applied to the six devalokas and the twenty brahmalokas collectively, and each of these twenty-six worlds is also called *devaloko*, "a heaven" (see Dh. 434). *Devalokasirī*, the bliss of heaven (Dh. 117). Man. B. 5, 24, 25; B. Int. 202, 603 and foll.; Mah. 178; Kh. 14; Alw. I. cvii.

DEVANAM, Sport; custom; desire to win; praise [देवण]. Ab. 880.

DEVAPUTTO, A deva [देव + पुत्र]. The inhabitants of the Devaloka are called *devā*, but the sing. *devo* occurs but very rarely. In its place *devatā* is used, or, if it is intended to particularize sex, *devaputto* and *devadhītā*. *Devaputto* therefore means simply a male deva, and *devadhītā* a female deva. At Mah. 182 the Tāvatisā gods are called *devaputtā*, and at Gog. Ev. 28 the moon (*candimā*) is called *devaputto*. At Dh. 117 the term is applied to Vissakamma, the celestial architect, and at Dh. 94 the son of the Brahman Adinna-pubbaka is called d. when reborn in the Tāvatisā heaven.

DEVARĀJĀ (m.), King of the devas, viz. Indra; a deva-king [देव + राज]. Ab. 18; Dh. 153.

DEVARAJJAM, Sovereignty over the devas [देव + राज्ज]. Kh. 14.

DEVARO, A husband's brother, a brother-in-law [देवर]. Ab. 247.

DEVASIKAM (*adv.*), Daily [दिवस + इक + म]. Dh. 95, 128, 212, 265.

DEVATĀ (f.), A deva, a celestial being, an angel, a deity [देवता]. Ab. 12. This word has the same meaning as deva, and the sing. *devo* being little used, *devatā*, "a deva," generally takes its place (comp. *Devaputto*). At Dh. 99 a Tāvatisā deva is called both *devatā* and *devaputto* (comp. Mah. 178). *Devatāhi upaṭṭhiyamāno*, ministered to by the angels (Dh. 265). *Devatābali*, offering to a deva (Mah. 89). *Kuladevatānam bhikkhūnam*, to the priests who are the tutelar deities of our race (Mah. 136). *Chattamhi devatā*, the deity who guarded the royal parasol (Mah. 165). Kh. 4. *Rukkha-devatā*, a tree nymph (see Ras. 83). *Nagara-devatāyo*, guardian devas of a town (Kh. 28). *Bhumma devatā*, a deva who inhabits the earth or a particular spot (Mah. 166).

DEVATĀDO, The grass *Lipeocercis Serrata*

[देवताव]. Ab. 578. Clough has *devatāṇḍa* both in his dict. and in his edition of *Abhidhā-nappadīpikā*.

DEVATAM, A deva [देवत]. Ab. 12.

DEVĀTIDEVO, The deva who is over all devas, i.e. Buddha [देवातिदेव]. Mah. 5; Dh. 148.

DEVATTAM, Devaship [देवत्व].

DEVATTHĀNAM, A holy place, a cetiya; celestial abode [देव + स्थान]. Dh. 349; F. Jāt. 58.

DEVAYONI (adj.), Of celestial origin [देव + योनि]. Pl. *devayoniyo*, demigods (Ab. 13).

DEVĪ (f.), a female deva, a nymph, a goddess, a queen [देवी]. Alw. I. 97; Dh. 99, 154; Mah. 85; Das. 45.

DEVINDO, King of the devas, Indra [देव + इन्द्र]. Mah. 47.

DEVITTAM, Queenship [देवीत्व]. Mah. 25.

DEVITTHI (f.), A female deva, a goddess or nymph [देव + स्त्री]. Ab. 25.

DEVO, A deva, a god, a celestial being, an angel; a cloud; a king; the sky, the air; death [देव]. Ab. 11, 46, 47, 842. The devas or angels are superhuman beings of various classes or orders. The term is applied to the inhabitants of the twenty Brahmālokas and the six Devalokas (see *Devaloko*). But there are also devas who are tutelary deities to certain towns or families, some are tree nymphs, some reside in rocks or are the genii of a particular locality, others make their home in the air or the cloud (see *Devatā*).—*Samiddhisumano nāma devo*, the deva named S. (Mah. 5). *Devo uppalavaṇṇo*, Vishṇu (Mah. 47). *Devamānussā* (pl.), gods and men (Dh. 267; Kh. 14). *Devānam indo*, king of the devas, viz. Indra (Ras. 24; Dh. 185). *Devakañḍā*, a celestial nymph. *Devo vassati*, it rains, lit. "the cloud, or the cloud deva rains" (Mah. 129). *Devo paṭhamayāmaṃ vassitvā*, rain having fallen during the first watch (Dh. 88). *Devamātiko deṣo*, a district watered by rain (Ab. 188). *Taṃ devo payirupāsatu*, let Your Majesty attend upon him. Voc. *deva*, Sire, Your Majesty. *Sakkoma deva*, we are able, Your Majesty (Alw. I. 73; F. Jāt. 6; Mah. 85). Man. B. 39-44. There are said to be three sorts of devas, *sammūtidēva*, *uppatidēva*, *visuddhidēva*, kings, angels, arāhās (Das. 45).

DEYYADHAMMO, A gift, an offering [देय + धर्म]. Dh. 132, 267, 434; B. Int. 42.

DEYYO (adj.), To be given [देय = दा]. Neut. *deyyam*, an offering. *Buddhadeyyam*, an offering to Buddha (Cl. Gr. 79). *Brahmadeyyam*, a present made to a brahmin (F. Jāt. 10).

DHAJĀLŪ (adj.), Adorned with flags [ध्वज + आलु]. Ab. 733.

DHAJAVĀ (adj.), Adorned with flags [ध्वजवत्]. Ab. 733.

DHAJĪ (adj.), Having flags [ध्वजिन्]. Cl. Gr. 29. Fem. *dhajinī*, an army (Ab. 381).

DHAJO, A flag; a mark or symbol [ध्वज]. Ab. 397, 1064; Mah. 99. *Tambapaṇṇiddhaja gura*, teachers who are the standards of Ceylon (Alw. I. xv).

DHĀMAM, Light, splendour; dignity [धामन्].

DHAMANĪ (f.), A vein; a nerve [धमनि]. Ab. 279; Dh. 71.

DHAMANO, A reed [धमन्]. Ab. 601.

DHAMATI, To blow [ध्मा]. *Saikkham d.*, to blow a conch (Mah. 143, 154). *Dhameti* (F. Jāt. 15).

DHAMMABHANḌĀGĀRIKO, Treasurer of the Law, a name of Ānanda [धर्म + भाण्डागारिन्]. Ab. 436.

DHAMMĀBHIṢAMAYO, Comprehension of the truth [धर्म + अभि + समय]. This term means the attainment by an unconverted man of one of the four paths. *Caturāśītiyā pāpasahassānaṃ dhammābhiṣamayo aho*, the conversion of eighty-four thousand beings took place (Dh. 130). B. Lot. 432; E. Mon. 292; Mah. 3, 73; Dh. 144, 350; Kamm. 28.

DHAMMACAKKAM, Dominion of the Law [धर्म + चक्र]. The well-known phrase *dhammacakkam pavatteti* is usually rendered "to turn the wheel of the Law," but that this was its original meaning I consider extremely improbable. *Pavatteti* (which see) does not mean "to turn" so much as "to set going," "to set on foot," "to establish," "to begin," "to make," and *cakka* is probably used in its sense of "domain" or "dominion." Thus *dhammacakkam p.* should be rendered by some such expression as "to inaugurate the reign of Religion," "to set on foot the dominion of the Law." It is most important to bear in mind that this famous phrase is used not of the whole period of Buddha's ministry, but *only of his first sermon*, in which he "began" or "set on foot" his religion by imparting the knowledge of it to the five brahmins. Turnour's rendering is "proclaimed

the sovereign supremacy of his faith" (Mah. 2, comp. the Index and Glossary). In Buddhaghosa's comment on Brahmajāla Sutta, the word dhammacakka occurs in a different connexion; when the priests inform king Ajātasattu of their wish to hold a general council, he replies *sādhū bhante, vissatthā karotha, mayham āpācakkam tumhākam dhammacakkam hotu, āpāpetha kiṃ karomi*, which I would translate as follows, "It is well, venerable men, you may rely upon me, let mine be the domain of temporal authority, yours the domain of religion, command me what to do." *Dhammacakkappavattanasuttaṃ*, the sermon called "The Establishment of the Truth" (Mah. 101, 74). *Dhammacakkappavattitapadeso*, the spot where the Law was first preached (Kh. 20). Man. B. 187; B. Lot. 299, 335, 387; Dh. 78, 119. In his *Śiṃh. Dict.* Clough explains Dharmacakra as "The laws contained in the whole of the sacred and moral discourses delivered by Buddha."

DHAMMACAKKHU (n.), The eye of the Law [धर्म + चक्षुस्]. The following phrase is of frequent occurrence, *Tassa virajam vītamalaṃ dhammacakkhum udapādi yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhammaṃ*, he received the pure and spotless Eye of the Law, (which is the knowledge) that whatsoever is in the condition of having an origin is also in the condition of having an end, i.e. that whatsoever is brought into existence must one day perish. *Dhammacakkhum virodheti*, to make clear the eye of the Law, i.e. to purify the mental insight so as to obtain the knowledge called dhammacakku (Mah. 73).

DHAMMACĀRI (adj.), Living according to the Law, virtuous [धर्म + चारिन्]. Dh. 31, 126. Fem. *dhammacārinī* (Cl. Gr. 40).

DHAMMACARIYĀ (f.), Religious life, piety [धर्म + रीति]. Kh. 5.

DHAMMACĀRO (adj.), Pious [धर्म + चार].

DHAMMADĀNĀM, Gift of the Law, viz. imparting to others a knowledge of the Truth [धर्म + दाव]. Dh. 64; E. Mon. 196; Pāt. xxii. *Dhammadānaṃ mahantaṃ ti sutvā dāmasādanato*, hearing that the gift of religion is a greater gift than the gift of alms (Mah. 196).

DHAMMADASSĪ (m.), Name of one of the twenty-four Buddhas [धर्म + दर्शिन्]. Mah. 2.

DHAMMADESANĀ (f.), Religious teaching, a

sermon, a discourse [धर्म + देशना]. Dh. 305, 314; F. Jāt. 8; B. Lot. 436, 649.

DHAMMĀDHAMMO, True and false doctrine [धर्म + अधर्म]. *Dhammādhhammesu kovido*, skilled in distinguishing true and false doctrine (Mah. 74; Alw. N. 62.)

DHAMMADHARO (adj.), Versed in the Buddhist scriptures [धर्म + धर]. Dh. 46; Mah. 27.

DHAMMĀDHIPATEYYASĪLAM, See *Adhipateyyam*.

DHAMMAJIVĪ (adj.), Living according to the Law, living righteously [धर्म + जीविन्]. Dh. 5, 30.

DHAMMAKATHĀ (f.), A religious discourse, an exposition of the Scriptures; conversation on religious subjects [धर्म + कथा]. Dh. 135, 231; Alw. I. 78; Pāt. xxii; Mah. 196; Ras. 26. At Dh. 366 it is opposed to *abhidhammakathā*, exposition of metaphysical doctrine.

DHAMMAKATHIKO, One who expounds the Law, one who has the gift of preaching [धर्म + कथा + इक]. Mah. 196; Dh. 259, 384; Pāt. xxii. *Mahāddhammakathiko*, mighty in the scriptures (Dh. 405). At Pāt. xvi it is said that to be an efficient dhammakathika a man should be versed in Abhidhamma.

DHAMMAKETU (m.), Standard of the Law [धर्म + केतु]. *Dhammaketuṃ ussāpeti*, to raise the standard of the Law (B. Lot. 323).

DHAMMAKKHANDHO, Branch of doctrine; division of the dhamma or scriptures [धर्म + खण्ड]. The *Tiṭṭaka* is divided into eighty-four thousand dhammakkhandaḥ, "articles" or "sections of the Law." They are divisions according to subject. Buddhaghosa as an illustration of the meaning of this term says that a Sutta or discourse dealing with one subject forms one dh., while a Sutta embracing several subjects forms several. Mah. 26; B. Int. 34; Att. 133. Saṅgīti S. also mentions four dhammakkhandaḥ or "bodies of doctrine," *śīlakkhandaḥ, samādhikkhandaḥ, paññākkhandaḥ, vimuttikkhandaḥ*.

DHAMMAṂ, see *Dhammo*.

DHAMMĀMATAM, The nectar of the Law [धर्म + अमृत]. Mah. 74.

DHAMMANĪ (m.), A rat-snake. Ab. 652.

DHAMMĀNUDHAMMO, see *Anudhammo*.

DHAMMAPADAM, A religious sentence; name of one of the books of the *Tiṭṭaka*; body or portion

of Dhamma [धर्म + पद]. There are four Dhammapadas, *anabhiññādharmapadam*, *avyāpādharmapadam*, *sammāsattidhammapadam*, *sammāsaddharmapadam* (Dh. 285). At Man. B. 497 Hardy gives another set of four. *Dhammapadam*, "Religious Sentences," is the name of the second book of the Khuddakanikāya (E. Mon. 169).

DHAMMAPAKKHO, The side, cause, or party of true religion [धर्म + पक्ष]. Mah. 18.

DHAMMARĀJĀ (*m.*), King of Dhamma, Buddha; king of justice or righteousness [धर्म + राजन्]. Ab. 3; Dh. 89; Mah. 7. At B. Lot. 581 the Cakkavattin is called *dhammarājā*.

DHAMMĀRĀMO, One who dwells in the Law [धर्म + आराम]. Dh. 65. The comment says *nivāsanaññhena samathavipassandhammo dāmo assūti dhammāramo*.

DHAMMARASO, Taste or sweetness of the Law [धर्म + रस]. Dh. 64.

DHAMMARATI (*f.*), Delight in the Law, pleasure caused by religion [धर्म + रति]. Dh. 64.

DHAMMASABHĀ (*f.*), A religious meeting; a place of religious meeting [धर्म + सभा]. Dh. 300; F. Jāt. 8, 46; Das. 21.

DHAMMASĀLĀ (*f.*), Hall of Dhamma, a place where the Scriptures are read and expounded [धर्म + शाला]. Att. 116.

DHAMMĀSANAM, A pulpit, a seat in which a priest sat while preaching [धर्म + आसन]. Dh. 402; Mah. 13; F. Jāt. 46.

DHAMMASAṄGAṆIPPAKARAṆAM, Name of the first book of the Abhidhamma Piṭaka. E. Mon. 170. See *Saṅgaṇi*.

DHAMMASAVANAM, Hearing the Law, attending the preaching of a sermon or exposition of religious doctrine [धर्म + श्रवण]. *Dhammasavanattham* or *-natthāya*, or *-nāya gacchati*, to go to a church service or sermon (Dh. 79, 336). *Dh. ghoṣeti*, to sound the church call (Dh. 290, 402). *Dhammasavanaggaṇam*, a preaching hall or church (see *Aggaṇi*). F. Jāt. 46; Kh. 5.

DHAMMASENĀPATI (*m.*), Captain of the Faith, a name of Sāriputta [धर्म + सेना + पति]. Ab. 434; Dh. 135.

DHAMMASSĀMĪ (*m.*), Lord of Dhamma, Buddha [धर्म + स्वामिन्]. Ab. 3; Dh. 104; Mah. 252.

DHAMMATĀ (*f.*), Custom, habit; nature [धर्म + ता]. *Attano dhammatāya*, spontaneously, intuitively (Alw. I. cvii; Dh. 301, 403). Dh. 147, 153.

DHAMMATTHO (*adj.*), Just, righteous [धर्म + त्व]. Dh. 39, 46.

DHAMMAVĀDĪ (*adj.*), Speaking according to the Law, orthodox [धर्म + वादिन्]. Dh. 104; Mah. 17.

DHAMMAVICAYO, Investigation of doctrine, religious research [धर्म + विचय]. This is one of the Bojjhaṅgas (B. Lot. 798; Man. B. 498).

DHAMMAVINAYO, Doctrine and Discipline [धर्म + विनय]. There is a twofold division of the contents of the Tipiṭaka into Vinaya and Dhamma, the latter including the Suttapiṭaka and Abhidhamma (Dh. 104).

DHAMMĀYATANAM, Ideas, thought, see *Āyatanam*.

DHAMMENA (*adv.*), Justly, righteously [धर्मेण]. Mah. 208, 237; F. Jāt. 5; Dh. 373. *Katham dhammena itthakā uppdessāmi*, how can I without oppression obtain bricks? (Mah. 165, comp. 39).

DHAMMĪ (*adj.*), Having the nature or quality of [धर्मिन्]. *Vayadhammī*, subject to decay (Ras. 24; Att. clxxii). Cl. Gr. 29.

DHAMMĪ, DHAMMIKATHĀ, see *Dhammo*, 2.

DHAMMIKO (*adj.*), Religious; pious; orthodox; ecclesiastical [धर्मिक]. *Dhammikā isayo*, holy sages (Alw. I. cxxiv). *Dhammikayyā*, orthodox priests (Mah. 18). Mah. 211; Alw. I. 73; Pāt. 18, 76; Das. 10.

DHAMMILLO, Braided hair [धम्मिल्ल]. Ab. 257.

DHAMMISSARATĀ (*f.*), Supremacy in religion, lordship of Dhamma [धर्म + ईश्वरता]. Dh. 325.

DHAMMO, and **DHAMMAM**, Nature, condition, quality, property, characteristic; function, practice, duty; object, thing, idea, phenomenon; doctrine; law; virtue, piety; justice; the law or Truth of Buddha; the Buddhist scriptures; religion [धर्म, and धर्मेण]. Ab. 85, 94, 784. The neuter *dhammam* is rare, I find it only at Cl. Gr. 51, where he says that *dhamma* is masc. and neut., and at Dh. v. 82, *dhammāni sutvā*, "having heard religious truth or doctrines." *Naradhammaviraḥito*, bereft of humanity. *Khayadhammā vāyadhammā sukhā vedanā*, pleasurable sensation is in its nature perishable and transitory. *Evamādhāmmā hi yācand*, for such is the nature of asking (F. Jāt. 11). *Maricidhammo kāyo*, the mirage-like body (Dh. 9). *Marapadhammo bhijjanadhammo*, subject to death, subject to dissolution (Dh. 360). *Macca-*

dhammo, having the nature of a man, a mere mortal (Att. 199). *Nibbānadhammo*, the nature of Nirvāṇa (E. Mon. 294). *Yaṃ kiñci samudaya-dhammaṃ sabbaṃ taṃ nirodhadhammaṃ*, whatever is in the condition of having an origin is in the condition of having an end (see *Dhammacakkhu*). *Diṭṭho dhammo*, the visible condition, the present state of things, this world, this life (B. Lot. 370, comp. *Diṭṭhadhammo*). *Mittadhammo*, friendship (F. Jāt. 13). *Sabbesu dhammesu*, in all conditions, in all things (Dh. 63). *Asekha dhammā*, attributes or properties of a perfected saint (see *Asekho*). *Buddhadhammā*, attributes of Buddha (Mah. 108). *Sabbassa lokassa sadevakassa es' eva dhammo yadidaṃ aniccaṃ*, impermanence is the property (or condition) of the whole world including the deva-loka (Att. clxxii). The two dhammas, "conditions" or "qualities," are *samatho* and *vipassanā*, calm and contemplation (Dh. 69, 196, 425). *Vīraḍo setṭho dhammānaṃ*, Arhatship is the best of conditions or things (Dh. 48). *Sabbe saṅkhatasaṅkhatadhammā*, all things material and immaterial (comp. Dh. 382). *Aniccā dhammā*, transitory things (Das. 9, of the eight lokadhammas). *Cattāro dhammā āyā vappo sukhaṃ balaṃ*, four qualities or conditions, age, beauty, happiness and strength (Dh. 20). *Ye keci kusala dhammā sabbe te appamādamālakā*, all good conditions or qualities have their origin in diligence (Dh. 179). *Pāpako dhammo*, sin (Sen. K. 322). *Pāpakā dhammā*, and *akusala dhammā*, evil states, evil ways, sin (Dh. 43, 371; Sen. K. 319, 322). *Pāpadhammo*, sinful, a sinner (Dh. 54). *Pārājiko dhammo*, a p. sin (Pāt. 95). *Tayo dhammā jahitā bhavanti sakkiyaditṭhi vicikicchitaṃ ca sūlabbataṃ ca*, three sins or states are cast off (Kh. 9). *Hīnaṃ dhammaṃ carati*, to follow a low mode of life (Dh. 31). *Dhammaṃ sucaritaṃ carati*, to live a religious life (ditto). *Ñātidhammo*, pious duty to relatives (Kh. 12). *Udake hāsadammo*, sporting in the water (Pāt. 15). *Kalyāṇadammo*, virtuous, excellent (Pāt. 4). *Methuno dhammo*, the practice of sexual intercourse. *Vasala dhammo*, low conduct (Sen. K. 322). *Bhannaṃ dukkha-dhammānaṃ parakkhato hoti*, is exposed to many painful circumstances. *Abhogupaccavekkhanarहितā ete dhammā*, these organs (the stomach, liver, etc.) are void of reflection and consideration. *Ye dhammā hetuppabhavā*, those things which

proceed from a cause (Att. cxxx). *Dve dhammā bhāvetabbā dve d. pariññeyyā dve d. pahātabbā*, two things to be increased, two things to be learnt, two things to be avoided. *Acchariyā abbhutā dhammā*, wonderful and miraculous phenomena. *Kāyena phoṭṭhabbaṃ phusitvā manasā dhammaṃ viññāya*, having felt a sensation by the touch, having perceived an idea or phenomenon with the mind. *Yadā have pātubhavanti dhammā dāpino jhāyino brāhmaṇassa*, when the Verities dawn upon the striving, the meditating saint (Alw. N. 71). *Buddhabhāsita dhammā*, doctrines uttered by Buddha (Ras. 17; Mah. 25). *Ariyappavedito dhammo*, the doctrine preached by holy men (Dh. 15). *Etassa dhammassa ananubodhā*, from not understanding this doctrine (of the Paṭiccasamuppāda). *Tisso saṅgītiyo ārūḥhadhammo*, the doctrines or scripture rehearsed at the three Councils (Pāt. 85). The doctrinal portions of the Tipiṭaka, viz. the Sutta and Abhidhamma, are called Dhamma in contradistinction to the Vinaya. Dhamma, "doctrine," is also opposed to Abhidhamma, "metaphysical doctrine" (Dh. 366). *Dhammavinayo*, Doctrine and Discipline (Dh. 104). *Ekaṃ dhammaṃ attassa*, in him who has broken one law (Dh. 32). *Esa dhammo sanantano*, this is an old law (Dh. 2). *Adhikarapasamathā dhammā*, rules for settling difficulties. *Cha dhammā*, six rules or precepts, viz. the first six sikkhāpadas (Pāt. 117). *Channa-vuttinaṃ pāsāṇḍanaṃ dhammānaṃ pavaraṃ*, superior to the doctrines of the ninety-six pāsāṇḍas (Sen. K. 322). *Sataṃ ca dhammo na jaraṃ upeti*, but the piety of the righteous suffers not decay (Dh. 28). *Appamādo dhammesu*, diligence in good works (Kh. 5). *Dhammaṃ carati*, to walk righteously, to live a religious life (Dh. 80). *Dhammaṃ nātivattati*, does not transgress the bounds of virtue. *Saccaṃ ca dhammo ca*, truth and righteousness (Dh. 46, 70). *Dhammena*, and *saha dhammena*, justly, righteously (Dh. 373; B. Lot. 403). *Asāhasena dhammena*, with just judgment (Dh. 46). *Passato dhammaṃ uttamaṃ*, beholding the perfect Law (Dh. 21). *Cirattṭhitatthaṃ dhammassa*, that the Faith may long endure. *Adhammo dippati dhammo bāhiyati*, false doctrine flourishes and true religion decays. *Dhammaṃ deseti*, or *bhaṇati*, to preach the truth or the Scriptures (Pāt. xxii; Dh. 315). *Dhammaṃ suvāti*, to hear the Scriptures expounded, to hear

a sermon, to go to church (Dh. 308, 366). *Dhamma-sākkacchā*, religious conversation (Kh. 5). Three of the five Khandas, viz. Vedanā, Saññā, and Saṅkhāra are collectively termed *dhammā* (plur.), "mental faculties," and in the first verse of Dhammapada the commentator takes the word *dhammā* to mean those three faculties. But this interpretation appears forced and unnatural, and I look upon Dr. Max Müller's translation, "all that we are is the result of what we have thought," as the best possible rendering of the spirit of the phrase *manopubbāṅgamā dhammā*. The meaning evidently is that a man's mental or physical "conditions" or "circumstances" are dependent on the state of his thoughts, or heart, or intentions. Thus, as the verse goes on to say, a man who speaks or acts from a bad heart will be in a condition of suffering or unhappiness. The illustrative stories of Cakkhupāla and Maṭṭakupḍalin in the commentary confirm this view, for Cakkhupāla's blindness was the consequence of his having acted with evil intent, and Maṭṭakupḍalin's blissful state in the Tāvātimsa heaven resulted from his faith (*manopasāda*) in Buddha. B. Int. 41, 42; E. Mon. 5, 167; Dh. 4, 16, 47, 49, 65, 67.

DHAMMO (*adj.*), Religious [धार्म]. Fem. *dhammī*. *Dhammī kathā*, a religious discourse or exposition. Instr. and loc. *dhammiyā kathāya* (Pāt. xxii). *Dhammī kathā*, is sometimes written as a compound with the *i* shortened, *dhammikathā* (Pāt. xxii; Dh. 107).

DHĀMSAKO (*adj.*), Destroying [ध्वंस + क].

DHĀMSETI (*caus.*), To fell; to destroy [ध्वंसयति = ध्वंस]. Alw. I. 111.

DHĀMSĪ (*adj.*), Destroying, mischievous, back-biting [ध्वंसिन्]. Dh. 44, 372.

DHĀMSITO (*p.p.* *dhamseti*), Felled, fallen [ध्वंसित = ध्वंस]. Ab. 751.

DHĀNĀ (*f.*), Fried barley [धाना]. Ab. 463.

DHANACCHEDO, Expense, waste [धन + छेद]. Dh. 93.

DHANĀGAMO, Revenue [धन + आगम]. Ab. 356.

DHANAKKĪTO, A slave bought with money [धन + क्रीत = क्री]. Ab. 515.

DHANAM, Property, wealth, treasure, money [धन]. Ab. 486. *Dhanakoṭi*, ten millions of money (Mah. 26, probably kaḥāpapas). *Koṭisatasahasadhana-pariccāgena*, by an expenditure of treasure amount-

ing to a hundred thousand koṭis (B. Lot. 436). *Saddhādhano*, rich in faith (Alw. I. xiii). The two dhanas are *aviññāpakadhanam* and *saviññāpakadhanam* (Db. 79).

DHANANJĀNI (*f.*), Loss of wealth [धन + जानि].

DHANAVĀ (*adj.*), Wealthy [धनवान्]. B. Lot. 313.

DHANI (*m.*), Sound, noise [धनि]. Ab. 119, 128, 899.

DHANĪ (*adj.*), Wealthy [धनिन्]. Ab. 725.

DHANIKO, A lender, a creditor [धनिक]. Ab. 470.

DHANITAM, Sound, noise [धनित = धन]. Ab. 747; Pāt. 29.

DHANITTHĀ (*f.*), Name of one of the Nakkhattas [धनिष्ठा]. Ab. 60.

DHĀŊKO, A crow; a sort of crane [धाङ्क]. Ab. 638, 1042.

DHĀŊŊAM, Grain, corn [धाण]. Ab. 1007. *Dhāṇākarapaṇam*, threshing (Ab. 927). The seven dhāṇīyas, or grains, are *sālī*, *vāhī*, *yavo*, *godhūma*, *kaṇḍu*, *varako*, *kudrūso* (Ab. 450; Pāt. 87).

DHĀŊŊAMĀSO, A certain measure [धाण + मास]. Ab. 195.

DHĀŊŊAMBILAM, Sour rice-gruel [धाण + बिल]. Ab. 460.

DHĀŊŊO (*adj.*), Fortunate, lucky [धण]. Ab. 722, 1007; Mah. 134, 200. *Dhāṇṇalakkhapam*, sign or mark of future good fortune (Mah. lxxviii).

DHANU (*n.*), A bow; a measure of length [धनुस्]. Ab. 388, 811; Mah. 48. *Dhanukalāpam*, bow and quiver.

DHANUGGAHO, An archer [धनुस् + गह]. Mah. 155.

DHARĀ (*f.*), The earth [धरा]. Ab. 181.

DHĀRĀ (*f.*), A torrent, a stream; a shower; the sharp edge of a cutting instrument [धारा]. Ab. 50, 1095. *Tikkhīpadhāram tipam*, grass with sharp edges (Dh. 396). Dh. 81; Mah. 108.

DHĀRĀDHARO, A cloud [धारा + धर]. Ab. 47.

DHĀRAKŌ (*adj.*), Bearing [धारक]. *Chattadhārako*, carrying a parasol (Mah. 180).

DHARAMĀNAKO (*adj.*), Living [धरमाव = धु + क]. Dh. 241.

DHARAṆAM, Bearing; a weight of ten Palas [धारण]. Ab. 479.

DHĀRAṆAM, Preserving; bearing in mind; bearing, supporting [धारण]. Ab. 1059; Dh. 80. *Sukhadhāraṇo*, easy to be remembered (Mah. 1).

DHARAṆĪ (*f.*), The earth [धारणी]. Ab. 181. *Dharaṇīpati*, and *dharapīḍo*, a king (Mah. lxxviii, 85). *Dharapīṭalam*, the ground.

DHARATI, To live [धृ]. *Sace satthā dhareyya*, if the Teacher were living. *Dharamāpe pi sugate*, even in Buddha's lifetime (Mah. 10, 36). *Dharento*, living (Dh. 333; Mah. 222).

DHĀRETI (caus. last), To bear, to carry, to hold, to keep; to wear; to possess; to restrain; to bear in mind, to know by heart [धारयति = धृ]. *Chattam Tathāgatassa matthake dhārayanto*, holding a parasol over the Buddha's head (Dh. 133, comp. Mah. 5). *Devadattassa suvappachattam dhārayate*, he holds a golden parasol over D. (Sen. K. 326). *Chattam dhārayati*, to raise the royal umbrella as a symbol of sovereignty (Mah. 65, 104). *Telapajjotam dh.*, to hold a lamp. *Sokam dhāretum asakkontā*, being unable to bear their sorrow (Das. 4). *Puppham dh.*, to wear a flower (Dh. 230). *Vattham dh.*, to wear clothes (Dh. 114). *Pattam dh.*, to carry a bowl (Pāt. 10). *Sīlam dh.*, to keep the precepts (Att. 200). *Buddhasāsanaṃ dhārehi*, keep the commandment of Buddha (Dh. 82). *Pañcannam hatthīnaṃ balaṃ dhārenti*, possess the strength of five elephants (Dh. 154). *Upāsakaṃ maṃ bhavaṃ Gotamo dhāretu*, let the lord Gotama receive me as a disciple. *Suvappam me dhārayate*, he owes me gold (Sen. K. 327). *Manasā dh.*, to bear in memory, to know by heart. *Buddhavadānaṃ dhārento*, bearing in his heart the word of Buddha. *Tīpi piṭakāni dhāremi*, I am versed in the three Piṭakas (Dh. 384). *Evaṃ dhāretha jātakaṃ*, so understood the Jātaka (Dh. 417). *Evaṃ etaṃ dhārayāmi*, thus I receive your decision, thus I understand your wish (Kamm. 8; Pāt. 3). *Kodham dh.*, to restrain anger (Dh. 40).

DHĀRI (adj.), Bearing; wearing; keeping in mind [धारि]. *No vesadhārino*, to one who wears our robe (Mah. 29). *Piṭakattaya-dhāri*, versed in the three Piṭakas (Mah. 19). Mah. 118.

DHĀRIYATI (pass. dhāreti), To be carried, worn, etc. Alw. I. 75.

DHARO (adj.), Bearing; wearing; possessing; keeping in mind, knowing by heart [धर]. *Dhuta-dhāro*, keeping a dhutaṅga precept. *Pattapakkadhāro*, bearing leaves and fruit (Mah. 87). *Paṇṇākuladhāro*, wearing sordid raiment. *Devārjjasirīdhāro*, possessing the splendour of celestial rule (Dh. 87). *Tipiṭakadhāro*, versed in the Tipiṭaka (Dh. 168). Dh. 338.

DHĀTAKĪ (f.), The shrub *Grislea Tomentosa* [धातकी]. Ab. 589.

DHĀTARATTHO, Name of one of the four Mahārājas; a sort of goose [धृतरात्र]. Ab. 31, 647; Man. B. 24.

DHĀTĪ (f.). A nurse; a woman servant [धात्री]. Ab. 244; Mah. 216; Dh. 328.

DHĀTU (m. and f.), Primary or elementary substance; principle, element, material; a property of a primary substance, as colour, taste, sound; an organ of sense; a bodily principle or humour of which there are three, phlegm, wind and bile; a constituent of the body, as flesh, blood, bones; the remains of a body after cremation; a sacred relic; a fossil; a metal [धातु]. Ab. 278, 817. The two dhātus are *sankhatadhātu* and *asankhatadhātu*, the conditioned and the unconditioned, or the material and the immaterial. The three dhātus are *kāmadhātu*, *rūpadhātu*, *arūpadhātu*, the element or region of Desire, of Form, and of absence of Form (B. Lot. 315, 516, 807). Another classification of three is *rūpadhātu*, *arūpadhātu*, *nirodhadhātu*. Form, absence of Form, and Annihilation. A third is *kīnadhātu*, *majjhimadhātu*, *paññadhātu*. The four dhātus are *paññadhātu*, *āpodhātu*, *tejo dhātu*, *vāyodhātu*, the elements of earth, water, fire and air (Gog. Ev. 59; E. Mon. 193: they are the four Mahābhūtas). The six dhātus are *paññadhātu*, *āpodhātu*, *tejo dhātu*, *vāyodhātu*, *dhāmadhātu*, *viññādhātu*, the elements of earth, water, fire, air, space and intelligence (B. Int. 496, 497; B. Lot. 514). The eighteen dhātus are *cakkhūdhātu*, *rūpadhātu*, *cakkhuvīññādhātu*, *sotadhātu*, *saddadhātu*, *sotaviññādhātu*, *ghānadhātu*, *ganadhātu*, *ghānaviññādhātu*, *jivhādadhātu*, *rasadhātu*, *jivhāvīññādhātu*, *kāyadhātu*, *phoṭṭhabbādadhātu*, *kāyaviññādhātu*, *manodhātu*, *dharmadhātu*, *manoviññādhātu*, the eye, form, vision, the ear, sound, the hearing, the nose, odour, the smell, the tongue, flavour, the taste, the touch, contact, feeling, the mind, ideas or objects, thought (B. Lot. 511; Man. B. 432; B. Int. 449).—The remains of Buddha's body after his cremation were called *dhātuyo*, "relics," they were distributed among different princes and preserved as sacred objects. The *dāḥadhātu*, or tooth relic, is still venerated in Ceylon. The *dakkhiṇakkhakhadhātu*, or right collar-bone of Buddha, was brought to Ceylon in the reign of Devānaṃ Piyatissa, and

enshrined in the Thúpárama Dágoba. The term dhātu is also used, more comprehensively, of any relic of Buddha; in this sense there are three sorts of dhātu, *sátrikadhātu*, *uddesikadhātu*, *páribhogikadhātu* (see sep.).—Pl. *dhátuyo* (Dh. 309; Mah. 104). *Dhátubhājanam*, distribution of Buddha's relics after his cremation. *Dhātukiccaṃ*, duties to be performed to do honour to a relic of Buddha (Mah. 11, 107). *Dibbā sotadhātu*, the dibbasota, or divine hearing. *Bhū-dhātu*, the verbal root BHŪ (Sen. K. 318). Comp. *Kusaladhātu*, *Akusalahdhātu*.

DHĀTUGABBHO, A relic-receptacle or shrine, the inner room of a Thúpa, in which the sacred relic was deposited [धातु + गर्भ]. Mah. 179, 211. In modern Sinhalese the word *Dágaba* applies to the whole Thúpa.

DHĀTUKATHĀPAKARAṆAM, Name of the third book of the Abhidhamma [धातु + कथा + प्रकरण]. E. Mon. 170.

DHĀTUKO (*adj.*), This word frequently occurs as the last part of a compound word with the meaning "affected with." *Paṇḍurogadhātuko*, ill with jaundice (F. Jāt. 3). *Anattamanadhātuko*, melancholy (Dh. 121). *Thokaṃ badhiradhātuko*, slightly deaf (Dh. 217). Dh. 177.

DHĀTULOKE, World of dhātus, the aggregate of the different elements [धातु + लोक]. B. Lot. 511; Das. 44.

DHĀTUM, see *Dadhāti*.

DHAVALO (*adj.*), White, glistening [धवल]. Ab. 95; Cl. Gr. 126.

DHĀVANAM, Running, going; washing [धावन]. Ab. 1087. Comp. *Dhovanam*.

DHĀVATI, To run, to go [धाव]. Mah. 63, 78. *Bandhanam eva dhāvati*, rushes back into bondage (Dh. 61). P.p.p. *dhāvito*, running (Dh. 234). Caus. *dhāveti*, to cause to run (Mah. 142).

DHAVO, A husband; the shrub *Grislea Tomentosa* [धव]. Ab. 240, 1041.

DHENU (*f.*), A milch cow [धेनु]. Ab. 498; Dh. 238.

DHENUKĀ (*f.*), A milch cow [धेनुका]. Mah. 128.

DHEVATO, Name of one of the notes of the Hindu gamut [धेवत]. Ab. 132.

DHEYAM, Realm, region [धेय = धा]. See *Māradheyyam*, *Maccudheyyam*.

DHI, and **DHĪ** (*interj.*), Fie! Shame! Woe! [धिक्]. Ab. 1160, 1201; Cl. Gr. 71. With foll.

acc. *Dhī brāhmaṇassa haṇṭāram*, shame on him that strikes a brahmin (Dh. 70). Dh. 340.

DHĪ (*f.*), Knowledge, intellect [धी]. Ab. 152.

DHIMĀ (*adj.*), Wise [धीमन्]. Ab. 228; Mah. 253; Alw. I. xiii.

DHĪRATTAM, Fortitude [धीर + त्व]. Ab. 1059.

DHIRO (*adj.*), Wise; resolute, firm, brave [धीर]. Ab. 229, 1072; Kh. 14; Dh. 5, 46.

DHITĀ (*f.*), A daughter [दुहितृ]. Ab. 241. Acc. *dhitarāṃ* (Mah. 36). Inst. *dhītuyā* (Mah. 54). Gen. and dat. *dhītu*, *dhītāya*, *dhītuyā* (Dh. 162; Mah. 34, 36, 259). Plur. *dhītā*, *dhītaro* (Ab. 44; Mah. lxxxviii). Gen. and dat. pl. *dhītānaṃ* (Mah. lxxxviii). Dh. 189, 193. Comp. *Dukhita*.

DHITI (*f.*), Wisdom; fortitude, energy, courage [धृति]. Ab. 1059.

DHĪTIKĀ (*f.*), A daughter [दुहितृ + का]. Mah. 236.

DHITIMĀ (*adj.*), Courageous, firm [धृतिमन्]. Ab. 1072.

DHĪVARO, A fisherman [धीवर]. Ab. 670.

DHIYATI, and **DHIYYATI** (*pass. dadhāti*), To be contained [धीयते = धा]. Dh. 197.

DHORAYHO, A beast of burden, an ox [धुर + वाह + य]. Ab. 496; Dh. 358. *Dhorayhasilo*, patient, enduring (Dh. 38).

DHOTO (*p.p.p. dhovati*), Washed, cleansed, clean [धोत = धाव]. *Dhoteti pādehi*, with unsoiled feet (Mah. 213). Comp. *Yathādphoto*.

DHOVANAM, Washing [धावन]. Mah. 133. Comp. *Dhāvanam*.

DHOVATI, To wash, to cleanse [धाव]. Mah. 87, 210; Dh. 102. Pass. *dhoviyati* (Dh. 102). Caus. *dhovāpeti* (Mah. 65).

DHŪLI (*f.*), Dust [धूलि]. Ab. 395.

DHŪMAKETU (*m.*), Fire; a comet [धूम + केतु]. Ab. 34, 987.

DHŪMO, Smoke; cremation of a dead body [धूम]. *Dhūmasikho*, fire (Ab. 34). *Mama dhūmakāle dāntvā*, returning at the time of my cremation (Das. 2). Dh. 354.

DHŪMYĀTO, The fork-tailed shrike [धूम्याट]. Ab. 644.

DHUNANAM, Shaking off.

DHUNĀTI, To shake [धु]. Alw. I. 20.

DHŪPATI, and **DHŪPĀYATI**, To fumigate; to spit smoke [धूप]. Mah. 72, 152.

DHŪPITO (*p.p.p.*), Suffering pain [धूपित]. Ab. 751.

DHŪPO, Incense [धूप]. Ab. 958; Alw. I. 79.

DHURANDHARO (*adj.*), Bearing a burden [धुरंधर]. Used metaphorically of a priest who is a supporter or pillar of religion (Mah. 13, 36).

DHURO, and **DHURAM**, A yoke; a burden; an office, charge, trust; a chief, leader; the front, the head [धुर]. Ab. 375, 1004; Dh. 80, 91, 134, 219. *Dhure*, in front (Dh. 173). *Dhuravādhī*, a beast of burden (Ab. 496). *Dhuracchattam*, the parasol or pinnacle surmounting a thūpa (Mah. 211).

DHUSARO (*adj.*), Grey [धुसर]. Ab. 96.

DHUTAṅGAṂ, and **DHŪTANĀGAṂ**, The thirteen Dhutaṅgas are certain ascetic practices, the observance of which is meritorious in a Buddhist priest. It is not intended that all should be kept at the same time, but of course the more are kept the greater the merit. The word represents the Sanskrit धृत or धृत + चक्र, and is explained to mean "precept by which the passions are shaken or quelled." The dhutaṅgas are as follows, *paṃsukūlikaṅgam*, *teclovarikaṅgam*, *piṇḍapātikaṅgam*, *sepadānacārikaṅgam*, *ekāsānikaṅgam*, *pattapiṇḍikaṅgam*, *khalupacchābhattikaṅgam*, *ārañṇakaṅgam*, *rukṣhamūlikaṅgam*, *abbhokāsikaṅgam*, *śatānikaṅgam*, *yathāsanthatikaṅgam*, *nesajjikaṅgam* (see each sep.). E. Mon. 9, 73, 97, 98, 99; B. Int. 304 and foll. *Nāpī ssa kiñci dhutaṅgam atthi*, and he does not keep a single dhuta precept (Dh. 229). Dh. 151, 348.

DHUTO, and **DHŪTO** (*p.p.* *dhunāti*), Shaken; removed [धुत, धृत = धू]. Ab. 744. *Dhūta-dhammo* and *dhūtaguṇo* are other names for dhutaṅga (Dh. 381, 407). *Dhūtavatam*, practice of the dhutaṅgas (Dh. 379, 429).

DHUTTO (*adj.*), Fraudulent; a gamester [धूर्त]. Ab. 531, 737; Dh. 127.

DHUVATI, To go [धु]. Cl. P. Verbs, 18.

DHUVO (*adj.*), Firm, stable; continual, permanent; fixed, certain [धुव]. Ab. 41, 709, 893. Neut. *dhuvam*, permanence, stability (Dh. 27), also Nirvāṇa (Ab. 7). *Marapaṇam nāma dhuvam*, death is certain (Dh. 131). *Dhuvanahānam*, constant bathing (Alw. I. 93). *Dhuvayāgu*, continued distribution of rice gruel (Att. cli). *Dhuvavāsattthāya*, for permanent occupation (Pāt. 87). *Dhuvam* (*adv.*), firmly, constantly. *Dhuvam appamatto*, steadily diligent (F. Jāt. 11).

DI-, see *Dvi*.

DIBBACAKKHU (*n.*), Divine eye, supernatural vision [दिव + चक्षुस्]. See Dh. 87. This is one of the six Abhiññās or supernatural faculties. It is the power of seeing all that is taking place in the whole universe, e.g. the death and re-birth of different beings in the different worlds or heavens, etc. E. Mon. 4, 284, 285; Man. B. 179; B. Lot. 794, 821, 866; Dh. 87.

DIBBACAKKHUKO (*adj.*), Possessing the heavenly eye [दिव + चक्षुस् + क]. Dh. 142; Das. 43.

DIBBAMAYO (*adj.*), Celestial [दिव + मय]. *Dibbamayehi gandhamāldāthi pūjetvā*, making offerings to him with heavenly perfumes and flowers (Ras. 24, 26).

DIBBASOTAM, Divine ear, supernatural hearing [दिव + श्रोत्र]. One of the six Abhiññās, the faculty of hearing every sound in all the universe. E. Mon. 284; B. Lot. 821.

DIBBATI, To play, to sport [दिव्]. Alw. I. 18. P.p. *jāto*.

DIBBO (*adj.*), Celestial, heavenly, angelic, divine [दिव]. *Dibbam sukham*, celestial bliss, the pleasures of the deva-loka (Mah. 195). *Dibbā kāmā*, celestial pleasures (Dh. 34). *Dibbattabhāvo*, celestial shape, the form of a deva (Ras. 24). *Dibbapupphāni*, flowers used by the devas (Dh. 266). *Dibbam cakkhu*, supernatural vision (Dh. 87, B. Lot. 866, see *Dibbacakkhu*). Dh. 42, 74. Masc. *dibbo*, a deva (Ab. 12). *Devarajjam dibbem*, celestial rule among the angels (Kh. 14).

DICCHATI (*desid. dadāti*), To wish to give, to give [दित्सति = दा].

DICCHATI, To see [दृश्]. Alw. I. 42. The grammar Nāsa refers this form to "*DISA pekkhane*."

DIDDHO (*p.p.*), Smeared [दिग्ध = दिह्]. Ab. 746. *Diddho*, a poisoned arrow (Ab. 390).

DIDHITI (*f.*), Ray, light [दीधिति]. Ab. 64.

DIGACCHĀ (*f.*), Another form of *jighacchā* (Dh. 354, 355).

DIGAMBARO (*adj.*), Naked [दिगम्बर]. Ab. 734. *Digambaro*, a naked ascetic (Ab. 440).

DIGGHIKĀ (*f.*), An oblong pond, a moat [दीर्घिका]. Ab. 205.

DIGHABHĀNAKO, see *Bhāṇako*.

DIGHADASO (*adj.*), Having a long fringe or border [दीर्घ + दाश].

DIGHADASSI (*adj.*), Far-seeing, prophetic [दीर्घ दर्शिन्]. Dh. 219; Mah. 172.

DĪGHAJĪVĪ (*adj.*), Long-lived [दीर्घ + जीविन्].
DĪGHAKĀLĀM (*adv.*), For a long time [दीर्घ + काल]. Alw. I. x.
DĪGHAKO (*adj.*), Long [दीर्घ + क]. *Soḷasa-hatthadīghako*, sixteen palms in length (Mah. 141).
DĪGHANIKĀYO, Long collection [दीर्घ + निक्काय]. This is one of the divisions of the Buddhist Scriptures, it is the first book of the Sutta-piṭaka, and contains thirty-four Suttas (E. Mon. 168; Alw. I. v).
DĪGHAPITTHIKO, A snake [दीर्घ + पृष्ठ + रक्]. Ab. 654.
DĪGHARATTAM (*adv.*), For a long time [दीर्घ + रात्रि]. Kh. 12; Ras. 18, 21.
DĪGHASO (*adj.*), In length, lengthways [दीर्घ + शस्]. Cl. Gr. 142; Sen. K. 322.
DĪGHASUTTO (*adj.*), Slow, dilatory [दीर्घ + सूत्र]. Ab. 727.
DĪGHATĀ (*f.*), Length [दीर्घता]. Ab. 295.
DĪGHATO (*adv.*), In length [दीर्घ + तस्]. *Dīghato soḷasahatthā ahesum*, in length they were of sixteen palms (Alw. I. 75).
DĪGHATTAM, Length [दीर्घत्व]. Ab. 875.
DĪGHAVAṆṬO, The tree *Calosanthos Indica* [दीर्घ + वृक्ष]. Ab. 572.
DĪGHĀYUKO (*adj.*), Living a long time, long-lived [दीर्घ + आयु + क]. Dh. 76, 143; Gog. Ev. 31; Alw. I. 108.
DĪGHO (*adj.*), Long [दीर्घ]. Ab. 707. *Dīghā jāgarato ratti*, the night is long to him who keeps vigil (Dh. 11). *Dīgho saro*, a long vowel (Alw. I. xvii). *Dīgho*, a snake (Ab. 654; Ras. 31). Dh. 73; Kh. 15.
DIGU (*m.*), A grammatical term, one of the Samāsas [दिगु]. Cl. Gr. 78.
DIGUCCHATI, Another form of *Jigucchati* (Dh. 420).
DIGUṆO (*adj.*), Two-fold, double, twice as many [दि + गुण]. Mah. 26, 75; Dh. 168. *Digupam karoti*, to double (Dh. 291).
DIJO, see *Dvijo*.
DIKKHĀ (*f.*), Sacrifice; worship, devotion [दिक्का]. Ab. 1104.
DINAKARO, The sun [दिन + कर]. Ab. 62.
DINAM, Day [दिन]. Ab. 67. *Dine dine*, every day (Mah. 22, 231). *Sattadinam*, a week (Mah. 69).
DINAPATI (*m.*), The sun [दिन + पति]. Ab. 63.
DINDIBHO, Name of a bird [टिदिभ?]. Ab. 643.

DINNĀDĀYĪ (*adj.*), Taking what is given, honest [dinna = दत्त + आदायिन्].
DINNO (*p.p.* *dadāti*), Given (Sansk. दत्त = दा). *Dinnasūko*, one to whom tribute is given, a king (Cl. Gr. 81). *Mayā na dinnapubbam dānam*, a gift never before given by me (F. Jāt. 56). Given in marriage (Mah. 5). *Dinnāmi*, gifts (Kh. 7). Sometimes followed by loc. of the recipient: *Saṅghe dinnam mahapphalam*, offerings bestowed on the priesthood have great reward (Sen. K. 349; comp. Kh. 7).
DINO (*p.p.*), Poor, wretched [दीन = दी]. Ab. 739.
DIPĀDAKO (*adj.*), Biped [दि + पाद + क].
DIPADĪPO, Lamp or light of the island, viz. of Ceylon [दीप + दीप]. Mah. 102, 231.
DIPADO, A biped; a man [दि + पद]. Dh. 48; Ras. 25.
DIPADUTTAMO, Greatest of men, Buddha [दिपद + उत्तम]. Ab. 1.
DĪPAKO, An island [दीप + क]. Mah. 46; F. Jāt. 3; Att. xxviii.
DĪPAKO (*adj.*), Illuminating; expounding, illustrating; publishing [दीपक]. Dh. 285. *Dīpadipako*, enlightening the land (Mah. 88). Fem. *dīpikā* (Alw. I. cxxiv).
DĪPANAM, Expounding, explaining, illustrating [दीपन]. *Tadattham dīpanatthāya*, to explain this matter (Mah. 130).
DĪPAṆKARO, Name of one of the twenty-four Buddhas [दीपकर]. Man. B. 94; Mah. 1.
DĪPANO (*adj.*), Explaining, proclaiming, illustrating [दीपन]. *Suttam yāgānisamādīpanam*, a discourse illustrating the merit of giving rice gruel in charity (Mah. 229). Fem. *dīpanī*. *Sakalatika-samavahayadīpani 'yam*, this work sets forth the names of all objects (Alw. I. ix).
DĪPATTHO (*adj.*), Staying in the island, living in Ceylon [दीप + ठ]. Mah. 171.
DĪPAVAṆṢO, Royal dynasty of Ceylon [दीप + वंश]. This is the name of the oldest extant history of Ceylon in the Pāli language. Also according to Turnour another name for the *Mahāvamsa* (Mah. 257).
DĪPETI (*caus.* *dīpāti*), To kindle; to illuminate; to throw light on, to illustrate, to explain, to expound; to show, to point out, to announce, to declare, to publish [दीपयति = दीप]. Si-

veñjaṣaṃ dīpayitum, to point out the way of happiness (B. Lot. 332). *Buddhaveddo ti dīpayum*, declared it to be Buddha's doctrine (Mah. 39). *So balatthassa dīpesi*, he pointed him out to the peon (Mah. 176). *Dīpetum dīpavamsam*, to make public the D. (Mah. 257). Dh. 65, 115, 165, 179; Alw. I. 54; Mah. 15, 124.

DĪPI (m.), A panther [दीपिन्]. Ab. 372; Mah. 22; F. Jāt. 15.

DĪPI (adj.), Teaching, proclaiming [दीप + हन्]. Mah. 19.

DĪPIKĀ (f.), A lamp; a torch [दीपिका]. Ab. 795. *Dapḍadīpikā*, a torch (Dh. 175). See *Dīpako*.

DĪPTO (p.p.p. *dīpeti*), Manifested, declared, etc. [दीपित = दीप]. Mah. 262.

DĪPO, A car covered with a panther's skin [comp. दीप]. Ab. 372.

DĪPO, A lamp [दीप]. Ab. 316, 990. *Dīpatelaṃ*, lamp oil (Mah. 196). *Dīpamāla*, row or festoon of lamps (Mah. 213). *Dīpasikkhā*, flame of a lamp (Dh. 89). *Dīpam jāleti*, to light a lamp (F. Jāt. 6). Buddha is called at Mah. 11 *dīpo lokassa*, the light of the world.

DĪPO, and **DĪPAM**, An island; one of the four continents; a resting-place, shelter, refuge; Nirvāṇa [दीप]. Ab. 6, 664, 872, 999. For the four continents see *Mahādīpo*. *Laṃkādīpo*, the island of Ceylon (Mah. 196; Att. 8). Sinhalese writers frequently use the word *Dīpa* for the island of Ceylon, as being to them the island par excellence, e.g. *dīpavāsi*, an inhabitant of Ceylon (Mah. 207), *dīpe aggadhanuggāho*, the first archer in the island (Mah. 155), *dīpabhāṣā*, the Sinhalese language (Mah. 83; Ras. 7). Dh. 5, 42.

DĪPPATI, To shine; to be illustrious; to prosper [दीप]. Alw. I. xxix; Kh. 20. P.p.p. *ditto*.

DIRATTAM, Two nights, or two days [दि + रात्र]. Pāt. 12; Sen. K. 405.

DISĀ (f.), A quarter, or point of the compass; a region of the earth, a country, a foreign country [दिश, and दिशा]. The *catuddisā*, or four cardinal points are *puratthimā disā*, *dakkhiṇā disā*, *pacchima disā*, *uttarā disā*, the east, the south, the west, the north (comp. Ab. 21). The *chaddisā* or six directions are the above four, with the addition of *heṭṭhimā disā* and *uparimā disā*, the nadir and the zenith. The ten *disās* are these six, with the addition of the four *anudisās* or *vidisās*, viz. *pubbuttarā disā*, *pubbadakkhiṇā disā*, *pacchi-*

muttarā disā, *pacchimidakkhiṇā disā*, the north-east, the south-east, the north-west, the south-west. *Disamūḥā*, having lost their bearings (Att. 8). *Saṭṭhiṃ bhikkhū disāsu pesetvā*, having sent sixty priests into different countries (Dh. 119). *Agatā disā*, the yet unapproached region (Dh. 57). *Sabbā disā sappuriso pavāti*, the fragrance of the righteous man pervades every place (Dh. 10). *Disavikkhittacakkhundā*, with wandering eyes (Att. 195). *Obhāsentī disā sabbā*, shedding light on every side (Dh. 99).

DISĀBHĀGO, A region, quarter [दिश + भाग]. *Puratthimadisābhāge*, on the east side (Mah. 173, comp. 179). *Dakkhiṇasmiṃ disābhāge*, on the south (Mah. 255).

DISĀGAJO, One of the elephants at the eight points [दिश + गज]. Their names are *Erdvaṇṇo*, *Puṇḍarīko*, *Vāmano*, *Kumudo*, *Añjano*, *Pupphadanto*, *Sabbabhummo*, *Suppatīko* (Ab. 30).

DISAMPATI (m.), A king [दिश + पति]. Ab. 334; Mah. 144.

DISANTARAM, A foreign country [दिश + अन्तर].

DISANTO, End of the earth, a great distance [दिश + अन्त]. Att. 89.

DISĀPĀMOKKHO (adj.), Eminent, famed far and wide. Pāt. xv; F. Jāt. 32. See *Pāmokkho*.

DISĀVĀSĪ (adj.), Living in a foreign country or at a distance, foreign [दिश + वासिन्]. Dh. 88, 107.

DISĀVĀSIKO (adj.), Living in a foreign country [दिश + वासिन् + क]. Dh. 114, 115.

DISO, An enemy [दिष्]. Ab. 345; Dh. 8, 29; Ras. 35.

-DISO, Appearance, resemblance [दृश]. As the last part of a compound, see *Khandhādiso*, *Amhādiso*, *Mādiso*, *Tādiso*, etc.

DISSAKO (adj.), Visible [दृश + क]. Dh. 96.

DISSATI, **DISVĀ**, see *Passati*.

DITTHĀ, This is an exclamation expressive of joy, Thank heaven! [दिष्टा]. Ab. 1151.

DITTHADHAMMIKO (adj.), Belonging to this world, temporal [दृष्ट + धर्म + इक]. Ab. 85; Att. 193. Opposed to *Samparādyiko*.

DITTHADHAMMO, The visible condition, the present state of things, this world, this life, this state of existence [दृष्ट + धर्म]. *Ditthadhammanibbānavādo*, holding the heretical doctrine that there can be extinction of suffering in the present state of existence, i.e. that there may be extinction

of suffering without extinction of being. *Diṭṭha-dhammasukkhavihāro*, I think this phrase means "living a life of worldly ease" (Dh. 143). The diṭṭhadhamma of each being is his present state with its surroundings. Thus the d. of a deva is his devaship and the devaloka, while a man's d. is this world. B. Lot. 370.

DITṬHADHAMMO (*adj.*), One who has seen the Truth [दृष्ट + धर्म].

DITṬHANTO, Example, illustration [दृष्ट + अन्त]. Ab. 115. Clough says that this term is especially applied to "the apologues introduced in the Arthakathās."

DITṬHAPADO, One who has seen Nirvāṇa, a Sotāpanna [दृष्ट + पद]. Kh. 9.

DITṬHAPUBBO (*adj.*), Seen before; having formerly seen [दृष्ट + पूर्व]. *Na diṭṭhapubbo*, and *adiṭṭhapubbo*, never seen before (Dh. 141, 301). *Therā diṭṭhapubbā tathāgatā*, elders who had formerly seen Buddha (Mah. 19; Alw. I. 55).

DITṬHI (*f.*), Sight, view, the eye; religious belief, doctrine; false doctrine, heresy [दृष्टि]. Ab. 161. *Diṭṭhi pāpikā*, sinful views, false doctrine (Dh. 30). *Diṭṭhivissuddhi*, purity of doctrine (E. Mon. 193). *Sassatādikā diṭṭhi*, the heresies of which the Sassata heresy is the first, viz. the sixty-two heresies (Mah. 42). *Dvāsaṭṭhi diṭṭhiyo*, and *dvāsaṭṭhi diṭṭhigatāni*, sixty-two heretical doctrines (these are enumerated in the Brahma Jāla Sutta, see Man. B. 388 and Dh. 428). *Diṭṭhi*, "heresy," is one of the Anusayas, of the Oghas, of the Yogas, of the Upādānas.

DITṬHO (*p.p. passati*), Seen; met with, found [दृष्ट = दृश्य]. Ab. 1078; F. Jāt. 9. *Gahakāraka diṭṭho* 'si, I have found thee, O architect (Dh. 28). *Jinadiṭṭhā* *isī*, saints by whom Buddha had been seen.

DITṬHO (*p.p.*), Hateful, hostile [दिष्ट = दिष्ट]. *Diṭṭho*, an enemy (Ab. 345, 1078).

DITTI (*f.*), Splendour, light [दीप्ति = दीप]. Ab. 64.

DITTO (*p.p. dipati*), Blazing, radiant [दीप्ति = दीप]. Ab. 1075. *Dittaggi*, flaming fire (Ras. 20).

DITTO (*p.p.*), Proud, arrogant [दृप्त = दृप]. Ab. 1075.

DIVĀ (*adv.*), By day [दिवा]. Ab. 1147; Mah. 160; Dh. 44, 52, 69; Kh. 6. *Divābhāgo*, day-time (Mah. 255). *Divāvihāro*, rest during the heat of

the day (Mah. 89). *Divāṭṭhānam*, resting-place during the day (Dh. 198, 344, 389). *Divādarattho*, oppression caused by the sun's heat. *Divāsoppaṇṇ*, sleeping by day.

DIVADDPHO, see *Diyaḍḍho*.

DIVĀKARO, The sun [दिवा + कर]. Ab. 62.

DIVASABHĀGO, Day-time; time of day [दिवस + भाग]. Dh. 307; Kamm. 8.

DIVASO, and **-SĀM**, A day [दिवस]. Ab. 67. Loc. *divase divase*, day after day, every day (Dh. 258). *Ekadivasaṃ*, one day (Mah. 27; F. Jāt. 2). *Divasassa tikkhattum*, thrice a day (Mah. 212).

DIVO, The sky, the heavens; the devaloka, heaven [दिव]. Ab. 10, 1119. *Divam agā*, went to the world of devas (Mah. 209).

DIVOKO, A deva [दिवीकस]. Ab. 11.

DIYADDPHO, and **DIVADDPHO** (*adj.*), One and a half [द्वितीय + अर्ध]. Ab. 478; Sen. K. 407. *Diyaḍḍhasatam*, a hundred and fifty (Mah. 66). *Diyaḍḍham saḥassam*, one thousand five hundred (Mah. 75). *Diyaḍḍhayaḥjanasatiko*, a hundred and fifty yojanas long (Dh. 190).

DIYATI, see *Daddāti*.

-DO (*adj.*), Giving [द]. *Janasukkhado*, giving happiness to the people (Mah. 71). *Madhudo*, giving honey (Mah. 25). *Nissayado* (Ab. 410). See *Abhayado*, *Kāmodo*.

DOHAḬINĪ (*f.*), A pregnant woman [दोहदिनी].

DOHAḬO, The longing of a pregnant woman; desire, longing [दोहद]. Ab. 163; Mah. 133, 134; Dh. 219.

DOHATI, To milk [दुह]. *Gdvin d.*, to milk a cow. (Sen. K. 336). Pl. *duhanti* (Sen. K. 333). Pass. *duyhati*. P.p.p. *duddho*.

DOLĀ (*f.*), A swing; a palanquin [दोला]. Cl. Gr. 38.

DOMANASSAM, Dejection, gloom, melancholy, grief [दोर्मनस]. *Yam dukkham cetasikam idam domanassam*, mental suffering is called grief (Alw. I. 107). Das. 24.

DOMANASSO (*adj.*), Sorrowful, dejected. Das. 24.

DONĪ (*f.*), A trough; a coffin; a tub; a dhoney, or trough-shaped canoe with an outrigger to steady it [द्रोणी]. Ab. 668; Mah. 124; Dh. 273. *Vīṇāya donī*, body of a lute (Ab. 138).

DONO, and **DONAM**, A droṇa, a measure of capacity = four Ālḥakas [द्रोण]. Ab. 482. According to Clough the droṇa is equal to 7 lbs. 11 oz. *Donadhātu*, a droṇa of relics (Mah. 97). *Tanduladono*, a droṇa of rice (Dh. 401). Sen. K. 350.

DOSAÑÑU (*adj.*), Skilled, expert, wise [दोष + ञ].
Ab. 229.

DOSINO (*adj.*), *Dosinā ratti*, is explained to mean
"clear, spotless night."

DOSO (*adv.*), By night [दोषा]. Ab. 1147.

DOSO, Defect, blemish; offence, guilt, sin, crime;
injury, damage [दोष]. Ab. 766, 1125; Mah. 157.
Vajjitam tehi doschi, freed from these defects
(Mah. 1). *Vinā dosena*, though she was innocent
(Mah. 259). *Paraddrasevanāya dosam dassento*,
pointing out the sinfulness of adultery (Dh. 395).
N'atthi ettha sīhacammaṣṣa doso, this was no fault
of the lion's skin (F. Jāt. 16). *Kulasamsaṭṭha-*
dosena, for the offence of associating with the laity
(Mah. 207). *Tiṇadoso*, spoilt with weeds (Dh. 64).
Dosadoso, spoilt by hatred (ditto). *Dosakkhayaṃ*
patto, having obtained the destruction of sin,
freed from human corruption (Mah. 20).

DOSO, Anger, hatred [द्वेष]. Ab. 164, 1125; Dh.
4, 36, 45, 66; Man. B. 417; E. Mon. 153. *Doso*
is one of the Agatis, of the Aggis, of the Akusala-
mūlas.

DOVACASSAṂ, Abusiveness, unruliness [दौ-
र्वचस].

DOVACASSATĀ (*f.*), Abusiveness, unruliness
[दौर्वचस + ता].

DOVĀRIKO, A gatekeeper, warder, porter [दौवा-
रिक्]. Ab. 341; Mah. 117, 218.

DRAVO, Liquid [द्रव]. Ab. 804, 960. Comp. *Davo*.

DU-, see *Dvi*-.

DU-, and before a vowel DUR-, A prefix implying
badness, difficulty, etc. [दुस्]. Ab. 1169.

DUBBĀ (*f.*), The grass *Panicum Dactylon* [दूर्वा].
Ab. 599.

DUBBACATTAM, Unruliness [दुर्वचस + त्व].
Mah. 39.

DUBBACO (*adj.*), Abusive, unruly, violent [दुस् +
वचस]. Pāt. 5.

DUBBALAKO (*adj.*), Weak [दुर्बल + क]. *Cakkhu-*
dubbalaḥ itthī, a woman with weak eyes (Dh. 89).

DUBBALATTAM, Weakness [दुर्बल + त्व]. Mah.
193.

DUBBALO (*adj.*), Weak [दुस् + बल]. Dh. 2.

DUBBALYAM, Weakness [दुर्बल + य]. Pāt. 3, 100.

DUBBANNO (*adj.*), Ill-favoured, ugly [दुस् +
वर्ण]. B. Lot. 866; Pāt. 10, 16.

DUBBHAGO (*adj.*), Unfortunate [दुस् + भग].

DUBBHĀSITO (*adj.*), Ill-spoken [दुस् + भाषित
= भाष्]. F. Jāt. 50. *Dubbhāsitaṃ vacanam*,
wicked language (Mah. 11).

DUBBHIKKHAM, Famine, want [दुस् + भिषा].
Kh. 13.

DUBBHIKKHO (*adj.*), Ill provided with food
[दुस् + भिषा].

DUBBINĪTO (*adj.*), Miscreant, a scoundrel [दुस् +
विनीत = नी]. Dh. 299.

DUBBUTTHI (*f.*), Drought [दुस् + वृष्टि]. Mah.
91, 229. *Dubbūtthikā* (Mah. 230).

DUCCARITO (*adj.*), Ill-conducted, bad [दुस् +
चरित = चर्]. Dh. 31. Neut. *duccaritaṃ*, mis-
conduct, sin (Ab. 84; Dh. 43). There are three
duccaritas, or modes of sinning, *kāyaduccaritaṃ*,
vacīduccaritaṃ, *manoduccaritaṃ*, sins of deed,
word and thought (Dh. 41, 42).

DUCCHANNO (*adj.*), Ill-covered, badly roofed
[दुस् + ऋज = ऋद्]. Dh. 3.

DUDDAMO (*adj.*), Difficult to tame [दुस् + दम].
Dh. 29.

DUDDASO (*adj.*), Difficult to see; difficult to per-
ceive or understand; ugly [दुस् + दृश्]. Dh. 45,
185; Gog. Ev. 6; Ab. 998.

DUDDHO (*p.p.*), Milked [दुग्ध = दुह]. Neut.
duddham, milk (Ab. 500).

DUDDINAM, A cloudy day [दुस् + दिन]. Ab. 50.

DUDDITTHO (*adj.*), Foolish, misguided [दुस् +
वृष्ट = दृश्]. Dh. 60.

DUGGAHITO (*adj.*), Badly grasped; deluded
[दुस् + गृहीत = ग्रह]. Dh. 55; Mah. 17.

DUGGAMO (*adj.*), Difficult to pass, said of a bad
road [दुस् + गम]. Ab. 192.

DUGGANDHI (*adj.*), Ill-smelling [दुस् + गन्धि].

DUGGANDHO (*adj.*), Ill-smelling, stinking [दुस्
+ गन्धि]. Ab. 146; Dh. 102, 381.

DUGGATI (*f.*), Distress, suffering, state of punish-
ment [दुस् + गति]. Ab. 656; Dh. 3, 56; B.
Lot. 866.

DUGGATO (*adj.*), Distressed, wretched, poor [दुस्
+ गत = गम्]. Ab. 739; B. Lot. 866; Mah. 197.

DUGGO (*adj.*), Difficult to pass [दुर्ग]. *Duggo*
samāro, the thorny road of transmigration (Dh.
73). *Duggaṃ*, a strong-hold (Ab. 350), a difficult
road (Ab. 1107). Dh. 58.

DŪHARO (*adj.*), Difficult to take away [दुस् + हर].

DUHAYATI, To injure [दुह]. With dat. *Duhayati*
disānam megho, the storm spreads havoc in all

directions, lit. does harm to the various regions (Sen. K. 327).

DUHITĀ (*f.*), A daughter [दुहितृ]. Ab. 241; Mah. 259. See also *Dhītā*.

DUJJANO, A bad man [दुस् + जन]. Pl. *Dujjanā*, bad men, the wicked (Sen. K. 327).

DUJJARO (*adj.*), Not easy to wear out, imperishable [दुस् + जरस्]. Ab. 840.

DUJJIVAM, Hard to live, a hard life [दुस् + जीव]. *Hirimatā dujjivam*, life is hard to the modest man (Dh. 44).

DUJJIVIKĀ (*f.*), Hard life [दुस् + जीव + इक्]. Att. 206.

DUJJIVITAM, Hard life, wretched life [दुस् + जीवित]. Pāt. 3.

DUKAM, A pair, two [द्विक्].

DUKKARO (*adj.*), Difficult [दुस् + कर]. Dh. 30, 291; Mah. 242.

DUKKATAM, and DUKKATAM, An offence, a sinful act, sin [दुस् + कृत = क्त]. Ab. 84; Dh. 55, 70; Cl. Gr. 119. There is a class of priestly offences called *dukkata*, requiring confession and absolution.

DUKKHAKKHAYO, Cessation of suffering, Nirvāṇa [दुःख + क्षय]. Ab. 8.

DUKKHĀPETI, To cause to suffer, to afflict. Mah. 260. Comp. *Dukkheti*.

DUKKHAPPATTO (*adj.*), Grieved, suffering [दुःख + प्राप्त = आप्]. Ras. 34.

DUKKHATĀ (*f.*), Suffering [दुःख + ता]. There are three sorts of D., *dukkhadukkhatā*, *saṅkhāradukkhatā*, *viparīṇadukkhatā* (Alw. I. 108). *Gharāvāsassa d.*, the painfulness of a householder's life (Dh. 392).

DUKKHĪ (*adj.*), Sorrowful, suffering [दुःख + इन्]. Das. 24.

DUKKHITO (*adj.*), Afflicted, suffering, grieved; sick, ill; in difficulty or distress [दुःखित]. *Mahāvihārasamhi dukkhitā*, grieved at the destruction of the Great Monastery (Mah. 236). *Bandhāgāranivāsena dukkhito*, suffering from his imprisonment (Mah. 260). Ras. 32; Dh. 96, 359; Pāt. 114.

DUKKHIYATI (*pass.*), To be afflicted [pass. दुःख]. Dh. 258.

DUKKHO (*adj.*), Painful, grievous, unpleasant, difficult [दुःख]. Neut. *dukkham*, pain, suffering, trouble (Ab. 89). *Dukkho pāpassa uccayo*, the

accumulation of evil deeds is attended with suffering (Dh. 22). *Abhiramitum dukkham*, difficult to feel enjoyment (Dh. 392). *Dukkhogadha*, difficult to ford, deep. *Dukkhasamphassa*, rough. *Duvidham dukkham kāyikaṃ ca cetasikaṃ ca*, suffering is twofold, bodily and mental (Alw. I. 107). *Sokadukkham*, the pains of sorrow (Das. 7). *Kiṃ te samma dukkham*, friend, what ails you? (F. Jāt. 12). *Haṭṭhinam me vasena dukkham uppajjati*, I am sorely troubled by the elephants (F. Jāt. 3). *Dukkham icchati*, to wish ill to (with dat., Kh. 16). *Dukkham viharati*, to live ill at ease, or in sorrow (Dh. 104). *Amhe dukkham nisiddhpetvā*, making me sit in suffering (Dh. 159). Instr. *dukkhena*, with difficulty, painfully (Dh. 105). As a noun meaning "pain" or "sorrow," *dukkha* appears to be sometimes masc. (Dh. v. 203, 221); and Mr. Fausbøll tells me he has even met with a fem. form *dukkhā* (*dukkhāya kāyaci*, "to any suffering"). Sometimes written *dukkha* metri causā, the analogy of *sukha* not being without its influence (Dh. 15, 34, 37, 53). Mah. 1, 2, 245; F. Jāt. 49; Alw. I. 100, 101, 106; Dh. 24, 28, 37, 49.

DUKKHŪPASAMO, Cessation or destruction of suffering [दुःख + उपशम]. Dh. 35.

DUKŪLAM, Fine cloth [दुकूल]. Ab. 291; Mah. 139, 182; Att. xxiv.

DULLABHO (*adj.*), Difficult to obtain, or to find, rare, few and far between [दुर्लभ]. B. Lot. 306, 352; Dh. 29.

DUMATTO (*adj.*), Two, about two [द्वि + मातृ]. *Dumattāni yojanasatāni*, about two hundred yojanas (Alw. I. xliii).

DUMBARIKĀ (*f.*), The opposite-leaved fig-tree. Ab. 572.

DUMINDO, King of trees, monarch of the forest [दुम + इन्द्र]. Mah. 117.

DUMMANO (*adj.*), Sad [दुस् + मनस्]. Ab. 723; Dh. 256.

DUMMATI (*adj.*), Foolish; evil-minded, wicked [दुस् + मति], Das. 31; Mah. 39, 235.

DUMMEDHĪ (*adj.*), Foolish [दुस् + मेध + इत्]. Dh. 5.

DUMMEDHO (*adj.*), Foolish [दुस् + मेध]. Dh. 12, 25, 29, 64.

DUMMOCAYO (*adj.*), Difficult to undo [दुस् + caus. मुच् + य]. Dh. 412.

DUMMUKHO (*adj.*), Foul-mouthed, scurrilous; sad [दुस् + मुख]. Ab. 735.

DUMO, a tree [डुम]. Ab. 28, 540.
 DUMUPPALO, The plant *Pterospermum Acerifolium* [डुम + चत्पल]. Ab. 570.
 DUNDUBHI (m.), A kettle-drum [डुन्दुभि]. Ab. 143; Ras. 27.
 DUNNĀMAKAM, Hemorrhoids [डुनमक]. Ab. 327.
 DUNNAYATĀ (f.), Wrong drawing out, misunderstanding (?) [डुस + नय + ता]. Sen. K. 200.
 DUNNIGGAHO (adj.), Difficult to restrain [डुस + निगह]. Dh. 7.
 DUNNIVATTHO (adj.), Wrongly or badly dressed (see *Nivattho*).
 DUNNIVĀRAYO (adj.), Difficult to hold back [डुनिवार्य = वृ]. Dh. 7.
 DUPHASSO (adj.), Rough [डुस + खर्ष]. Ab. 967. Masc. *duphasso*, name of a plant (Ab. 582).
 DUPPABBAJJAM, The hard life of a mendicant friar [डुस + प्रपञ्च]. Dh. 53.
 DUPPAMUNCO (adj.), Difficult to loose [डुस + प्र + मुच]. Dh. 62.
 DUPPAÑÑO (adj.), Foolish [डुस + प्रज्ञ]. Dh. 20, 25.
 DUPPASAHO (adj.), Difficult to master or excel [डुप्रसह].
 DUPPATIMANTIYO (adj.), Difficult to argue with [डुस + प्रति = मन्त्र + य].
 DUPPATIPAJJO (adj.), Difficult to walk in or follow [डुस + प्रति + पद् + य]. Dh. 390.
 DUPPATIVIJJO (adj.), Difficult to penetrate or comprehend [डुस + प्रति + व्याध = वध].
 DUPPAVESO (adj.), Difficult to enter [डुस + प्रवेश]. Mah. 153.
 DUPPURO (adj.), Difficult to fill, or to fulfil [डुप्पूर]. Dh. 392.
 DŪRĀ, see *Dāro*.
 DURABHIRAMO (adj.), Difficult to enjoy, irksome [डुस + अभिरम]. Dh. 53.
 DURACCAYO (adj.), Difficult to overcome [डुस + चत्तव]. Dh. 60.
 DŪRAGĀMĪ (adj.), Going far [दूर + गामिन्]. Ab. 145.
 DURAKKHĀTO, and DURĀKHYĀTO (adj.), Ill preached or shown [डुस + आख्यात = खा]. Sen. K. 224.
 DŪRAKKHO (adj.), Difficult to guard or watch [दूरक]. Dh. 7.
 DŪRAMAM, Absence of enjoyment, irksomeness [डुस + रम]. Dh. 16.
 DŪRAṆGAMO (adj.), Going far [दूरंगम]. Dh. 7.

DURANNAYO (adj.), Difficult to follow [डुस + चत्तव]. Dh. 17.
 DURANUBODHO (adj.), Difficult of comprehension [डुस + अनु + बोध]. Gog. Ev. 6.
 DURĀSADO (adj.), Difficult to approach or to equal [दुरासह]. Alw. I. 54.
 DŪRATO (adv.), From afar [दूरतस्]. *Dūrato disvā*, having seen him from afar (Mah. 246). *Dūrato 'va āgato 'mhi*, I have come from a very great distance (Dh. 153, comp. 39).
 DURATTAM, Two nights [दि + रात्र]. Sen. K. 405 Comp. *Dirattam*.
 DURĀVĀSO (adj.), Disagreeable to live in [डुस + आवास]. Dh. 53.
 DURITAM, Sin [डुस + इत = इ]. Ab. 84; Ras. 7.
 DŪRO (adj.), Far, distant, remote [दूर]. Ab. 706. *Dāro pabbato*, the mountain is a long way off (Mah. 84). *Dūrajanapado*, a distant country (Att. 205). Instr. *dūrena*, afar. Abl. *durd*, from afar (Ab. 1157). Loc. *dūre*, afar (Dh. 53; Kh. 16).
 DURUTTO (adj.), Ill spoken; abusive; badly pronounced [डुस + उन्न = वच]. Pāt. 29, 59.
 DŪSAKO (adj.), Defiling; injuring, destroying [दुषक]. B. Lot. 445; Pāt. 6, 72, 74. *Rāgādī-dūsako*, destroying lust and other passions (Alw. I. 33).
 DŪSANAM, Defilement [दुषण]. Ab. 1013.
 DŪSETI (caus. *dussati*), To pollute; to spoil, to injure, to ruin [दुषयति = दुष्]. Alw. I. 36, 111; F. Jāt. 15; Dh. 340; Pāt. 30, 72. P.p.p. *dūsito*. (Ab. 1077).
 DUSSAHO (adj.), Insupportable, violent [डुस + सह]. Mah. 46.
 DUSSAM, Cloth. Ab. 290; Dh. 175, 236, 324; Alw. I. 75. *Dussapīṭham*, a chair covered with white cloth in honour of a priest or great man (Mah. 82).
 DUSSATI, To offend, to wrong [दुष्]. With gen. (Dh. 23, 25). Dh. 115. P.p.p. *dusṭho*.
 DUSSĪLO (adj.), Immoral, wicked, impious [डुस + शील]. Dh. 20, 54, 57; Mah. 158.
 DUSSĪLYAM, Wickedness, impiety [डुस + शील + य]. Dh. 29, 425.
 DUSSUTO (adj.), Imperfectly heard [डुस + सुत = सु]. Dh. 217.
 DŪTAKO, A messenger [दूतक]. Fem. *dūtikā* (Pāt. 105).
 DŪTEYYO (adj.), Suited to a messenger [दूत + एय].

DŪTĪ (*f.*), A female messenger [दूती]. Ab. 236.
DUTIYAKO (*adj.*), Second [द्वितीय + क]. Mah. 210.
DUTIYO (*adj.*), Second [द्वितीय]. Fem. *dutyā*, a wife (Ab. 237, 987), also the inflection of the accusative case (Cl. Gr. 17, *vibhatti* is understood). *Dutiye attabhāve*, in your last existence, viz. second from this (Mah. 195). *Dutyam* (*adv.*), a second time, again (Kh. 2). *Dutyantam nāman*, a noun in the accusative case. *Dutiye divase* or *dutyadivase*, next day (Mah. 31; Dh. 212).
DŪTO, A messenger, an emissary [दूत]. Ab. 347. *Dūtakammaṃ*, doing errands (Dh. 181). Mah. 228.
DUTTARO (*adj.*), Hard to cross [दुस् + तर]. Dh. 16.
DUTTHO (*p.p.p. dussati*), Corrupt, wicked, depraved; bearing ill-will, angry [दुष्ट = दुष्]. *Duṭṭhā ceṭakā*, wicked slaves (F. Jāt. 17, comp. Dh. 168). *Duṭṭhacora*, you rascally thief! (Dh. 299). At Dh. v. 399 the comment explains *aduṭṭho* by *akuddhamānaso*. Dh. 412; Pāt. 5, 72.
DUTTHU (*adv.*), Ill, badly [दुस् + क्]. Ab. 1154.
DUTTHULLO (*adj.*), Wicked, lewd. *Duṭṭhullā āpatti*, a grave offence (Pāt. 16, 85). Pāt. 4, 12, 18, 42, 69, 91; Sen. K. 396. Probably दुष्ट + क + य.
DVĀRAM, A door [द्वार]. Mah. 203. See *Dvāraṃ*.
DVE, see *Dve*.
DVIDHO (*adj.*), Two-fold, of two sorts [द्वि + विधा]. Alw. I. 75.
DVUPASANTO (*adj.*), Ill-calmed, imperfectly tranquillized [दुस् + उपशान्त = शम्]. Sen. K. 224.
DUYHATI, see *Dohati*.
DVĀCATTĀLĪSA (*fem. num.*), Forty-two [द्वाचत्वारिंशत्]. Mah. 250.
DVĀDASA (*num.*), Twelve [द्वादश]. Mah. 171; Dh. 76. Gen. and dat. *dvādasannaṃ* (Mah. 208). Nom. *dvādasam* (Mah. 8).
DVĀDASĀKĀRO (*adj.*), Having twelve aspects, twelve-fold [द्वादश + आकार].
DVĀDASAMO (*adj.*), Twelfth. Mah. 257.
DVANDAM, A couple [द्वन्द्व]. Ab. 628.
DVANDO, Name of one of the Samāsas [द्वन्द्व]. Cl. Gr. 77; Sen. K. 376.
DVAṄGULAM, Two finger-breadths, two inches [द्वि + अङ्गुल]. *Dvaṅgulamatto*, two inches long (B. Lot. 864). *Dvaṅgulakappo*, the "two-inch" rule, viz. a rule extending the allotted time for the

morning meal to two inches of shadow after mid-day (Mah. 15; Alw. I. 53).
DVĀPARAM, Name of one of the Yugas or great periods [द्वापर]. Man. B. 7.
DVĀRABĀHĀ (*f.*), Door-post [द्वार + बाह्य]. Ab. 219; Kh. 11.
DVĀRABANDHANAM, The terrace before a house [द्वार + बन्धन]. Ab. 218.
DVĀRAKOTTHAKO, The towers or battlements of a town-gate; a gate [द्वार + कोष्ठ + क]. Ab. 204; Dh. 373; Mah. 5.
DVĀRAM, A door, a gate; an entrance, an aperture [द्वार]. Ab. 219, 1110. *Dvārapālako*, a door-keeper (Ab. 341). *Guhādvāraṃ*, mouth of a cave (F. Jāt. 47; Mah. 45). *Ekasmiṃ gāmadvāre*, at the entrance of a village (F. Jāt. 15). *Gharadvāraṃ*, house door (F. Jāt. 52). The three dvāras, or avenues of good or evil, are *kāyadvāraṃ*, *vacīdvāraṃ*, *manodvāraṃ*, the body, the speech, the mind; or deed, word and thought (Man. B. 494). There are also six dvāras, which I think are the six senses, the eye, the ear, the nose, the tongue, the touch, the mind (see Dh. 265, 410; Man. B. 403; comp. *Chadvāraṃ*).
DVĀRATTHO, A door-keeper, porter [द्वार + क्]. Ab. 341.
DVĀSATTHI (*fem. num.*), Sixty-two [द्वाषष्टि]. Ab. 441; Alw. I. 104. *Dvāsatthi diṭṭhiyo*, the sixty-two heresies (see *Diṭṭhi*).
DVĀSĪTI (*fem. num.*), Eighty-two [द्वाशीति].
DVATTIKHATTUM (*adv.*), Two or three times [द्वा + वि + क्तवस्]. Dh. 301; Mah. 252.
DVATTIMSA, and -SĀ, and -SATI (*fem. num.*), Thirty-two [द्वाविंशत्]. Dh. 221, 291; Mah. 8, 26, 182. *Dvattimsākhāraṃ*, the thirty-two constituents of the body (Kh. 3, Dh. 165, see *Ākāro*). See also *Battimsa*.
DVATTIMSATIMO (*adj.*), Thirty-second. Mah. 200.
DVĀVISATI and **DVĀVISA** (*fem. num.*), Twenty-two [द्वाविंशति]. Mah. 8. See also *Bāvisati*.
DVAYO (*adj.*), Of two sorts, two [द्वय]. Dh. 69, 123; Mah. 252; Sen. K. 263. Neut. *dvayam*, a pair, a couple. *Māsadvayam*, two months (Mah. 209). *Dvayam nigacchati*, incurs two things (F. Jāt. 11).
DVE, and **DVE** (*num.*), Two [द्वि]. Sen. K. 263. Instr. and abl. *dvēhi* (F. Jāt. 9). Gen. and dat. *dvinnam* (F. Jāt. 8). Loc. *dvēsu* (Dh. 237). For

dve see Mah. 8, 127, 171, 254, Ab. 195: gen. *dvevinnam* (Sen. K. 263). *Dve tayo*, two or three (Dh. 372). The bases used in composition are *dvi-*, *di-*, *du-* (see *Dvi-*), *dve-* (comp. *dvecattāḷisa*, *dvenavuti*, *dvebhāvo*), *dod-* (comp. *dodavisati*, *dodassāḥi*), and *bā-* (comp. *bārasa*, *battimsa*, *bāvisati*). In words like *dvenavuti* and *dvebhāvo*, *dve-* is probably due to the false analogy of words like *dvebhūmakko*, *dvepakkkho*.

DVEBHĀGO (*adj.*), Broken in two, sundered [दि + भाग + क]. F. Jāt. 17; Pāt. 80.

DVEBHĀVO, Doubling [दि + भाव]. Sen. K. 213, 443.

DVEBHŪMAKO (*adj.*), Having two stories [दि + भूम + क]. Dh. 249.

DVEBHŪTO (*adj.*), Doubled [दि + भूत]. Sen. K. 444.

DVECATTĀḶISA (*fem. num.*), Forty-two (comp. *Dvecattāḷisa*).

DVEDHĀ (*adv.*), In two parts [द्विधा]. *Dvedhā bhinnu*, broken in two (F. Jāt. 17; Kamm. 10). *Dvedhā parisam katvā*, making his way through the crowd, lit. dividing the crowd (Mah. 61). *Dvedhāpatho*, a double or branching road (Dh. 50).

DVEJJHAM, Duplicity [द्विज्ज]. *Advejjha*, without guile, sincere.

DVEKOṬṬHĀSO (*adj.*), Divided into two parts (see *Koṭṭhāso*). Dh. 103; Pāt. 80.

DVELHAKAM, Doubt [द्विध + क]. Ab. 170.

DVENAVUTI (*fem. num.*), Ninety-two [दानवति]. Dh. 127.

DVEPAKKHO (*adj.*), Divided into two parties [द्विपक्क]. Dh. 103.

DVI-, and **DI-**, and **DU-**, Two. This is the crude base of *dve* used in composition [दि]. Comp. *Dvisa-hassam*, *Dvikkhattum*, *Dirattam*, *Diguṇo*, *Dijo*, *Dipadako*, *Dvidho*, *Durattam*, *Dukam*. For other bases not representing Sansk. *dvi*, see *Dve*.

DVIBHĀVO, Doubling [दि + भाव]. Sen. K. 494.

DVIBHŪMAKO (*adj.*), Two-storied [दि + भूम + क]. Att. 138.

DVICCHA, Twelve [दि + चच्]. Ab. 195.

DVIDHĀ (*adv.*), In two ways, of two kinds [द्विधा]. Sen. K. 414; Ras. 7. *Dvidhā bhijjati*, to be broken in two, to separate into two (Alw. I. 64; comp. Mah. 247). *Dvidhāḥhito*, double (Dh. 425).

DVIHAM, Two days [दि + चहन्]. *Dolhattham*, two or three days (F. Jāt. 4).

DVIHATTHO (*adj.*), Two cubits long [दि + हह]. Pāt. 87.

DVIJIVHO (*adj.*), Double-tongued; treacherous [दि + जिह्]. Ab. 1068. *Dvijioho*, a snake (Ab. 654).

DVIJO (*adj.*), Twice born; oviparous; proceeding from one cause [द्विज्]. Ab. 1047; Man. B. 403.

DVIJO, and **DIJO**, A brahmin; a bird; a tooth [द्विज्]. Ab. 261, 408, 416, 624, 1047. *Dvijamahāsālo*, a wealthy brahmin (Ab. 339, see *Brāhmaṇamahāsālo*). *Dijo*, a brahmin (Mah. 31, 62, 69). *Dijapoto*, a young bird (Mah. 128).

DVIKAM, Two, a pair [द्विज्]. Sen. K. 412. Comp. *Dukam*.

DVIKKHATTUM, Twice [दि + छत्तस्]. Mah. 212; Sen. K. 529.

DVIPANCA, Ten [दि + पञ्च]. Mah. 259.

DVIPO, An elephant [द्विप]. Ab. 360.

DVIRADO, An elephant [[दि + रद]. Ab. 360.

DVISAHASSAM, Two thousand [दि + सहस्]. Ras. 18.

DVISATAM, Two hundred [दि + शत]. Alw. I. 104.

DVITTI-, Two or three [दि + चि]. Pāt. 87.

DVIYĀSĪTI (*fem. num.*), Eighty-two [दि + षयीति].

E.

EDHATI, To prosper, to increase. [एध्]. *Sukham edhati*, prospers (Dh. 35).

EDHO, Firewood [एध्]. Ab. 36.

EDĪ (*adj.*), Such [इदम् + दृश्]. Sen. K. 525.

EDIKKHO and **ERIKKHO** (*adj.*), Such [इदम् + दृश्]. Sen. K. 525, 526.

EDISO and **ERISO** (*adj.*), Such [इदम् + दृश्]. Mah. 24, 133; Alw. I. 92; Pāt. 93; Sen. K. 525.

EHI, Imperat. 2nd pers. sing. from *Eti*. Also abl. and instr. plur. from *Ayam*.

EHIPASSIKO (*adj.*), Inviting. Alw. I. 77. This compound is formed by adding the termination -इक् to the imperatives *chi*, *passa*, "come and see."

EHISĀGATAVĀDĪ (*adj.*), One who says "Come and be welcome," a cordial friend [*ehi* + स्वागत = गम + वादिन्].

EHISI, **EHITI**, see *Eti*.

EJĀ (*f.*), Desire, lust. Ab. 162. *Anejo*, free from desire (Dh. 73, 74, 432).

EKĀBADDHO (*adj.*), Contiguous; continuous [एक + आबद्ध + बन्ध]. Mah. 142.

EKABHATTAM, One meal a day [एक + भक्त]. Alw. I. 92.

EKABHATTIKO (*adj.*), Having one meal a day [एक + भक्ष + इक]. Alw. I. 92. Buddhist priests were forbidden to eat between noon and sunset, but, according to the comment on Brahma Jāla, they might eat ten times between sunrise and noon and yet be *ekabhattika*.

EKACARIYĀ (*f.*), Walking alone, solitude [एक + चर्य]. Dh. 12.

EKĀCARIYO (*adj.*), Having the same teacher [एक + आचार्य]. Dh. 153.

EKACARO (*adj.*), Walking alone, solitary [एक + चर]. Dh. 7.

EKACCHANDO (*adj.*), Unanimous [एक + छन्द]. Dh. 298.

EKACCHATTAM, A single dominion [एक + छत्र]. *Ekacchattam* or *ekacchattena karoti*, to reduce under one dominion, to become sole sovereign of (Mah. 155, 159; Att. 200). See *Chattam*, and comp. *Ekātapattam*.

EKACCO (*adj.*), One, a certain [एकतर]. Ab. 718. *Ekacco kulaputto*, a young man of family (Das. 43, comp. Dh. 90). Pl. *ekacce*. *Rājāno pi ekacce nindanti ekacce pasāṃsanti*, kings however some blame and others praise (Dh. 367). Pāt. 6.

EKACITTO (*adj.*), Having the same thought, of one mind [एक + चित्त]. Mah. 261.

EKACIVARO (*adj.*), Wearing a single garment [एक + चीवर]. Das. 39.

EKADĀ (*adv.*), One day, once; on the same day [एकदा]. Mah. 35, 254.

EKĀDASA (*num.*), Eleven [एकादशन्]. Dh. 143; Sen. K. 405, 489; Mah. 144.

EKĀDASAMO (*adj.*), Eleventh [एकादशम्]. Cl. Gr. 96; Mah. 71.

EKĀDASĪ (*f.*), The eleventh day of the half month [एकादशी]. Sen. K. 402; Cl. Gr. 96.

EKADESO, A part, a portion [एक + देश]. Mah. 128; Alw. I. 63. Instr. *ekadesena*, partly, partially, briefly (Alw. I. 77; Dh. 213).

EKADHĀ (*adv.*), In one way [एकधा].

EKADHĪTIKĀ (*f.*), An only daughter [एक + दुहितृ + का]. Mah. 222.

EKADIVASAM, One day, on a certain day [एक + दिवस]. F. Jāt. 17; Mah. 27; Dh. 212, 366.

EKĀGĀRIKO, A thief; a robber [ऐकागारिक]. Ab. 522.

EKAGGATĀ (*f.*), Tranquillity of the mind, abstrac-

tion of the mind, contemplation [एकाग्र + ता]. Ab. 155, 858; Man. B. 408; B. Lot. 519.

EKAGGO (*adj.*), Calm, tranquil [एक = अग्र]. Ab. 1035. *Ekaggamānaso*, having a tranquil mind. According to Ab. 1035 *ekaggo* is also a noun meaning tranquillity or abstraction of the mind.

EKAGHANO (*adj.*), Solid [एक + अग्र]. Dh. 15.

EKĀHAM, One day [एक + अह + म्]. Mah. 174. *Ekāham jvitam*, life for one day (Dh. 20).

EKĀHENA, In one day [instr. एक + अह]. Mah. 150.

EKAJĀLĪBHAVATI, To become one mass of flame [एक + अवाह + ई + भू]. Gog. Ev. 15.

EKAJJHAM (*adv.*), In the same place, in conjunction, together [एकाज्जम्]. Pāt. xv. *Ekajjham karoti*, to unite (Mah. 135).

EKAJJHĀSAYATĀ (*f.*), Unanimity [एक + अजि आग्रह + ता]. Dh. 121.

EKAJO (*adj.*), Proceeding from one cause [एकज]. Man. B. 403.

EKĀKĪ (*adj.*), Alone, solitary [एकाकिन्]. Ab. 718. Fem. *ekākinī* (Mah. 43).

EKAKKHANE, At the same moment [एक + loc. चण]. Dh. 90, 155.

EKAKKHATTUM (*adv.*), Once [एक + कलस]. Cl. Gr. 122; Sen. K. 529.

EKAKKHĪ (*adj.*), One-eyed [एक + अक्ष + इन्]. Dh. 140.

EKAKO (*adj.*), Alone, solitary [एकक]. Ab. 718; Dh. 108, 391; B. Lot. 332.

EKAMĀNASO (*adj.*), Unanimous [एक + मानस]. Mah. 46.

EKAMANO (*adj.*), Unanimous [एक + मनस]. Alw. I. 112.

EKAMANTAM, On one side, apart [एक + अन्त + म्]. *Ekamantam tiṭṭhati*, to stand on one side of a person, at a short distance, in token of respect (Kh. 4). *Ekamantam nisidati*, to seat oneself near a person (F. Jāt. 2). *Ekamantam upāvisi*, went to one side (Mah. 260). Att. 50.

EKAMANTE, On one side [एक + अन्त + loc.]. Dh. 109.

EKAMANTIKAM, On one side [एक + अन्त + इक]. *Bhaṇḍum netv' ekamantikam*, having drawn Bhaṇḍu aside (Mah. 80).

EKAMEKO (*adj.*), Each [एक + एक]. Das. 35; Ras. 85.

EKAMIDĀHAM, see *Idam* (2).

EKAṂSAM, On one shoulder [एक + षं]. Occurs frequently in the phrase *ekaṁsaṁ uttarāsaṅgaṁ karitvā*, having adjusted his upper robe so as to leave one shoulder bare, or so as to cover one shoulder, lit. "having put his upper robe upon one shoulder." Buddhist priests were required to leave one shoulder bare when they appeared in public. At Gog. Ev. 8 Mahābrahman when he approaches Buddha is represented as loosing his robe from one shoulder in token of respect. *Ekam (atjakam) ekaṁsaṁ pārupitvā*, having put on one of the garments so as to cover one shoulder (Dh. 168). *Ekam (dāvisam) ekaṁsaṁ karitvā*, having put one snake over one shoulder (Dh. 143).

EKAṂSIKO (*adj.*), Certain [एक + षं + इक]. Das. 8.

EKAṂSO, This word is a compound of एक and षं, but answers in meaning to the Sansk. एकात्म. As the first part of a compound it implies "certainty," "absoluteness." *Ekaṁsavākarapīya pañho*, a question that can be answered with certainty (see Man. B. 473). Instr. *ekaṁsena*, certainly, necessarily (Dh. 302). Loc. *ekaṁse*, certainly (Ab. 995, 1140). Ab. 1196.

EKANINNĀDO (*adj.*), Filled with noise [एक + निस् + नाद].

EKANTO, and **EKANTAM**, One end, one side [एक + अन्त]. *Ekantalomī*, a woollen coverlet with a fringe at one end (Ab. 313). As the first part of a compound *ekanta* generally implies "completeness," "perfection." *Ekantasantusito*, perfectly happy (Dh. 418). *Ekantaparipunnno*, *ekantaparisuddho*, altogether perfect, altogether pure (Alw. I. 92). *Ekantābhihāvo*, complete ignorance (Dh. 259).

EKAPADĪ (*f.*), A path [एकपदी]. Ab. 192.

EKAPPAHĀRENA, Unanimously, in unison, simultaneously [instr. एक + प्रहार]. *Sabbe ekappa-hāren' eva seṭṭhim garahimsu*, they all with one mouth blamed the seṭṭhi (Dh. 240). Dh. 340.

EKAPUTTO, and **EKAPUTTAKO**, An only son [एक + पुत्र and पुत्रक]. Dh. 93; Kh. 16.

EKARAJJAM, Sole sovereignty [एकराज्य]. Mah. 21, 22; Dh. 32.

EKĀRAMMAṆO (*adj.*), Having the same substratum, basis or object [एक + आश्रयन]. Dh. 90.

EKĀRASA (*num.*), Eleven [एकादशन्]. Sen. K. 405, 489. See also *Ekādasā*.

EKĀRO, The letter *e* [एकार].

EKĀSANAM, Sitting apart or alone [एक + आसन]. Dh. 54.

EKĀSĀNIKAṆGAM, Precept enjoining eating at one sitting [एक + आसन + एक + अङ्ग]. This is one of the thirteen Dhutaṅgas. Hardy says, "The fifth of the Thirteen Ordinances is called *Ekāsānikaṅga*, from *eka*, one, and *āsana*, a seat. He who keeps this ordinance may not eat food in two or three different places; he is to remain on one seat until he has finished his repast. When in the refectory he must look out for a proper seat, so that if a superior priest were to come in he may not have to rise in order to give place to him. Chūlābaya, learned in the sacred books, spake thus: It is not proper to rise until the repast be finished; if the priest has sat down, but not begun to eat, he may rise; but if he has begun to eat he may not rise, and if it should be required of him to rise he may not sit down again to eat" (E. Mon. 98, comp. 9). B. Int. 307.

EKASEYYĀ (*f.*), Sleeping or reclining alone or apart; a single couch [एक + शय्या]. Dh. 54; Alw. I. 92 (but here *ekaseyyam* is perhaps an adjective agreeing with *brahmacariyam*, and meaning "allowing only one couch").

EKASO (*adv.*), One by one [एकशस्].

EKĀTAPATTAM, One dominion, lit. "one parasol" [एक + आतप]. Mah. 155. Comp. *Ekacchattam*.

EKATO (*adv.*), Together; on one side; apart, alone [एकतस्]. *Ekato gacchāma*, let us go together (Dh. 87). *Ekato bhavissāma*, we shall be together (Dh. 153). *Tena saddhim ekato ahesum*, joined themselves to him (Dh. 145). *Sabbe hutvāna ekato*, Having all assembled together (Mah. 216). *Tehi saddhim ekato na nisidanti*, will not sit together with them (Dh. 109). *Ekato karoti*, to put together, to collect (Mah. 140). *Bahusu ekato gāmaghātakādikammāni karontesu*, when a number of men banded together commit crimes such as plundering a village (Dh. 90). *Ekato vasantā*, living together (F. Jāt. 52). *Ekato pabbatapādo ekato nadī ekato paccantagānako ahoṣi*, on one side was the foot of a mountain, on one side a river, on one side a border-village (ditto). *Eka-topaṇṇatti*, an enactment applying to one party in a criminal act. *Ekato daso*, having a fringe on one side.

EKATTAM, Unity [एकत्वं].

EKATTHĀNAM, One place, the same place [एक + स्थान]. *Ekaṭṭhāne vasanti*, they live together.

EKAVACANAM, One word; (in gram.) the singular number [एक + वचन]. *Ekavacanam pi kathetum na sakkoti*, is unable to utter a single word (F. Jāt. 8). *Ekavacanena*, as soon as they were spoken to, or at the first summons (Das. 4).

EKAVATTHU (n.), One subject [एक + वस्तु]. Alw. I. 106.

EKAVATTHUKO (adj.), Having the same ground or cause [एक + वस्तु + क]. Dh. 90.

EKAVIDHO (adj.), Single [एक + विधा].

EKĀYANAM, The exact meaning of this word (S. एकायन) I am not sure of. Clough in his Sinh. Dict. says that it means "the way of Nirvāpa." At Pāt. xvi we have *ekāyanamaggo*, which perhaps means "the only true road to salvation." At Mah. 251 Buddhaghosa, after studying the Buddhist Scriptures, says *Ekāyano ayaṃ maggo*, which Turnour renders "this is the sole road (to salvation)."

EKEKO (adj.), One by one, each, severally [एकेक]. *Ekekam laddhike bhikkhū pakkosivāna*, summoning the heterodox priests one by one (Mah. 42). *Yodhe dasadar' ekeko esatha*, seek out each of you ten soldiers (Mah. 144). *Ekekāmi lomāni lomakūperu jātāni*, the hairs grow singly in the pores (B. Lot. 571). *Ekekakamato*, successively (Mah. 19, *kamato* = क्रमतः). Fem. gen. *ekekissā* (Mah. 163). Mah. 179.

EKĪBHĀVO, Solitude [एकीभाव]. Dh. 357, 407.

EKO (adj.), One, single; alone; a, a certain; the same; chief, pre-eminent, unique; general [एक]. Ab. 696, 717, 718, 850. *Eko tumheru*, one of you (Mah. 28). *Eken' ūno*, deficient by one (Mah. lxxxvii, comp. *Ektano*). *Eko pi nāsakkhī*, not one was able (F. Jāt. 5). *Ekam pi gātham vadehi*, speak but a single stanza (Ras. 21). *Ekabhikkham pi alabhitvā*, not having received a single mess of boiled rice (Dh. 160). *Nāham aññaṃ ekasaddam pi samanupassāmi*, I do not know of any one other sound (Dh. 85). *Ekavīsati*, one and twenty (Dh. 76). *Ekapaññasam*, fifty-one (Alw. I. 104). *Ekatimsatimo*, and *ekatiṃso*, thirty-first (Mah. 193; Ras. 28). *Ekapasse*, on one side (Ras. 28). *Eko 'va*, all alone (Mah. 39, 194; B. Lot. 332). *Eko care*, let him walk alone (Dh. 58). *Eko ekāya raho nisajjam kareyya*, should sit secretly alone with her alone (Kamm. 37;

comp. Pāt. 105 *purisena saddhiss' eken' ekā*). *Ekassa caritam seyyo*, the life of the solitary is best (Dh. 59). *Ekam upāyaṃ upadhārento*, reflecting on an expedient (F. Jāt. 16). *Ekam amaccasā pesesi*, sent a minister (Mah. 39). *Eko uyyānapālo dāto*, a gardener has come (F. Jāt. 6). *Tasmim' kāle eko vāpiyo*, at that time a certain merchant (F. Jāt. 14). Plur. *eke*, some men (Dh. 23; Das. 6). *Ekarūpena*, in the same form (Ab. 710). *Ekakolāhalam āhosi*, there was a general shout (F. Jāt. 17). *Pabbatam ekanādam karoti*, fills the mountain with his roaring (F. Jāt. 47, comp. *ekajālābhāvati*). Fem. gen. and dat. *ekissā* (Dh. 85, 402).

EKODIBHĀVO, The second Jhāna is said to be *cetaso ekodibhāvo*, which Burnouf renders "unity of the mind"; but that this is the true meaning is very doubtful, as will be seen from the foll. extract sent to me by the Thera Subhūti, *Eko udetīti ekodi, vitakkavicārehi anajjhārūhataṃ aggo seṭṭho hutvā udetīti attho, seṭṭho pi loke eko ti vuccati. Athavā sampayuttadhamme udetīti udi, uṭṭhapetīti attho. Seṭṭhaṭṭhena eko ca so udi cāti ekodi, samādhiss' etaṃ adhivacanam*. In accordance with this gloss I would be inclined to render *ekodibhāvo* by "predominance" rather than by "unity," but I do not feel competent to give a decided opinion as to its meaning.

EKUDESŌ (adj.), Having the same teaching or studies [एक + उद्देश]. Pāt. 5.

EKUNAKO (adj.), Deficient by one [एक + ऊन + क]. *Ekunakam satam*, ninety-nine (Mah. 21).

EKUNO (adj.), Deficient by one, minus one [एक + ऊन]. *Ekūnavisam, ekūnavīsati*, nineteen (Mah. 195). *Ekūnavīsatiṃso*, nineteenth (Mah. 122). *Ekūnatimsā* and *ekūnatimsatimo*, twenty-ninth (Mah. 174, 247). *Ekūnasatam*, ninety-nine (Mah. 195).

ELĀ (f.), Cardamoms [एला]. Ab. 591, 1010.

ELĀ (f.), Saliva. Ab. 281, 1010.

ELAGALO, The plant Cassia Tora [एलागल]. Ab. 594.

ELAKO, A ram; a wild goat [एलाक]. Ab. 501, 1123; Alw. I. 93; Sen. K. 367. Fem. *elika* (Dh. 199).

ELAKO, A threshold. Ab. 220, 1123.

ELĀLUKAM, A kind of cucumber [एलालुक + क]. Ab. 597. Dh. 193 has *eldluka*, and *eldfuka*.

ELĀM, Fault, sin [एलास]. Ab. 1010.

ELAMUGO (*adj.*), Deaf and dumb [एलमुग].
Ab. 734.

ELIKĀ, see *Elako*.

ENA, A pronominal base of which only two or three oblique cases occur. It has the meaning of "this," "it," referring to something that has been already mentioned. It is a substitute for *etad*, as *na* is a substitute for *tad* [एन]. The cases I have met with are acc. *enam*, and instr. *enena*. *Puññam ce puriso kayirā kayirāth' enam punappunam*, if a man do a good work let him do it again and again (Dh. 23; comp. 55). Das. 6.

ENEYYO, A kind of antelope [एय + एय]. Ab. 618.

ENO, A kind of antelope [एन]. Ab. 1050. Fem. *enī* (Ab. 618; B. Lot. 572).

ERANDO, The castor oil plant [एरण्ड]. Ab. 566; Sen. K. 536.

ERĀVANO, Indra's elephant [ऐरावत]. Ab. 22, 30; B. Lot. 637; Dh. 190.

ERĀVATO, The orange tree [ऐरावत]. Ab. 560.

ERISO, see *Ediso*.

ESA, see *Eso*.

ESAKO (*adj.*), Seeking [एष + ञक्]. Dh. 383.

ESAM, ESĀNAM, ESU, see *Ayam*.

ESANĀ (*f.*), Wish, desire [एषण]. The three *esanās* are *kāmesanā*, *bhavesanā*, *brahmacariyesanā*, desire for pleasure, for existence, for holiness.

ESATI, To seek, to search, to desire, to strive to obtain [एष]. *Yuddhe esatha*, try to get soldiers (Mah. 144). P.pr. *esanto* (Alw. I. 112), *esāno* (Dh. 24; Das. 37).

ESĪ (*adj.*), Seeking, desiring [एषिन्]. *Sukhesī*, seeking good (Dh. 61). *Aññamaññahitesino*, seeking each others good (Mah. 68). Kh. 16.

ESIKĀ (*f.*), A pillar in front of a city gate. Ab. 204, 1006.

ESĪKATTHĀYĪ (*adj.*), Stable as a pillar [*esikā* + ञायिन्]. B. Lot. 457.

ESO, and ESA (*pron.*), This, this one; that [एतद्]. *Ke nām' eso*, who is this? (F. Jāt. 47). *Nirupakkāro eṣa amhākaṃ*, this fellow is no use to us (F. Jāt. 3). *Eso mahārāja bhagavā*, that, great king, is Buddha. Sometimes pleonastically joined to a personal pronoun, as *eṣāhaṃ*, I. Acc. *etam*. Instr. *etena*. Pl. *ete* (Dh. 81). Gen. and dat. pl. *etesaṃ*, *etesaṇaṃ* (Dh. 90). Fem. *esā* (Dh. 60). Acc. fem. *etam*. Gen. and dat. fem. *etissā*, *etassā* (Dh. 233). Intr. and abl. fem. pl. *etūhi* (Dh. 234).

Gen. and dat. fem. pl. *etāsaṃ* (Dh. 117). Neut. *etam*, and before a vowel frequently *etad*. *Etad avoca*, *etad abruvi*, said this (Dh. 124). For *etad ahoṣi*, see *Bhavati*. *Kim etam*, what's this? (Mah. 59). *N' etam tathā*, it is not so (Mah. 198). *No h' etam*, certainly not (Sen. K. 205). The base in composition is *etad*. *Etadatthāya*, on this account (Kh. 19).

ETABBO (*p.f.p. eti*), That ought to go [एतब्ब = ए]. Pāt. 74.

ETAD, see *Eso*.

ETADAGGAM, Chief place, pre-eminence, the chief, the best [एतद् + ञय]. The foll. examples will illustrate the use of this compound. *Atha nam satthā etadaggam bhikkhave mama sāvikanāṃ upāsikānaṃ bahussutānaṃ dhammakathikānaṃ yadidaṃ Khujjuttarā ti etadagge ṭhapesi*, and Buddha gave her the precedence, saying, Priests, the chief of my female disciples who are learned in the scriptures and able to expound them is Khujjuttara (Dh. 168, comp. Alw. I. xxvii). *Etadaggaṭṭhāne ṭhapito*, occupying an eminent position (Alw. I. xxix). *Etadaggam pāricariyānaṃ*, the highest of services (Pāt. 4). *Etadaggasannikkhepa*, placing in the foremost rank. *Yebhuyyena bhagavatā etadaggam āropitā*, most of whom had been raised by Buddha to the chief place. Buddha frequently singled out one of his disciples as unrivalled in some branch of learning or piety, and the person thus honoured was thenceforward looked up to as the highest authority in that particular branch. Thus Upālī was acknowledged to be the greatest master of Vinaya or ecclesiastical law, Kaccāyana of exegesis, and so on.

ETĀDISO, and ETĀRISO (*adj.*), Such [एतादृश]. Das. 36; Kh. 6; Pāt. xi.

ETAM, see *Eso*.

ETARAHI (*adv.*), Now [एतर्हि]. Ab. 1140; B. Lot. 654; F. Jāt. 8; Dh. 41.

ETE, ETESAM, see *Eso*.

ETI, To come; to go; to attain; to undergo [ए].

Imperat. *etu* (Mah. 254), 2nd pers. *ehi*, 2nd pers. pl. *etha* (Dh. 31). Aor. *agā* (Mah. 204), pl. *agun* (Mah. 52, 234). Fut. *essati* (Dh. 16, 66), *ehisi* (Mah. 40), 2nd pers. *ehisi* (Dh. 42, 66, 369), 3rd pers. pl. *ehinti*. P.pr. *ento* (Mah. 45, 134).—*Pāpivātam eti*, goes against the wind (Dh. 10). *Gabbhaseyyam eti*, to enter the womb (Kh. 16). *Na catubbhāgam eti*, equals not the fourth part

(Dh. 20). *Páram essanti*, will reach the further shore (Dh. 16). *Entassa piṭṭhito*, as he came behind him (Mah. 134). *Yadi kattham me eti*, if he falls into my hands (Mah. 246). *Etha passath' imañ lokañ cittañ*, come behold this painted world (Dh. 31). Kh. 16.

ETIHYAM, Oral tradition [एतिह्यम्]. Ab. 412.

ETTAKO (adj.), So great, so much, so many. *Ettakam atikkantam*, so much has elapsed (Pát. 1). *Alañ ettakena*, that is enough, lit. "enough with so much" (Dh. 95). *Ettakam eva hotu*, let this suffice (Dh. 123). *Rājānam tañ vindaetum cintetvā kalam ettakam*, having plotted the death of the king for ever so long (Mah. 246). *Ettakam me dhanam*, this is all the treasure I possess (Mah. 261). *Mātu santakam ettakam*, thus much is your mother's portion (Ras. 72). *Ettakā bhikkhū honti*, there are so many priests (Pát. 1). Fem. *ettikā*. *Ettikā gāvo*, so many cows (Dh. 238). Dh. 121. Comp. the similarly formed adjectives *Kittako*, *Tattako*, *Yattako*. See also *Etto*.

ETTĀVATĀ (adv.), So far, to that extent, thereabouts, thus [instr. एतावत्]. Ab. 1141; Cl. Gr. 75; Dh. 417.

ETTHA (adv.), Here; herein; now. This adv. corresponds to S. एतच्च, Kaccāyana refers it to *etad* (Sen. K. 302). *Yāvañ' ettha samagatā*, as many as are assembled here (Dh. 60). *Ettha dpatti*, there is sin in doing this (Dh. 103). *Yathā ca ettha evañ sasevu pi*, and as in this case so in the others also (Dh. 243). *Tumhākañ ettha kiñ*, what is that to you? (F. Jāt. 17). *Kiñ nu kho ettha kāraṇam*, what is the reason of this (F. Jāt. 6). *Etthāpi*, in this grammar also (Sen. K. 202). *Ayañ hi ettha attho*, for this is the meaning of the passage. *Tañ nev' ettha paṭipucchissāmi*, I will now question you in turn (Sen. K. 215). *Vakkhāmi ettha*, I will now declare (Alw. I. xvi). *Etthantare*, within this period, during this interval (Pát. 67). For the termination comp. *Tattha*, *Kattha*, *Attha*.

ETTO (adj.), So great, so much (comp. *Ettako*). *Na sakka puññañ saṅkhātum im' ettam api kenaci*, no one is able to measure this his so great merit (Dh. 35, 350).

ETTO (adv.), Hence [इदम् + तस्]. Cl. Gr. 68; Sen. K. 302. *Etto gantvā*, departing hence (Dh. 156). *Na ito vā etto vā honti*, are not some in one place and some in another (Dh. 266).

EVA, YEVA, and HEVA (adv.), Just, quite, even, only [एव]. Ab. 1152. *Ajj' eva*, this very day (Mah. 36, Dh. 97). *Etti' eva*, in this very place (Mah. 89). *Idān' eva*, at this very time (F. Jāt. 16). *Tattakān' eva pupphāni*, the very same number of flowers (Mah. 86). *Ekko 'va*, quite alone (B. Lot. 332; Mah. 194). *Ānandatheraṃ ekam eva ṭhapetvā*, with the single exception of the therā Ānanda (Dh. 213). *Paṭhamam eva*, first of all (F. Jāt. 4). *Pitū matasāsanam sutvā 'va*, as soon as they heard their father was dead (Das. 4). *Evañ vadante yeva*, while he was in the act of saying these words (F. Jāt. 16). *Attano vasaṇṭṭhānam eva gatvā*, went straight home (Dh. 240). *Puna madhuro 'va ahoṣi*, again became as sweet as ever (F. Jāt. 8). *Āññam eva*, quite a different thing (ditto). *Na bhikkhave Devadatto idān' eva pubbe pi akataññū yeva*, priests, not only now but in a former birth also was D. ungrateful (F. Jāt. 12, comp. 16). *Paldyati yeva*, continues to flee (Dh. 158). *So punappuna yāci yeva*, he still kept on asking again and again (Dh. 126). *Sakka gehaṃ ajjhāvasante' eva puññaṇi kāmā*, even those who live at home can do good works (Dh. 80). *Attano 'va katāni*, his own deeds (Dh. 10). *Kaccāyanatherena eva*, by Kaccāyana therā himself (Alw. I. xxii). *Aham eva*, I myself (F. Jāt. 19). *So puriso dāso 'va hoti*, that person is a slave also (Alw. I. xlv). *Samakam yeva*, exactly the same (Alw. I. xliii). *Idān' eva gopā yācitum na yuttam*, it would not be proper to ask him for oxen just at this time (F. Jāt. 9). *Satthari dharamāne yeva*, while the Teacher is still living (Dh. 333). *Mutto bandhanam eva dhāvati*, set free he flies back to his bonds (Dh. 61). *Yam kiñci katvā gaṇhissāmi' eva*, by some means or other I am sure to take him (Dh. 158). *Adḍhā c'eva daḍiddā ca*, both the poor and the rich (Das. 5). *N'eva soci na rodī*, neither lamented or wept (Das. 3). The apocopated form 'va is used only after a long vowel, generally *o*, as *dūrato 'va pattiko 'va*. The form *yeva* is used after all vowels and *m*, e.g. *paṭṭhāya yeva* (Dh. 106), *pāpupassā yeva* (F. Jāt. 18), *saddā yeva* (Dh. 153), *piṭṭhito yeva* (Mah. 153), *akataññū yeva* (F. Jāt. 12), *dharamāne yeva* (Dh. 333), *imasmim yeva* (Ras. 19), *tahim yeva* (Mah. 156). The *y* is an euphonic addition. In the case of a word ending in *m* being followed by *yeva*, a further euphonic change some-

times takes place, the *my* becoming *ñā*, e.g. *saddhiñ ñeva* (Dh. 84), *tañ ñeva* (Cl. Gr. 13; Sen. K. 215). For *Heva* see separate article.

EVAM (*adv.*), Thus [एवम्]. Ab. 1142, 1158, 1186. *Evam hotu*, so let it be (Mah. 110; Dh. 126). *Mā evaṃ akattiha*, do not do this (Dh. 80, 84). *Evam vadehi*, say as follows (Alw. I. 93). *Ce bhikkhuno evaṃ hoti*, if a priest thinks thus (Pāt. xxxi, see *Bhavati*). *Evam sante*, and *evaṃ sati*, such being the case, this being so, under these circumstances (F. Jāt. 7; Dh. 84; Ras. 22; Mah. 80; Alw. I. 101). *Evam bhante*, Yes, lord (comp. Dh. 105 *evam dvuso*). *Evam bho*, yes, sir (B. Lot. 351). *Evam pi*, thus (Ab. 1143). *Evam hi* for *evaṃ hi* (Sen. K. 215; Alw. I. cviii). *Evam* 'as for *evaṃ assa* (Cl. Gr. 14; Sen. K. 221).

EVAMĀDI (*adj.*), Beginning thus, such and the like [एवम् + आदि]. *Evamādiṃ nāgānaṃ anusāsanaṃ katvā*, having given this and similar exhortations to the nāgas (Mah. 6). *Pañcasatāṇ' evamādi vihāre kāresi*, built these and other monasteries to the number of five hundred (Mah. 127). *Evamādiṃ nayeṇa*, in this and similar ways.

EVAMĀDIKO (*adj.*), This and the like [एवमादि + क]. *Vihāre evamādiṃ kāretvā*, having built this and other temples (Mah. 131). Att. 195.

EVAMĀHĀRO (*adj.*), Living on such and such food [एवम् + आहार].

EVAMDHAMMO (*adj.*), Of such a nature, such [एवम् + धर्म]. F. Jāt. 11.

EVAMEVA (*adv.*), In this very way, even thus [एवम् + एव]. Mah. 240; Kh. 12; Alw. I. xliii.

EVAMEVAM (*adv.*), In this very way, thus [एवम् + एवम्]. Ab. 1142; Dh. 319, 282.

EVAMMAHĀNUBHĀVO (*adj.*), Of such great power [एवम् + महा + अनुभाव]. B. Lot. 836.

EVAMNĀMO (*adj.*), Having such and such a name [एवम् + नामन्].

EVAMSAÑÑI (*adj.*), Having this thought [एवम् + संज्ञा + इत्थं].

EVAMUCCO (*adj.*), Of such a height [एवम् + उच्च]. Mah. 222.

EVAMVĀDI (*adj.*), Saying thus, holding this doctrine [एवम् + वादिन्]. B. Lot. 523; Man. B. 196.

EVAMVĀDITĀ (*f.*), Saying thus, adherence to this doctrine [एवम् + वादिन् + ता].

EVAMVIDHO (*adj.*), Of such kind, such [एवम् + विधा]. Att. 202, 211.

EVAMVIPĀKO (*adj.*), Having such and such a result [एवम् + विपाक].

EVANGARUKO (*adj.*), Of such importance or value [एवम् + गुह्य + क]. Das. 39.

EVANGATIKO (*adj.*), Such, similar, analogous [एवम् + गत + क].

EVANGOTTO (*adj.*), Of such a family [एवम् + गोत्र].

EVANHI, see *Evam*.

EVANNĀMAKO (*adj.*), So named [एवम् + नामक].

EVARŪPO (*adj.*), Such, of this sort [एवम् + रूप]. *Evarūpaṃ maṇi diṭṭhā mādā*. I have seen a jewel of such a description (Mah. 168). *Evarūpo pi rakkhassa*, even a rakkhassa like this (Ras. 21). *Santi te evarūpaṃ dādhā*, have you any such diseases as these? (Kamm. 4). Kh. 18; F. Jāt. 18; Dh. 158, 280, 434.

EVUMAM, Anomalous sandhi for *evaṃ imaṃ* (Cl. Gr. 16).

G.

GABBHARAM, A cavern [गह्वर]. Ab. 609, 1092.

GABBHĀSAYO, The womb [गर्भ + आशय]. Ab. 239.

GABBHASEYYĀ (*f.*), The womb [गर्भ + शब्दा]. Kh. 16.

GABBHĀVAKKANTI (*f.*), Entrance of the embryo into the womb, commencement of pregnancy [गर्भ + अवकांति]. Saṅgīti S. enumerates four gabbhāvakkantis, or conditions of consciousness in which a being is conceived, carried in the womb, and born. The following is the text of the first, *Idh' dvuso ekacco asampajāno c'eva mātu kucchimim okkamati, asampajāno mātu kucchimim jhāti, sampajāno mātu kucchimā nikkhamati; ayaṃ paṭhamā gabbhāvakkanti*.

GABBHINĪ (*f.*), Pregnant, a pregnant woman [गर्भिणी]. Ab. 239; Mah. 23; Dh. 154.

GABBHO, The womb; interior; an embryo, a foetus; a sprout; an inner room, a closet, a private sitting room, a bedroom; the calyx of a flower [गर्भ]. Ab. 214, 271, 943. *Gabbhaṃ upapajjati*, to be born into the womb, to be born as a man (Dh. 23). *Ath' assa bhariyāya kucchiyaṃ gabbho paṭiṭṭhāsi*, his wife conceived (Dh. 78, comp. 120). *Gabbhaṃ labhati*, and *gahhāti*, to become pregnant (Dh. 328; Das. 2). *Gabbhaparihāro*, a ceremony performed when a woman became pregnant (Dh.

78, 120; Das. 2, 22). *Gabbhavuṭṭhānaṃ*, child-birth (Dh. 155). *Gabbhakumdrako*, the unborn infant (Mah. 58). *Angdragabbhe patissāmi*, will fall into the midst of the coals (F. Jāt. 56). *Sāli-gabbho*, sprout of newly-sown rice (Dh. 126). *Bhūmigabbho*, a subterranean chamber (Mah. 238). *Attano gabbhaṃ pavisitvā dvāraṃ pidhāya*, having entered her own chamber and shut the door (Alw. I. 102). *Sirigabbho*, royal chamber or cabinet. *Gabbhe nisinno*, seated in his private room (Dh. 239). *Gabbhasahassapaṭimaṇḍito pāsādo*, a palace furnished with a thousand apartments (Dh. 250). **GABBHUPPATTI** (f.), Conception [गर्भ + उत्पत्ति]. There are nine modes of conception, see Man. B. 443.

GABBITO (adj.), Proud [गर्वित]. Ab. 1075.

GABBO, Pride [गर्व]. Ab. 171.

GABHIRO (adj.), Deep [गभीर]. Ab. 669. See also *Gambhīro*.

GACCHĀPETI (caus. next), To cause to go, to send. Pass. *gacchāpiyati*, to be sent.

GACCHATI, To go, to go to, to proceed; to depart [गच्छ]. *Vihāraṃ gantvā*, having gone to the monastery (Dh. 88). *Gehaṃ gantvā*, having gone home (F. Jāt. 15). *Satthu santikaṃ gantvā*, having gone to the Teacher (Dh. 128). *Migavaṃ g.*, to go to the chase (Mah. 33). *Tesaṃ upaṭṭhānaṃ gacchanto*, going to their relief (F. Jāt. 2). *Paradāraṃ g.*, to commit adultery. *Paññāsa yojanāni gacchati*, marches fifty yojanas (Dh. 160). *Rhaydgatiṃ g.*, to live under the evil influence of fear (see *Agati*). *Chanddivasena agantvā*, uninfluenced by lust and the other Agatis, lit. not going according to lust, etc. (Ten Jāt. 2). *Gacchante kīle*, as time goes on, in course of time (Alw. I. cvii). *Khayaṃ g.*, to perish, to cease (Mah. 91). *Saṅkhyāṃ g.*, to be reckoned. *Imaṃ mātretvā māṃsaṃ khāditvā pacchā gantvā*, to kill him, eat his flesh, and then be off (F. Jāt. 4). With dat. *Saggāya g.*, to go to heaven (Dh. 32); *Gocārya g.*, to go for food, to prowl for prey (Mah. 44). With instr. of the mode of proceeding: *Nabhasā g.*, to go through the air (Mah. 48); *Nāgena g.*, to ride on an elephant.—Opt. *gacche*, *gaccheyya* (Dh. 57; Sen. K. 465). Imperat. 2nd pers. *gaccha*, *gacchāhi*, *gama* (F. Jāt. 6; Sen. K. 450, 451, 458). Fut. *gamissati* (F. Jāt. 17; Mah. 150; Dh. 121, 199, 290), *gacchissati* (Sen. K. 428, 464). Aor. *agamā*, *gamā* (Sen. K. 428, 432; Mah. 4, 48,

76), *agamāsi* (F. Jāt. 10, 49; Dh. 290; Mah. 88), *agami*, *gami* (Dh. 219; Sen. K. 449, 465), *agacchi* (Sen. K. 449), *agacchisi* (Mah. 206). Cond. *agamissā*, *agacchissā* (Sen. K. 429, 465). P.pr. *gacchaṃ*, *gacchanto* (Mah. 152; F. Jāt. 4). Ātm. *gacchamāno* (Mah. 116). Inf. *gantvā*, *gamitvā* (Sen. K. 503). Ger. *gantvā*, *gantvāna*, *gantvāna*, *gamma* (Mah. 87; Sen. K. 503). Pass. *gamyate*, *gamiyati*, *gacchīyati*, to be gone to, to be approached (Cl. Gr. 131; Alw. I. 18, 29). P.f.p. *gantabbo*, *gamitabbo*, *gamantiyo*, *gamma*. P.p.p. *gato*, *gamito*. Caus. *gāṇeti*, *gamāpeti*, *gacchāpeti*. The aorist *-gacchi* is very frequently spelt *-gañchi* in Sinhalese MSS., e.g. see Ras. 35 (*agañchi*), Dh. 299 (*apagañchi*), Mah. 5 (*upagañchi*). In Mah. Turnour has generally misread it *-gañji*, e.g. *agañjissu* at p. 119, *agañjissu* at p. 141, *agañjissu* p. 206. In one instance I find *-gacchi* in Mah., viz. at p. 236, line 4, where the India Office MS. reads *n'agacchi*. That the spelling *-gañchi* is a wrong one I have no doubt, though how it arose it is difficult to say. See *Ghammati*.

GACCHO, A shrub [गच्छ]. Ab. 540. *Paduma-gaccho*, a lotus plant (Dh. 191). *Tālagaccho*, a coconut sapling (Mah. 140).

GADĀ (f.), A club [गदा]. Ab. 32, 394, 1099; Mah. 141, 153.

GADATI, To speak [गदा].

GADDABHANDO, The tree *Thespesia Populneoides* [गद्दभाण्ड]. Ab. 562.

GADDHO, A vulture [गुध]. Ab. 637. Comp. *Gijjho* and *Giddho*.

GĀDHATI, To stand fast; to have a firm footing [गध]. Cl. P. Verbs, 4. *Dhammavinaye gādhati*, stands fast in the Doctrine and the Discipline. *Ettha dpo ca paṭhavī ca tejo vāyo na gādhati*, here (in Nirvāṇa) the four elements have no footing, i.e. do not exist (Alw. N. 39; B. Lot. 515).

GADHITO (adj.), Clinging to, desiring [गध].

GADITO (p.p.p. *gadati*), Spoken, said [गदित = गद्]. Ab. 132, 755.

GADO, Disease [गद]. Ab. 323, 1099.

GADRABHO, An ass [गद्दभ]. Ab. 502; F. Jāt. 14.

GAGANAM, The sky [गगन]. Ab. 45, 940; Dh. 246. *Gaganam* at Ab. 1119.

GAGGARĪ (f.), A churn; a blacksmith's bellows [comp. गग्गर]. Ab. 499, 527.

GĀHAKE (adj.), Taking, receiving, holding

[चाह्य]. *Ādṣagāhaka devā*, devas holding mirrors (Mah. 182). *Chattagāhako*, an umbrella-bearer (Mah. lxxvii).

GAHAM, and GAHO, A house [गृह]. Ab. 206, 919; Dh. 28. Comp. *Gharāṇ*.

GAHANAM, see *Gahano*.

GAHANAM, Taking, receiving, holding, grasping, seizing; acquiring, learning, mastering, comprehension; clinging to the world, attachment, desire; an eclipse [ग्रहण]. Ab. 919. *Nāmagahapaṇ*, receiving a name. *Gahapaṇ Jetavanassa*, the receiving of J. by Buddha (Mah. 180). *Casaddaggahapaṇ*, insertion or addition of the word *ca* (Sen. K. 234). *Gahapaṇ* is used like *Ādṣanā* in the sense of "clinging to the world, attachment, desire," also "wrong views, heresy" (Dh. 110, 137, 398, 399, 413, 425, 434).

GAHANI (f.), The belly; the internal fire promoting digestion [ग्रहणी]. Ab. 271, 972.

GAHANO (adj.), Impervious, tangled, impenetrable [ग्रहण]. Ab. 719. Neut. *gahanam*, a jungle, forest, thicket (Ab. 536). Dh. 70.

GAHAPACCO, The sacred fire kept up by a householder [गार्हपत्य]. Ab. 419. See *Aggi*.

GAHĀPAKO (adj.), Causing to take, distributing. Pāt. 62.

GAHĀPĀNAM, Causing to take.

GAHAPATI (m.), A householder, the head of a household, master of a house [गृह + पति]. Pāt. 8; Dh. 263. Fem. *gahapatāni* (Cl. Gr. 41; Pāt. 11). *Gahapataggi*, the sacred fire maintained by a householder (see *Aggi*).

GAHAPATIKO, A householder [गृहपति + क]. Dh. 234.

GAHAPATIMAHĀSĀLO, A wealthy householder [गृहपति + महा + सार]. Ab. 339 says that the qualification for a G. is forty koṭis of treasure, and a daily expenditure of five ammapas of gold. At Dh. 130 *gahapatimahāsāra*.

GAHĀPETI (caus. *gaṇhāti*), To cause to be taken; to deliver to. *Gāhāpetvāna dhātuyo*, causing the relics to be collected (Mah. 125). *Gāhāpetvā ratanāni imāni*, entrusting them with these precious things (Mah. 69). Dh. 78, 108, 158, 299, 434; Mah. 259; F. Jāt. 10.

GAHATTHO, One who lives in a house, a householder, a layman as opposed to a priest [गृहस्थ]. Ab. 409, 446; Dh. 72, 100.

GĀHATI, and GAHETI, To wade, to dive, to enter [गाह]. Sen. K. 499; Mah. 41. Com. *ogaṇi* (Mah. 152).

GAHETI, and GĀHETI (caus. *gaṇhāti*), To cause to take; to include, to embrace, to hold, to contain; to take, to seize; to obtain, to receive, to acquire, to buy; to inform, to teach; to undergo [गाहयति = ग्रह]. *Kūṭāgāram gāhayitvā*, having caused the state hearse to be removed (Mah. 124). *Rājānam satthu santikaṃ gahetvā*, taking the king to Buddha. *Gahetvā sinehake*, taking with him his friends (Mah. 227). *Āvudhāni gahetvā*, snatching up their weapons (F. Jāt. 15). *Bhikkhū gāhayitvā*, having caused the priests to be arrested (Mah. 232, 216, comp. 204, where *gahetvā* is rendered "putting to death"). *Gocaraṃ gahetvā*, having fed or browsed (Dh. 114, of elephants). *Ekam yugam attano gahetvā*, keeping one pair for himself (Dh. 291). *Imam mayā gahetum vaṭṭati*, I must get possession of this (F. Jāt. 4). *Doḷhi satasaḥsehi nekavattāni gāhiya*, having bought a great number of clothes with two lacs of money (Mah. 228). *Upaḍḍhadhātum gāhetvā*, having taken half the relics (Mah. 125). *Gāhayitvā amaccena*, having assigned to a nobleman, lit. having caused to be taken by a nobleman (Mah. 172). *Micchādiṭṭhigahapaṇ gahetvā*, laying hold of or embracing false doctrine (Dh. 137). *Khayavayakammaṭṭhānam gahetvā*, having obtained or learnt from Buddha the Kh. meditation (Alw. I. xxi, comp. Dh. 210). *Mahantam attham gahetvā*, containing great significance (Dh. 179). *Vinayavāddi mayam rāja iti gāhiya*, having informed him, O king, we profess the Vinaya (Mah. 234). In prose the form *gaṇheti* is the usual one.

GĀHĪ (adj.), Taking, receiving, seizing, catching [गाहिन्]. *Baliggāhī*, receiving offerings (Mah. 129). *Piyaggāhī*, grasping at pleasure (Dh. 38). *Vind pupphaṃ phalaggāhī rukkho*, a tree that gets its fruit without flowers (Ab. 903).

GAHITAKO (adj.), Accepted [गृहीत + क]. Das. 2, 22.

GAHITO and GAHĪTO (p.p. *gaṇhāti*), Taken, received; held, kept; grasped, seized; caught, captured; occupied, taken possession of [गृहीत = ग्रह]. *Paccāmitto me gaṇhito*, my enemy is taken prisoner (Dh. 159). *Gaṇhite daṇḍake*, the stick being held (F. Jāt. 18). *Candimā devaputto Rāhunaṃ asuriṇḍena gaṇhito hoti*, the god Canda is

seized or eclipsed by Ráhu the king of the Asuras (Gog. Ev. 28). *Gahitá paṭhavi' mehi*, these men are getting possession of the land (Mah. 82). *Ettha vyddhimarapāni pi gahitān' eva honti*, here disease and death are included also (Dh. 369, comp. 281). *Suggahitto*, firmly grasped (F. Ját. 18). *Duggahitto*, loosely or badly held (Dh. 55). The form *gahito* I have met with only in verse.

GAHO (*adj.*), Taking, holding [गह]. *Dhanuggaho*, an archer.

GAHO, Taking, receiving, seizing; a planet; a yakkha; a shark; a crocodile [गह]. Ab. 762, 919; Dh. 45, 375. The *nava gahá*, or nine planets, are *Sáro*, *Cando*, *Ángdro*, *Budho*, *Jivo*, *Sukko*, *Asito*, *Ráhu*, *Ketu* (Ab. 61; Man. B. 24).

GĀHO (*adj.*), Taking, holding, seizing [गह]. *Rasmiggāho*, holding the reins (Dh. 40).

GĀHO, Taking, acceptance; capture, seizure; holding; a seizure or eclipse of a planet; one that seizes, a yakkha, a crocodile; idea, inclination; attachment, desire [गह]. Ab. 762. *Gāhato sattarasame divase*, on the seventeenth day after receiving it (Mah. 114). *Vijitanagaragāhattham*, for seizing the town of Vijita (Mah. 151). *Daḷha-gāham gaphāti*, to hold tight (Cl. Gr. 122). *Jiva-gāham gaphāti*, to take prisoner alive (Dh. 158). *Yassa ahan ti vā maman ti vā gāho n' atthi*, in whom there is no clinging to the idea This is I or This is mine (Dh. 420). Dh. 111, 375, 413.

GAJATĀ (*f.*), A herd of elephants [गज + ता]. Ab. 362.

GAJJANAM, Roaring, thundering [गज्जन्]. Alw. I. ciii.

GAJJATI, To roar; to thunder [गज्ज]. *Megho gajjati*, the clouds thunder (Mah. 72, comp. Dh. 155). P.p.p. *gajjito*, a furious elephant (Ab. 362); neut. *gajjitam*, thunder (Ab. 49). Dh. 159; Mah. 152.

GAJO, An elephant [गज]. Ab. 360. *Gajuttamo*, a noble elephant (Mah. 152).

GAKĀRO, The letter G. [ग + कार].

GALATI, To flow away; to fall; to vanish; to eat [गल्]. Cl. P. Verbs, 17.

GĀLAVO, The tree *Symplokos Racemosa* [गालव]. Ab. 556.

GAŁO, The throat [गळ]. Ab. 263; F. Ját. 12; Dh. 237. *Galanāhi*, the larynx or windpipe (Dh. 255). *Galamattam jalam ogāhetvā*, entering the water up to his neck (Mah. 116).

GAŁOCI (*f.*), The shrub *Cocculus Cordifolius* [गुळूची]. Ab. 581. In his *Sinh. Dict.* Clough has "Galúci, holy basil (*ocymum sanctum*), also *Terminalia Citrina*."

GAMĀ, See *Gacchati*.

GĀMADHAMMO, Sexual intercourse, fornication [गाम + धर्म]. Ab. 317; Cl. Gr. 141.

GĀMAKO, A village [गामक]. Ab. 226; F. Ját. 52.

GAMANAM, Going; journey, march; departure; walk, life [गमन]. Ab. 395. *Gamanágamanam*, going and coming (Dh. 96, 114). *Mayá gamanam varam*, it is right that I should go (Ras. 20). *Sekkena gamanam takim na yuttan te*, your going there as a Sekha is not right (Mah. 12). *Nibbā-nagamano maggo*, the way that leads to Nirvāṇa (Dh. 51). *Saggassa gamanam*, going to heaven (Dh. 32). *Pahinagamanaṃ*, going on low errands. *Gamanāharā*, day of departure (Mah. 177). *Gamanamaggo*, way by which to depart (Dh. 156). *Samitagamanam*, a measured step (Dh. 234). *Agatigamanam*, a sinful life (Das. 1, see *Agati*). *Agatigamane ṭhito*, subject to the four Agatis (Das. 21).

GĀMANĪ (*adj.*), Chief [गामनी]. Ab. 695, 920. Masc. *gāmanī*, a chief, a village headman (Ab. 920; Mah. 151).

GAMANĪYO (*adj.*), That ought to go; transient; accessible [गमनीय]. Pát. 13; Kh. 14; Sen. K. 476.

GĀMANĪYO, An elephant or horse trainer [गामनीय]. Ab. 368.

GĀMANTARAM, This word seems to mean the distance between a monastery and the nearest village, or between two adjacent villages [गाम + अन्तर]. Pát. xxxix, 16. *Gāmantarām gacchati*, seems to mean merely "to go as far as the village."

GĀMANTO, Border or outskirts of a village [गाम + अन्त].

GAMĀPETI (*caus. gacchati*), To cause to go, to send. Mah. 260. Comp. *Gameti*.

GĀMATĀ (*f.*), A collection of villages [गामता]. Cl. Gr. 96; Sen. K. 295.

GAMBHĪRATĀ (*f.*), Depth [गम्भीर + ता]. Dh. 119.

GAMBHĪRATO (*adv.*), In depth [गम्भीर + तस]. *Pañcāhattham gambhīrato*, five cubits in depth (Mah. 112).

GAMBHĪRO, and GABHĪRO (*adj.*), Deep, un-

fathomable; profound, abstruse; full of meaning or import, important, weighty [गभीर and गभीर]. Ab. 669. *Rahado gambhīro*, a deep lake (Dh. 15). *Gambhīraghoso*, a deep or resonant voice (Mah. 251). *Gambhīrapañño*, one whose wisdom is profound (Dh. 72; Kh. 8). Alw. N. 23.

GAMETI and **GĀMETI** (*caus. gacchati*), To cause to go, to send [गमयति = गम्]. Sen. K. 449, 451, 453. With two acc. *Puriso purisaṃ gāmaṃ gāmayati*, the man sends a man to the village (Sen. K. 342).

GAMI, see *Gacchati*.

GĀMI (*adj.*), Going; leading to; attaining [गामिन्]. *Te piḥayanti nerayikā viya saggaḍḍimānaṃ*, envy thee as those who are suffering in hell envy those who are going to heaven (Dh. 392). *Gāma-gḍḍimāgga*, the road leading to the village (Mah. 24). *Nibbānagāmi dhammavaro*, the glorious Truth that leads to Nirvāṇa (Kh. 9). *Mandagāmi*, marching slowly. *Ākāsagāmi*, going through the air (Ras. 38). Fem. *gāmini*. *Dukkhanirodha-gāmini paṭipaddā*, the step leading to the destruction of sorrow. Dh. 14, 35, 337; Mah. 43, 98, 111, 225.

GAMIKO (*adj.*), Going, travelling [गम् + इक्]. Ab. 424; Dh. 229, 247. *Gamiko bhikkhu*, a travelling priest, one away from his monastery (Sen. K. 489).

GĀMIKO (*adj.*), Travelling [गामिक]. Mah. 202.

GĀMIKO, A villager, or perhaps a village headman [गामिक]. Mah. 166.

GAMISSATI, see *Gacchati*.

GAMITABBO (*p.f.p. gacchati*), That ought to go. Sen. K. 506.

GAMITO (*p.f.p. gacchati*), Gone. Das. 36; Sen. K. 510.

GAMĪYATI, see *Gacchati*.

GAMMA, see *Gacchati*.

GAMMO (*p.f.p. gacchati*), Accessible, attainable [गम्य = गम्]. Ab. 745; Sen. K. 477.

GAMMO (*adj.*), Belonging to villages, rustic, pagan [गाम्य].

GAMO (*adj.*), Going [गम्]. *Adhogamo*, going down. *Uddhagamo*, ascending.

GAMO, Going, journey, march [गम]. Ab. 395.

GĀMO, A village; a collection, a multitude [गाम]. Ab. 225, 1107. *Gāmaśālā*, a villager (F. Jāt. 15).

Gāmahejako, a village headman (Dh. 187). A

gāma may consist of so few as two or three or even one house (Pāt. 65). *Bijagāmo*, collection of germs. *Bhūtagāmo*, vegetation.

GĀMŪPACĀRO, Outskirts or entrance of a village [गाम + उपचार]. Pāt. 65; Ras. 70; Dh. 106.

GAMYATE, see *Gacchati*.

GAṆAKAMMAṆ, **GAṆABHOJANAṆ**, see *Gaṇo*.

GAṆAKO, An accountant, treasurer; an astrologer, one who calculates nativities [गणक]. Ab. 347; Mah. 69.

GĀNAṆ, A song [गान]. Ab. 130.

GANANĀ, and **GAṆANAM**, Counting, calculation; number [गणना]. *Gaṇanaṃ sikkhati*, to learn mathematics (Alw. I. 100). *Bhikkhugāṇaṇā*, the number of the priests (Pāt. 1, comp. Mah. 172). *Senāgaṇanaṃ karetvā*, having caused the army to be numbered. *Mayi manasaṃ paśādetvā sagge nibbattānaṃ gaṇaṇaṃ n' atthi*, the number of those who having believed in me are born in heaven is beyond computation, lit. there is no counting of them (Dh. 98). Ab. 845.

GAṆANAPATHO, Range of calculation or counting [गणन + पथ]. *Gaṇanapathaṃ vitivatto*, exceeding the bounds of computation, innumerable.

GAṆĀPETI, To cause to be counted. Dh. 223.

GAṆASAJJHĀYO, A repetition by a number of priests in unison, a chorus [गण + स्वाध्याय]. Mah. 194, 198, 211.

GAṆCHI, see *Gacchati*.

GANḌAKO, A rhinoceros; a sort of fish [गण्डक]. Ab. 613, 672.

GANḌAMBO, Name of a tree. Mah. 107; Kh. 21.

GANDHABBO, A Gandharva or celestial musician [गन्धर्व]. Ab. 13. Ab. 902 gives also the meanings "music," "a musician," "a horse." Fem. *gandhabbī* (Cl. Gr. 40). *Gandhabbāddhipo*, lord of gandharvas, viz. Dhātaraṭṭha (Ab. 31). The Gandhabbas are a class of demigods (*devayoni*) who inhabit the Cātummahārājika heaven, and are the special attendants of Dhātaraṭṭha (Man. B. 24, 43; Dh. 19, 74).

GANDHAKUṬI (*f.*), Perfumed chamber [गन्ध + कुटी]. Any private chamber devoted to Buddha's use was called *gandhakuṭī*, but especially the room he always occupied at Sāvattthi. Ab. 211; Dh. 195, 222; Mah. 17; B. Lot. 305.

GANDHAMĀDANO, Name of a mountain [गन्ध + मादन]. Ab. 607; Man. B. 15, 16. See *Himavā*.

GANDHANAM, Injuring, destroying [गन्धन].
GANDHĀRĀ (*m.pl.*), name of a people [गन्धार].
 Ab. 184; E. Mon. 300; Mah. 71, 72, 73. *Gandhā-raraṣṭham*, the Gandhāra country, Candahar.
GANDHĀRO, One of the notes of the Hindu gamut [गन्धार]. Ab. 132.
GANDHI, A substitute for *gandho* at the end of some compounds, e.g. *duggandhi*, stinking; *surabhogandhi*, fragrant.
GANDHIKO, A perfume seller [गन्धिख]. Cl. Gr. 91; Sen. K. 391.
GANDHO, Smell, odour; perfume, fragrance; fragrant substances, perfumes; a mere whiff or scent of thing, i.e. a very little of it [गन्ध]. Ab. 1129. *Macchagandham ghāyitvā*, smelling a smell of fish (F. Jāt. 53). *Gandhagajo*, a musk elephant, one supposed to emit a particular perfume (Ab. 361). *Gandhatelaṃ*, scented oil (F. Jāt. 6). *Gandhodakaṃ*, and *gandhudakaṃ*, scented water (F. Jāt. 8; Dh. 245; Mah. 180). *Gandhasdro*, sandal wood (Ab. 300). *Gandhavāho*, the wind (Ab. 38). *Gandhamāldā*, perfumes and flowers (Mah. 170). *Etesaṃ gandhajātānaṃ silagandho anuttaro*, the perfume of holiness far surpasses these sorts of perfumes (Dh. 10). *Gandho*, "odour," is one of the Āyataṇas, Dhātus, etc.
GANDHO, The word *gantho*, "bond" or "book," is very frequently spelt thus, see Sen K. 202, Alw. I. x, xxii, Dh. 80, 359, Buddhaghosa's Parables, 3. It is, I think, a corrupted spelling, and not a dialectic form.
GAṆDO, The cheek; an elephant's temples; a boil [गण्ड]. Ab. 262, 364, 1048; Kamm. 4.
GAṆDULO (*adj.*), Humpbacked [गण्डुल]. Ab. 319.
GAṆDUPPĀDO, A sort of worm [comp. गण्डूपद]. Ab. 675 (both editions have -*upp*-). Clough in his Sinh. Dict. has "*Gaṇḍupḍā*, an earth worm."
GAṆETI, To count, to reckon; to reck, to value, to regard [गण्]. Dh. 4, 151; Mah. 59. *Āghātaṃ agaṇetvā*, not caring about hatred (Dh. 164, comp. Kh. 21).
GAṆGĀ (*f.*), The river Ganges; the celestial river, the Milky Way [गङ्गा]. Ab. 27, 681; Man. B. 17.
GAṆGEYYO (*adj.*), Belonging to the Ganges [गङ्गेय]. Sen. K. 388. Masc. *gaṇgeyyo*, a sort of elephant (Ab. 361).

GAṆHANAM, Taking, receiving, catching. Mah. 123; Dh. 159, 356; Das. 44.
GAṆHĀPETI (*cous. next*), To cause to be taken. *Ākāraphalāni gaṇhāpento*, causing fruit to be gathered out of season (F. Jāt. 6).
GAṆHĀTI, To take; to receive, to accept; to catch, to capture; to arrest, to seize; to buy; to acquire, to obtain, to get possession of; to adopt; to grasp with the mind, to perceive, to comprehend, to learn; to approve, to agree to, to mind, to regard [गृह्]. *Tumhe gaṇhitvā*, taking you with me (Mah. 194). *Gocaraṃ g.*, to take food (F. Jāt. 12; Mah. 43). *Nivasaṃ g.*, to take up one's quarters (Dh. 232). *Gabbhaṃ g.*, to become pregnant (Mah. 57). *Coram gaṇhissāmi*, I'll seize the robber (F. Jāt. 5). *Chattam dāmiṇam aggahi*, took prisoner the Malabar named Chatta (Mah. 150). *Maccham gaṇhitum*, to catch a fish (Alw. I. xxi). *Pāliṃ vija tam aggahum*, received it (with the same veneration) as the Scriptures themselves (Mah. 253). *Eḷikaṃ gaṇhissāmi*, I'll buy a goat (Dh. 199). *Navakoṭṭhi bhūmiṃ eva gaṇhi*, acquired the site for nine koṭis of money (Dh. 249). *Haṭṭhikantavajraṃ vādetto gaṇhāti*, captures them by playing on the elephant-charming flute (Dh. 158). *Mama vacanaṃ na gaṇhissu*, they did not take my words to heart (Dh. 109). *So pitu katham na gaṇhāti*, he did not mind what his father said (Ten Jāt. 7). *Gaṇhitvā therabhaṇṣitaṃ*, agreeing to what the therā said (Mah. 172). *Mantaṃ g.*, to learn a mantra (Dh. 159). *Sikkhaṃ g.*, to receive instruction (Sen. K. 317). *Gaṇha pabbajataṃ*, adopt the ascetic life (Mah. 251). *Sūdanig.*, to take upon oneself the sīla duties (Dh. 81). *Santhānaṃ subhaṃ ti gaṇhāti*, receives the impression or lays hold of the idea that the form is beautiful (Dh. 111).—Aor. *aggahi* (Mah. 45, 57, 150, 251), *agaṇhi*, *gaṇhi* (Dh. 101, 137, 232). Imperat. 2nd pers. *gaṇha*, *gaṇhāhi*. Fut. *gaṇhissati* (Dh. 199), *Ātm. gaṇhissam* (Mah. 111). Inf. *gaṇhitum* (Dh. 101; F. Jāt. 12). Ger. *gaṇhitvā* (Mah. 43, 194; F. Jāt. 4), *gayha* (Mah. 110), *gaṇhiya* (Mah. 170). P.pr. *gaṇhanta*. Pass. *gayhati* (Cl. Gr. 110). Pass. imperat. *gayhatu* (Att. 230). Pass. p.pr. *gayhamāno* (Mah. 108). P.p.p. *gaṇhito*. Caus. *gaṇheti*, *gāṇheti*, *gaṇhāpeti*, *gāṇhāpeti*.
GAṆĪ (*adj.*), Having a following, having many disciples [गणि]. Mah. 7. Masc. *gaṇī*, a

teacher (Mah. 104). Acc. to Ab. 612 *gaṇī* is a name of the *gokappa*, or Ceylon elk, but Clough has *gaṇikaṇṭako*.

GAṆIKĀ (*f.*), A courtesan [गणिका]. Ab. 233.

GAṆITO (*p.p.p. gaṇeti*), Counted, reckoned [गणित=गण]. Ab. 710.

GAṆO, A multitude, number, assemblage, troop, herd; a chapter of priests; the priesthood [गण]. Ab. 629, 1050. *Devamanussagaṇā*, hosts of angels and men (Mah. 104). *Eko gaṇasmā vāpakaṭṭho*, alone, far away from the busy crowd (Dh. 105). *Gaṇam bandhati*, gets together a following (Pāt. 74). *Amaccagaṇo*, retinue of ministers. *Gaṇa-cariyo*, teacher of a troop of disciples. *Sagaṇo nāgarāja*, the Nāga king with his retinue (Mah. 7). *Bhikkhunnaṃ gaṇo*, the sisterhood or community of nuns (Mah. 214). *Nātigagaṇo*, assemblage of relatives, family circle (Mah. 76). *Migagaṇo*, herd of wild beasts (Ras. 27). *Abhivandiyā gaṇam uttamaṃ*, revering the excellent priesthood (Alw. I. xvi). *Vinayadharapaṇcamo gaṇo*, an assembly of five priests, one of whom is versed in Vinaya (Alw. I. 94). *Gaṇabhōjanam* is "food prepared for several priests as a joint meal" (Gog.). *Vīsatigaṇo bhikkhusaṃgho*, an assembly of priests twenty in number (Pāt. 6). *Appatarena gaṇena upasampadam aṇḍācārya*, would permit ordination by a smaller number than ten (Alw. I. 93). It will be seen from the above examples that *Gaṇa* as applied to an assemblage of priests is, like *Saṃgha*, used in a wide and somewhat vague sense, being applied alike to the whole priesthood, and to so small a number as five. The term *gaṇakammaṃ*, "an ecclesiastical act performed by a small chapter of priests," is opposed to *saṃghakammaṃ*; I believe there can be little doubt that the quorum for a *gaṇakamma* is two or three priests only, while a *saṃghakamma* may be performed by any number from four upwards (B. Lot. 437; Pāt. xi).

GANTABBO (*p.f.p. gaṇchati*), That ought to go [गन्तव्य=गन्]. Sen. K. 503. Neut. used impersonally; *Mayā tattha gantabbam*, I must go there (Ras. 19; Mah. 111; Dh. 153).

GANTHATI, and GANTHETI, To tie, to connect; to compose [गन्ध]. *Manṭa ganthesaṃ*, composed the Vedic hymns (Alw. I. cxiv). *Ganthāpeti*, to cause to be tied (Pāt. 74).

GANTHI (*m.*), A joint; a knot; a tie, bond [गन्धि]. Ab. 600. *Pādagaṇṭhi*, the foot-joint, ankle (Ab.

277). *Gaṇṭhipāyo*, a snare (Ab. 520). *Vedesa gaṇṭhiṭṭhānāni*, the knotty points in the Vedas (Mah. 29). There is a plant called *gaṇṭhi* (Mah. 179). Cl. Gr. 27; Dh. 259, 372.

GANTHO, A bond, a tie; a literary composition, book [गन्ध]. Ab. 965, 1006. *Ganthā tesam na vijjanti*, they have no ties (Dh. 38, comp. 17). *Ganthadhuraṃ vipassanādhuraṃ*, burden of study, burden of contemplation (Dh. 80). *Ganthakāro*, a writer, an author (Bāl. i). *Ganthakāraṭṭam*, authorship (Ab. p. 182). *Ganthato atthato*, according to the text, according to the meaning (Mah. 252). The *Khuddakanikāya* is also called *Khuddakagantho*. *Gantha* is very frequently written *gandha* (see *Gandho*, 2).

GANTUM, GANTVĀ, see *Gacchati*.

GARAHĀ (*f.*), Blame, reproof, contempt [गर्हा]. Ab. 121; Dh. 305.

GARAHANAM, Blame, contempt [गर्हण].

GARAHATI, To blame, to disparage, to despise [गर्ह]. P.p.p. *garahito* (Dh. 6). P.f.p. *garahitabbo* (Sen. K. 577).

GARAHĪ (*adj.*), Censuring, despising [गर्हिण]. Dh. 87.

GARALAM, The venom of a snake [गरल, गरद]. Ab. 635.

GĀRAVATĀ, Respect (see next).

GĀRAVO, Respect, reverence; weight, authority, importance [*garu* + ग, comp. गौरव]. With loc. *Sāmaṇere gāravo*, respect for the novice (Dh. 403). *Saṃghagdravā*, out of reverence for the assembled priests (Mah. 196). There are six *gāravas*, respect for Buddha, for the Law, for the priesthood, for the *sikkhā*, for *appamādo*, for *paññā* (comp. *Agdravo*). B. Lot. 335; Kh. 5; Mah. 7. In the compound *raṇanattayagdravo*, "reverencing the three gems," Mah. 127, *gāravo* is perhaps an adjective.

GĀRAYHO (*adj.*), Contemptible, blamable, low, base, absurd [points to a form गार्ह, comp. गर्ह]. Ab. 700, 735; Cl. Gr. 116; Sen. K. 477.

GARU (*adj.*), Heavy; large; weighty, important; venerable [गुरु]. Ab. 701, 840. *Garum karoti*, to respect, to revere, to attach importance to. *Tam pi yakkhinim garum katvā*, reverencing even the *yakkhim* (Dh. 403, comp. Kh. 21). I have also met with a pres. *garukaroti*. *Garukato*, revered. *Garukātabbo*, deserving respect. *Garu-*

kāro, respect. *Garudassanaṃ*, respectful attention (Att. 134). *Garugabbhā*, a pregnant woman (Ab. 239). *Garubhaṇḍaṃ*, property held in common by a community of priests, as lands, tanks, crockery, opposed to *parikkhāro*, "personal requisites" (Att. 142). At Mah. 111 occurs a neut. nominative *garuṃ*; *bhātuno vacanaṃ garuṃ*, my brother's word is imperative (the Ind. Off. MS. reads *guruṃ*). In prosody a long syllable is called *garu*, "heavy" (Kh. 21). See *Guru*.

GARU (*m.*), A parent; a teacher, a religious preceptor [गुरु]. Ab. 840; Sen. K. 515; Dh. 107. *Lokaguru*, teacher of the world, Buddha (Ab. 3). *Garupphāniko*, holding the place of a teacher.

GARU (*m.*), A bird's wing [गरुत्]. Ab. 627.

GARUGABBHATĀ (*f.*), Pregnancy [गुरु + गर्भ + त]. Dh. 154.

GARUKO (*adj.*), Heavy; severe; serious, grievous; weighty, important [गुरुक]. *Dāḍo garuko*, heavy punishment (Dh. 55). *Garuko ābādhō*, severe illness (Dh. 25). *Garukāni kammaṇi*, important ecclesiastical acts (Pāt. 62). *Garuko saṅghabhedo*, it is a grievous sin to create discord in the priesthood (Dh. 145; Pāt. xxxi). In grammar a long syllable is called *g.* (Sen. K. 505). As the last part of a compound: *Dhammagaruko*, revering the Law (Dh. 87); *Nāhānagaruko*, attaching great importance to bathing (Alw. I. 93); *Rāpagarukā eṣā*, this woman thinks a great deal of her appearance (Dh. 315).

GARUḬO, A Garuda bird [गरुड]. Ab. 633; Sen. K. 335. The Garuda is a gigantic race of birds, ever at war with the Nāgas (Man. B. 44).

GATADDHĪ (*adj.*), One whose journey is ended, who has reached his destination [गत + अन्त्य + इन्]. Figuratively, of an Arahā (Dh. 17).

GATASATTO (*adj.*), Lifeless [गत + सत्त्वं]. Das. 31.

GĀTHĀ (*f.*), A verse or stanza [गाथा]. Ab. 1090. This word generally means a *Āloka* or *Anuśṭubh* stanza (comp. Dh. 82, 86, 89, 95; F. Jāt. 18). *Catuppadā gāthā* or *catuppadikā gāthā*, a *gāthā* of four half-lines, a complete *āloka* (Ras. 18, 67). *Gāthā* or *gātham* is the fourth of the nine *Angas*, or divisions of the Scriptures according to subject-matter. It comprises *Dhammapada*, *Theragāthā*, *Therīgāthā*, and those portions of *Suttanipāta* which are unmixed verse, and do not bear the title of *Sutta* (B. Int. 53, 56, 57; B. Lot. 729;

Alw. I. 61; E. Mon. 172). *Gāthāpadaṃ*, a stanza (Dh. 19).

GATI (*f.*), Going, journey, march; course; refuge, resting-place, abode; way of turning out, result, issue, consummation; mode of re-birth after death, state of existence, future state, destiny; re-birth, transmigration, existence; good state, safety, happiness; discretion, prudence, wisdom [गति]. Ab. 395, 793. *Dve gatiyo bhavanti*, two courses or careers are open to him (B. Lot. 581). *N'eva tassa gatiṃ nāgatiṃ jānāma*, we know not whether he is in safety or not (Dh. 206). *Attā hi attano gati*, for self is the refuge of self (Dh. 68). *Gatisatisakito*, endowed with discretion and intelligence (Alw. I. 112). There are five *gatis* or states of existence into which a being may be re-born on death, they are *nirayo*, *tiracchānayoni*, *pettivisayo*, *manussā*, *devā*, hell, the brute creation, the preta-world, men and gods (B. Lot. 377; Dh. 282; Man. B. 37; at Alw. I. cvii we have *manussaloka*, *devaloka*, instead of *manussā*, *devā*). The six *gatis* are the above with the addition of *asurasāyā* (B. Lot. 309). *Gati tesam durannayā*, their future state cannot be seen, i.e. when they die they are not reborn in another state, but attain Nirvāṇa or annihilation (Dh. 17). *Yassa gatiṃ na jānanti devā gandhabbāmanussā*, whose future state none know of, i.e. he is not re-born when he dies (Dh. 74). *Gatvimutto*, freed from transmigration, i.e. having ceased to exist, having attained Nirvāṇa. *Cittappasādamattena sugate gati uttamaṃ labhati*, by mere faith in Buddha the happiest state is obtained, i.e. re-birth in one of the *deva* worlds (Mah. 177). *Subhagati*, re-birth in a *deva* world (Mah. 158). *Gatī pāpikā*, "evil state after death," is explained by the commentator to be *niraya* "hell" (Dh. 55, 396). *Tāsaṃ upāsikānaṃ kā gati ko sampadāyo*, what is the state of these devotees after death, what is their future existence (Dh. 175). *Cālcāldayaṃ gatiyaṃ hi pāpino puññaṇa upeti yathāruccim gatiṃ*, in this ever-changing existence by good works men obtain after death the state of being they wish for (Mah. 136).

GATIMĀ (*adj.*), Having the power of motion [गतिमन्]. Cl. Gr. 24.

GATO (*p.p.p. gacchati*), Gone to, reached; walking, going; having come to, having attained; directed to, devoted to, occupied with; having entered, being in, being upon; departed, gone, disappeared

[गत = गन्]. With acc. *gāman gato*, gone to the village (Cl. Gr. 79). With dat. *gāmassa gato*, gone to the village (Sen. K. 329). *Gāmagato*, gone to the village (Cl. Gr. 79). *Ujjugato*, walking uprightly (Dh. 20). *Yathākamman gato*, passed away according to his deeds, viz. was reborn in that *gati*, or state of existence, which his deeds had merited (F. Jāt. 8). *Gatagatavelāya*, whenever he went there (Das. 30). *Ten' āyasmā gatagataṭṭhāne*, at every place reached by the venerable man. *Therassa gamandhañ ca gataṭṭhānañ ca jāniya*, having ascertained the day of the therā's intended journey and his destination (Mah. 177). *Kāṭṭhāvānañ gatamaggo*, the path trodden by Arahās (Dh. 102). *Tissavāpim gate tasmim*, when he had gone to the Tissa tank (Mah. 216). *Vuddhin gato*, grown up (Att. 202). *Vyasanin gato*, perished (F. Jāt. 18). *Yas' indriyāni samathān gatāni*, whose senses are stilled (Dh. 17). *Devānañ seṭṭhatañ gato*, having attained the sovereignty of the gods (Dh. 6). *Sakalagunaggatañ gato*, having attained the perfection of all virtues (Mah. 10). *Pariniṭṭhitañ gato*, completed, accomplished (Mah. 253). *Attano hatthagato*, passed into his hands (F. Jāt. 6). *Buddhagatā sati*, thoughts set on B. (Dh. 52). *Pañjaragato*, having entered the cage (Alw. I. xiii). *Savanagatañ sūlam*, like a thorn run into the ear (Att. 193). *Hatthikkhandhagatañ sahaṣaṇ*, a thousand pieces placed on the back of an elephant (Mah. 45). *Sabbhāgato parisagato*, when in a court, when in an assembly. *Mama visayagatā manussā*, the men who inhabit my realm (Att. 205). *Gāmagatañ araṇṇagatañ vā*, stored in the village or in the forest. *Aṭṭhi patitvā gatañ*, the bone dropped and fell out (F. Jāt. 12). *Gatamalo*, spotless. *Gataḍḍayo*, fearless (Mah. 159). Neut. *gatañ*, going, walking.

GATTAM, The body; a limb [गत्त]. Ab. 151, 901; Ras. 16; Dh. 304. *Gattāni pariñcuttha*, bathed his limbs (Mah. 33).

GAVAJO, see *Gavayo*.

GAVAKKHO, A round window, air-hole, bullseye [गवाक्ख]. Ab. 216, 948; Mah. 57.

GAVAM, **GĀVAM**, see *Go*.

GAVAMPATI (m.), One who owns or herds cattle [गो + पति]. Sen. K. 237.

GAVASSAKAM, Cows and horses [गो + अश्व + कम्]. Sen. K. 237.

GAVAYO, and **GAVAJO**, A species of ox, the Gayal or *Bos Gavæus* [गवय]. Ab. 616; Sen. K. 209.

GAVELAKAM, Cows and sheep [गो + एलक्क]. Sen. K. 237.

GAVESAKO (adj.), Seeking [गवेस् + अक्]. Ras. 18.

GAVESANĀ (f.), Search [गवेस्सणा]. Ab. 428.

GAVESATI and **GAVESETI**, To seek [गवेस्]. Mah. 45, 223; Dh. 121. *Gavessati* at Dh. 27. P.p.p. *gaverito* (Ab. 753).

GAVESI (adj.), Seeking [गवेस्सिन्]. Dh. 18, 44, 64.

GĀVEYYO (adj.), Belonging to cattle [गो + एय]. Sen. K. 388.

GĀVĪ (f.), A cow. Ab. 498; Dh. 238, 387; Sen. K. 236. Pl. *gāvīyo* (Dh. 238). See *Go*.

GĀVO, see *Go*.

GĀVUTAM, A measure of length = the fourth part of a Yojana, a league [गवूति]. Ab. 196; Dh. 148, 191; B. Lot. 486. *Tigāvutam*, three leagues (Dh. 98).

GAVYO (adj.), Bovine [गव्य].

GĀYAKO, A singer, chorister [गायक्]. Ab. 902.

GĀYANAM, Singing [गायन]. Ab. 902.

GĀYATI, To sing [गै]. Alw. I. 41; Dh. 85; Pāt. xlv. P.p.p. *gīto*.

GĀYATTĪ (f.), Name of a metre [गायत्री]. Ab. 417.

GAYHA, **GAYHATI**, see *Gaṇhāti*.

GAYHO (p.p.p. *gaṇhāti*), That can be taken, seized, grasped [गाह्य = ग्रह]. *Indriyaggayho*, perceptible to the senses (Ab. 716).

GEDHO, Greed, desire (from *gūḍh*). Kh. 16.

GEHAM, and **GEHO**, A house [गेह]. Ab. 207; Dh. 28; Mah. 241. *Geham gacchati*, to go home (F. Jāt. 15).

GELANĀṆAM, Sickness, illness (abstract noun formed from *Gīlāno*, which see). Ab. 323. At Mah. 50 it is used for sea-sickness.

GENDUKO, A ball to play with [नेन्दुक]. Ab. 316.

GERIKAM, Red chalk [गेरिक]. Ab. 610, 817.

GEYYAM, Mixed prose and verse [गेय = गै]. *Geyyam* is one of the nine *Āṅgas*, or divisions of the *Tiṭṭhaka* according to subject-matter or style. The term is applied to those *Suttas* which contain an admixture of verse (*sabbam sagāthakam suttam geyyam*); I may instance the *Sigālovādasutta*, in which at intervals the prose text of Buddha's exhortation is repeated or paraphrased in verse. B. Int. 52, 53; E. Mon. 172; Alw. I. 61.

GHACCO (adj.), To be destroyed [घात्त]. Dh. 45.

GHAMMATI, To go. According to Kaccāyana (Sen. K. 458) a root GHAMM may be substituted for गम् throughout the whole conjugation. The examples given in the vutti are the imper. forms *ghammāmi, ghammāhi, ghammatu*. I have not met with this conjugation elsewhere.

GHAMMO, Heat; the hot season; sweat [घर्म].

Ab. 954; Mah. 3. *Ghammajalam*, sweat (Ab. 1088).

GHAMSAṬI, To rub, to grind [घृष्]. Cl. P. Verbs, 16; Dh. 106.

GHANACCHĀYO (adj.), Deep-shaded, thickly wooded [घन + छाया]. Mah. 84.

GHĀNĀM, The nose, the organ of smell [घ्राण].

Ab. 150; Cl. Gr. 44; Man. B. 399, 420. *Ghānam* is always spelt with the dental n, at Dh. v. 360 all three MSS. have *ghānena*. See *Āyatanam, Dhātu, Indriyam, Viññānam*.

GHANASĀRO, Camphor [घन + सार]. Ab. 305.

GHANĀNĀM, Destruction [from हन]. Dh. 30, 332.

GHANO (adj.), Firm, dense, solid, uninterrupted [घन]. Ab. 707, 820. *Aṭṭhaṅgulaghano*, eight inches thick (Mah. 112). *Meghavappaśāne ghane*, Meghavappa stones without a flaw (Mah. 179, or is it "dark-coloured"?). *Maṇi ghana-nllehi*, with dark-blue gems, i.e. sapphires (Mah. 258). *Ghanatamo*, thick darkness (Ab. 72). *Ghanakarakavassam*, a heavy shower of hail (Dh. 224). *Ghanam ghanūpāhanam*, thick shoes (Alw. I. 93). *Ghanā chāyā*, dense shade. *Ghano* and *ghanam*, a cloud (Ab. 47; Mah. 119). *Ghano*, an iron club (Ab. 820). *Ghanam*, a musical instrument played by striking, as a cymbal, tambourine, bell (Ab. 142, 820).

GHANOPALAM, Hail [घन + उपल]. Ab. 50.

GHANṬĀ (f.), A bell [घण्टा]. Mah. 128, 164; Sen. K. 536.

GHANṬIKO, A ballad singer [घण्टिक]. Ab. 396 (the reading is *ghaṇṭhiko*).

GHARAGOLIKĀ (f.), A house lizard [गृह + गोचिका]. Ab. 621.

GHARAKAM, A house [गृह + क]. Mah. 23.

GHARAM, and GHARO, A house [गृह]. Ab. 206; Sen. K. 509. *Āgantvāna sakam gharam*, revisiting their old homes (Kh. 11). *Sake ghare*, at home (Mah. 110; comp. Alw. I. 75). *Paṇḍagharam bodhigaram*, an image house, a bo-tree sanctuary (Mah. 235, 236). *Gharadvaram*, house door (Dh. 241). *Gharasūkaro*, domestic hog (Dh. 401). *Gharasappo*, a rat-snake (Ab. 652). In the plur.

the masc. *gharā* is used. *Gharā nānappakāraḥ*, buildings of various sorts (Mah. 235). *Anuṭṭhāsamalā gharā*, sloth is the bane of a household (Dh. 43, comp. the meaning of the pl. in Sansk.). *Durāvadā gharā*, household life is irksome (Dh. 53). *Te veyappattie gharabandhanena bandhimaṃ*, when these young men were grown up their parents got them married (Dh. 78). Comp. *Gaham*.

GHARANI (f.), A wife [गृहिणी]. Ab. 237.

GHARĀVĀSO, Living in a house or at home, life in the world, the householder's or layman's life as opposed to the life of an ascetic [गृह + आवास]. Dh. 153, 392, 403.

GHASATI, To eat [घस्]. Alw. I. 14.

GHASMARO (adj.), Gluttonous [घस्मर]. Ab. 734.

GHĀSO, Eating, pasturing; food, fodder; meadow grass [घास]. Ab. 485, 602, 1103; Att. 193.

GHATĀ (f.), Multitude, many; junction [घटा]. Ab. 630, 1128. *Haṭṭhigaṭā*, a troop of elephants (Ab. 362).

GHĀTAKO (adj.), Killing, destroying, murdering, sacking [घातक]. *Pitughātako*, parricide (Mah. 15). *Gāmaghātako*, plundering villages (Dh. 90). *Dipaghātakā damilā*, the Tamuls devastators of the island. *Haṃsaghātako bhikkhu*, a priest who had killed a haṃsa (Dh. 415).

GHATAM, Ghee, or clarified butter [घृत]. Ab. 499; Dh. 96; Mah. 196.

GHATANAM, Junction [घटन]. Ab. 1128.

GHĀTANAM, Slaughter [घातन]. Ab. 403.

GHĀTANO (adj.), Destroying [घातन]. F. *ghātani* (Mah. 158).

GHĀTĀPETI (caus. hanti), To cause to be slain. Dh. 224; Das. 2.

GHĀTĀPETI (caus. next), To cause to be united, etc. (see *Ghaṭeti*). Alw. I. 35.

GHATATI, To endeavour, to strive, to exert oneself; to join, to adapt [घट्]. Dh. 210. *Bhikkhācariyāya jīvitaṃvuttim ghaṭanto*, devoting his life to mendicancy (Dh. 392).

GHĀTETI (caus. last), To join, to unite; to endeavour, to strive [घटयति, घाटयति = घट्]. Alw. I. 35; Dh. 195, 286. *Kapālāni ghaṭetvā*, putting together again the two halves of the skull (Mah. 245). See *Anusandhi*.

GHĀTETI (caus. hanti), To kill, to cause to kill [घातयति = हन्]. Dh. 24, 72; Mah. 150; F. Jāt. 18.

GHATĪ (*f.*), A jar [घटी]. Ab. 457.

GHĀTĪ (*adj.*), Killing [घातिन्]. Sen. K. 512. *Sattugghāti*, killing his foes (Cl. Gr. 29). *Bhātu-ghātinī*, his brother's murderess (Mah. 250).

GHĀTIKĀ (*f.*), The sixtieth part of a day and night, twenty-four minutes [घटिका]. Ab. 74; Cl. Gr. 68. One of the games enumerated in Brahma Jāla S. is *ghāṭikā*, it is thus explained in the comment, *ghāṭikā ti vuccati dighadaṇḍakena rassadaṇḍa-kapaḥarapaṭṭhā*.

GHĀTIKO (*adj.*), Mixed with clarified butter [घातिक्]. Cl. Gr. 89.

GHĀTITO (*p.p.* *ghāṭeti*), Slain [घातित + हुन्]. Mah. 158.

GHĀTĪYANTAM, The rope and bucket of a well [घटी + यन्त]. Ab. 524.

GHĀTO, A jar, a bowl [घट]. Ab. 457; Dh. 250.

GHĀTO, Slaughter, destruction [घात]. Ab. 403; Mah. 158, 216.

GHĀTṬANAM, Touching, knocking, rubbing, shaking [घट्टन्]. Dh. 367; Mah. 157.

GHĀTṬETI, To touch; to shake; to speak spitefully to, to annoy; to join [घट्ट]. *Ghaṭṭam gh.*, to ring a bell (Mah. 128; Ind. Off. MS. has *ghaṭṭeti*). *Ghaṭṭento rājakuṇḍalam*, grazing the king's carrying (Mah. 156). *Bhikkhā durattavacanehi ghaṭṭento*, annoying the priests with harsh words (Pāt. 59). *Nimittam ghaṭṭeti*, joins the boundary (Mah. 100). Dh. 263, 351. P.p. *ghaṭṭito* (Mah. 100).

GHĀTUKO (*adj.*), Mischievous, destructive [घातुक]. Ab. 731.

GHĀYANIYO (*adj.*), Odorous.

GHĀYATI, To smell [घ्रा]. F. Jāt. 53.

GHEPPATI, To take [ग्रभ्]. Alw. I. 20; Sen. K. 455.

GHORO (*adj.*), Dreadful, terrible [घोर]. Ab. 167; Mah. 14.

GHOSANĀ (*f.*), Sounding, proclaiming [घोषणा]. Ab. 117.

GHOSANO (*adj.*), Sounding [घोषण]. Sen. K. 473.

GHOSAVĀ (*adj.*), Sounding, sonant [घोषवन्]. The sonant letters are *g, gh, ṅ, j, jh, ñ, ḍa, ḍha, ṣ, d, dh, z, b, bh, m, y, r, l, v, h*, or the mediae, the mediae aspirate, the nasals, and the liquids (Sen. K. 202).

GHOSETI, and GHOSĀPETI (*caus.*), To shout, to proclaim [*caus.* घुष्]. *Bhāṭṭakāḍam ghoṣeti*, to set up the call of refection, i.e. to proclaim that the meal is ready (see Mah. 195). *Dhātupatitṭhā-*

nam ghoṣetvā, having proclaimed that the relic was going to be enshrined (Mah. 107). *Dhamma-savanam ghoṣeti*, to proclaim (shout) that the preaching is going to begin, to sound the church call (Dh. 290; Mah. 81). P.p. *ghosito, ghoṣapito* (Dh. 290; Mah. 81).

GHOSO, Sound, noise; rumour; voice; a village of herdsmen [घोष]. Ab. 128, 226, 1081. *Samudda-ghoso*, the roaring of the sea. *Ghoso pi so tattha n' atthi*, they have not even been heard of there (Alw. I. 76).

GHOTAKO, A sort of horse [घोटक]. Ab. 370.

GHUṬṬHO (*p.p.*), Shouted, proclaimed [घुष्ट = घुष्]. Pāt. xvi.

GIDDHĪ (*adj.*), Greedy [गुहिन]. Fem. *giddhī* (Mah. 43).

GIDDHO (*adj.*), Greedy [गुह, गुह]. Ab. 729. *Giddha* appears to be also a noun, as at Sen. K. 327 we have *lūbhagiddhena*, "through greed of gain." Comp. *Gaddho* and *Gijjho*.

GIHĪ (*m.*), A householder; a layman as opposed to a priest [गृहिन्]. Ab. 446. *Gihijānā*, laymen (Mah. 173). *Therassa gihikāle*, when the therā was a layman (Dh. 199). *Gihūbhūto*, being or having been a layman (Dh. 333). *Gihūbhāvo*, state of being a layman (Dh. 411).

GIJJHATI, To be greedy [गुह्].

GIJJHO, A vulture. Ab. 637. *Gijjhakūto*, "The Vulture's-Peak," name of a mountain near Rājagaha (Ab. 606; Dh. 365, 427; B. Lot. 287). *Gijjha* probably represents the S. गुह, through an intermediate step *gīdhya*, the *r* passing into *y*; the S. गुह has perhaps created confusion. Comp. *Gaddho* and *Giddho*.

GILĀNAKO (*adj.*), Ill [ग्लान + क]. Mah. 23.

GILĀNO (*p.p.*), Sick, ill [ग्लान = ग्ले]. Ab. 322. Neut. *gilānam*, illness. *Bāḍhagilāno*, seriously ill (Dh. 97). *Gilānamañce nipajjito*, having lain on the bed of sickness. *Gilānapaccayo*, a medical requisite, i.e. drugs, or food adapted to sickness (E. Mon. 81). Dh. 341.

GILATI, To devour, to swallow [गु]. Cl. Gr. 129; Dh. 66, 421. P.p. *gilito* (Ab. 757).

GIMHĀNAM, The hot season. Ab. 78; Pāt. 11, 15; Att. 10. *Gimhānamāse paṭhamasīm*, in the first month of the hot season (Kh. 9).

GIMHO, The hot season, summer [गीष्म]. Ab. 80; Dh. 51, 387. *Gimhakāle*, in the hot weather, in

- summer (Ras. 90). Pl. *gimhā*, the hot season
See *Utu*.
- GIṄGAMAKAM, A sort of ornament. Ab. 289.
- GINI (m.), Fire [अग्नि]. Ab. 34. Comp. *Aggi* and *Aggini*.
- GIṆJAKĀ (f.), A tile, a brick. Ab. 220.
- GIRĀ (f.), Voice, utterance, speech [गिरा]. F. Jāt. 18.
- GIRI (m.), A mountain [गिरि]. Ab. 605. *Girikandard*, a mountain cave (Dh. 191).
- GIRIKANNĪ (f.), The plant *Clitoria Ternatea* [गिरिकर्ण]. Ab. 584.
- GIRIMALLIKĀ (f.), The plant *Wrightia Antidysenterica* [गिरि + मल्लिका]. Ab. 573.
- GIRIMEKHALO, Name of Māra's elephant [गिरि + मेखला]. Ab. 44; Man. B. 172.
- GIṬAM, Singing, a song, or hymn [गीत = गी]. Ab. 130; Dh. 85; Mah. 213. *Gitavāditaṃ*, vocal and instrumental music (Kh. 3). *Thutināṅga-lagītehi*, with hymns of praise and joy (Mah. 99).
- GIṬIKĀ (f.), A song [गीतिगा]. Ab. 130.
- GIVĀ (f.), The neck, the throat; debt [गीवा]. Ab. 263, 1129; F. Jāt. 53; Mah. 48.
- GIVATṬHI (n.), The collar-bone [गीवा + अस्थि]. Mah. 4.
- GIVEYYAM, A neck ornament, necklace [वेविय]. Ab. 285.
- GO, and -GŪ (adj.), Going; being [गु]. Only at the end of a compound word, e.g. *Silācetiyaṭṭhānago*, going to the site of the *Silācetiya* (Mah. 7), *toyago*, floating on the water (Mah. 63), *addhagā*, going a journey. Comp. *Anugo*, *Atigo*, *Hatthago*, *Majjhago*, *Samīpago*, *Pāragā*.
- GO (m. and f.), A bull, a bullock, an ox; a cow (f.); the earth (f.); speech (f.) [गो]. Ab. 181, 495, 498, 869. *Go vajjho viya*, like an ox led to the slaughter (Das. 35). Acc. *gavaṃ gāvun*, *gāvaṃ*. Instr. *gāvena*. Gen. and dat. *gāvassa*. Abl. *gāvā*, *gāvasmā*. Loc. *gāve*, *gāvassim*. Pl. *gāvo* (Dh. 4, 25). Instr. and abl. pl. *gohi*. Gen. and dat. pl. *gunnaṃ* (Dh. 151), *gavam* (Ab. 496), *gonam*. Loc. pl. *gāvesu*, *gosu*. For these forms see Cl. Gr. 35 and Sen. K. 235-239. There is also in Pāli a fem. *gāvī*, "cow" (Ab. 498; Dh. 238, 387). The bases used in composition are *gava-*, and *go-*.
- GOCARIYO (adj.), Brown, reddish. Pāt. 9, 80.
- GOCARO, Pasture; food, prey; abode, resort; sphere, range, province; an object of sense, as form, sound [गोचर]. Ab. 94; F. Jāt. 37.

Gocarabhūmi, pasture ground. *Gocaraṃ caraṃ*, browsing (Mah. 120, of an elephant, comp. Dh. 114). *Gāvo pāceti gocaraṃ*, drives the cows to the pastures (Dh. 25). *Gocārāya gate sīhe*, when the lion had gone to seek for prey (Mah. 44). *Gocārāya carantā*, seeking food (F. Jāt. 17, of geese). *Gaṇhitvā gocaraṃ sīho*, the lion having eaten his prey (Mah. 43, comp. Dh. 114). *Galo uddhumāyi gocaraṃ gaṇhituṃ na sakkoti*, his throat swelled, he is unable to eat (F. Jāt. 12, of a lion). *Attano attano gocarāṭṭhāne gocaraṃ gaṇhetvā*, obtaining their food each in his own hunting-ground (F. Jāt. 52, the monkey goes to the forest, the jackal to the field-watcher's hut, and so on). *Migā tiṇagocara*, deer that feed on grass (Mah. 33). *Gocaro* as opposed to *agocaro* means "lawful resort," a place which a priest is allowed to frequent in quest of alms, as the houses of pious or philanthropic laymen (E. Mon. 71; Dh. 259). *Pāpācariyagocaro*, frequenting wicked teachers. *Rājagahaṃ mahāgocaraṃ* appears to mean "Rājagaha is a place of great resort," or perhaps "a place of great food resources." *Rājagahaṃ gocaragāmaṃ katvā*, making R. his place of resort for alms. *Gocara* is that whereby anything is limited, wherein it abides, lives, moves, or expatiates, or upon which it operates, its sphere, domain, range, function, object, attributes. Thus, Form is the *gocara* of the eye, Ideas or Knowledge the *gocara* of the mind, Omniscience the *gocara* of Buddha's mind. The following are examples. *Aham pi ganthakādrattam patto vibudhagocaraṃ*, I also have achieved authorship, the appanage of the wise (Alw. I. x). *Sukkhamaññāpagocaraṃ tanti*, that book which treats of abstruse knowledge. *Te sramā nādhigacchanti micchāsaṅkappagocaraṃ*, they never arrive at the truth, for they follow vain thoughts, lit. false thoughts are their sphere (Dh. 2). *Vimokkho yassa gocaro*, whose sphere is emancipation, i.e. *Kleṣanirvāṇa* or Arhatship (Dh. 17). *Ariyānaṃ gocara ratā*, rejoicing in the life of the saints (Dh. 5, here *gocara* is applied to the assemblage of all the attributes, qualities, and states which constitute Arhatship or final sanctification). *Anantagocaro*, whose sphere is the Infinite (Dh. 33, of a Buddha); here the comment says *anantārammaṇassa sabbāññātāññassa vasena apariyantagocaraṃ*, "whose domain or range is unlimited, by reason of his omniscience,

- the materials of which are infinite." *Gocara* is allied in meaning to *Avacara* and to *Ārammaṇa*.
- GOCCHAKO**, A bunch or cluster, a cluster of blossoms [गुच्छक]. Ab. 545.
- GODHĀ** (*f.*), An iguana, a very large sort of lizard [गोधा]. Ab. 622; F. Jāt. 53; Mah. 166.
- GODHANAM**, Property in cattle [गो + धन].
- GODHUMO**, Wheat [गोधूम]. Ab. 450.
- GOGHĀTAKO**, A cow-killer [गो + घातक]. Sen. K. 501; Dh. 368.
- GOKANNO**, A large species of deer, called elk in Ceylon; a span [गो + कर्ण]. Ab. 267, 612; Mah. 141.
- GOKANTAKO**, The hoof of an ox; the plant *Asteracantha Longifolia* [गोकण्टक]. Ab. 583 (Clough's edition has †). *Bhūmi kharā gokanṭakādhātā*, the ground is rough, trampled by the feet of cattle (Alw. I. 93, the comment says *gunnam khurehi akkentaḥhāmīto samuṭṭhitehi kaṇṭakehi upahatā*, "spoilt with sharp clods risen up from places trodden by the hoofs of cattle").
- GOKHĪRAM**, Cow's milk [गो + चीर]. Cl. Gr. 124.
- GOKULAM**, A cattle-shed, a stable for cows [गो + कुल]. Ab. 190.
- GOLAḶAKO**, A ball or lump [गोलक]. Ab. 1017.
- GOLIḶAKO** (*adj.*), Prepared with molasses [गोलिक]. Sen. K. 390. *Goliko*, a sugar seller (Sen. K. 391).
- GOLISO**, Name of a plant [गोलिह, गोलीह]. Ab. 563 (Clough's edition has *goliso*). In his Sinh. Dict. Clough gives *golisa* and *goliha*.
- GOḶO**, A ball [गोल]. Ab. 1088; Mah. 175.
- GOLOMĪ** (*f.*), Name of several plants [गोलोमी]. Ab. 584 (= *vaca*), 599 (white *dubbā*).
- GOMĀ** (*m.*), A cattle owner [गोमन्]. Ab. 495. Fem. *gomatī*, *gomantī* (Sen. K. 306).
- GOMAYO**, and -YAM, Cowdung [गोमय]. Ab. 499. *Sukkhāni gomayāni*, dried cowdung (Alw. N. 36).
- GOMIKO**, A cattle owner [गोमिन् + क]. Ab. 495.
- GONAKO**, A woollen coverlet with a very long fleece. Ab. 312; B. Lot. 369, 370. A few MSS. read *ṇ*, but I think *ṇ* is the right spelling. The comment on *Brahma Jāla S.* says *gonako ti digha-lomako mahākojavo*, *caturaṅgulādhikāni kira tassa lomāni*.
- GONANGULO**, The black-faced monkey [गो + नाङ्गुल]. Ab. 614.
- GONASO**, A kind of large snake [गो + नस]. Ab. 651.
- GONO**, A bullock, an ox. Ab. 495; B. Lot. 370; F. Jāt. 9, 32; Sen. K. 238.
- GOPAKHUMO** (*adj.*), Having eyelashes like a heifer [गो + पक्ष्म]. B. Lot. 564.
- GOPAKO**, A cowherd [गोपक]. Mah. 115.
- GOPAKO**, One who guards or takes care of [fr. caus. गुप]. *Khettagopako*, a field-watcher (F. Jāt. 53). *Hatthigopako*, an elephant's keeper (Ab. 367). *Maṅgalavādhino gopako*, the groom of the royal charger (Mah. 134).
- GOPĀNASĪ**, The A shaped rafters of the roof of a hut [गोपानसी]. Ab. 221; Mah. 245. *Gopānāsivāṅko*, as crooked as a g. rafter (Dh. 315).
- GOPATĪ** (*m.*), A bull [गो + पति]. Sen. K. 237.
- GOPATĪ**, **GOPAYATĪ**, **GOPETĪ**, and **GOPĀYATĪ**, To guard, to keep, to protect [गुप]. Sen. K. 433; Dh. 56; Mah. 17, 260. P.p.p. *gutto*, *gopito*, *gopdyito* (Ab. 754).
- GOPO**, A cowherd, a herdsman [गोप]. Ab. 495; Dh. 4, 151.
- GOPPHAKO**, The ancle [गुप्फ + क]. Ab. 277, 864; Dh. 148, 266, 284.
- GOPPHO**, The ancle [गुप्फ]. Mah. 212.
- GOPURAM**, A gate, a town gate; the towers or battlements over the gates of a fortified town, a watch-tower [गो + पुर]. Ab. 204, 1065; Mah. 152, 222; Alw. I. x.
- GOPURATṬHO** (*adj.*), Standing on the battlements [गोपुर + क]. Mah. 152.
- GORAKKHĀ** (*f.*), Cow-keeping [गो + रक्षा]. Ab. 446; Kh. 11; Dh. 181.
- GORAKKHO**, A cowherd [गो + रक्ष].
- GORASO**, Produce of the cow [गो + रस]. Five are enumerated, *khitam*, *dadhi*, *ghaṭam*, *takkam*, *navanītam*, milk, curds, ghee, buttermilk, butter (Ab. 501). Dh. 151, 238.
- GORO** (*adj.*), White [गौर]. Ab. 95.
- GOSĀLĀ** (*f.*), A cow-stable [गो + शाखा].
- GOSĀMIKO**, A cattle owner [गो + स्वामिन् + क]. Dh. 151.
- GOSĀNKHYO**, A cowherd [गो + संख]. Ab. 495.
- GOSISAM**, A kind of sandal wood [गो + शीर्ष]. Ab. 301.
- GOTAMO** (*adj.*), Descended from or belonging to Gotama, a Gautama or Gotamid [गीतम]. Fem. *gotamī* (Cl. Gr. 40).—*Ākyaṃuni* is called *Gotamo Buddho*, and *samaṇo Gotamo* (the ascetic of the Gautama family). The origin of the name is uncertain. Burnouf says, "He was called *Ḍamaṇa*

Gautama, or the Gotamid ascetic, no doubt because Gautama was the sacerdotal family name of the military race of Çákyas, who being Kshattriyas had no ancestor or tutelary saint like the Brahmans, but might, as the Hindu law permits, have taken the name of the sage to whose family belonged their spiritual guide" (Intr. 155). Clough says, "Gautama, the name of Buddha, which he took from his teacher, a celebrated sage, and supposed by some to be the founder of the Nāya philosophy" (1). It would appear that all the Çákyas of Kapilavastu bore the name of Gautama, so that the phrases Gotama Buddha and Samāsa Gotama merely indicated the family from which the Buddha sprang (see B. Int. 155, note).—*Gotamo Buddhō*, Gautama Buddha (Mah. 2). *Gotamo nāma buddho*, a Buddha named Gautama (Dh. 117, 135). *Gotamo Buddhō nāma uppajjissati*, one named Gautama Buddha shall be born (Dh. 130). Unconverted brahmins in addressing Buddha called him simply Gautama (*bho Gotama*, see *Bhavadā*). Buddha is sometimes spoken of by believers as *bhavaṃ Gotamo*, "the venerable Gautama (see *Bhavaṃ*). B. Lot. 863; Sen. K. 387; Cl. Gr. 134.

GOTRABHŪ (*m.*), One who is in a fit state to receive sanctification; a priest [गोत्र + भू]. I am indebted to Subhūti for several extracts explanatory of this term. In its first sense it means "one whose mind is in that state of strong illumination which immediately brings about the attainment of sotāpattimagga." Buddha's words are quoted as follows, *katamo ca puggalo gotrabhū? yesaṃ dhammānaṃ samanantarā ariyadhammassa avakkanti hoti tehi dhammehi samannāgato puggalo gotrabhū*, "who is the gotrabhū? the man who is in possession of those conditions upon which the commencement of sanctification immediately ensues, he is the gotrabhū." Here the gotra is explained by the commentator to mean Arhatship. But gotrabhū may also mean simply a priest or monk, as appears from the following words of Buddha, *bhaviṣṣanti khaṃ paṃ' Ānanda anāgataṃ addhānaṃ gotrabhūno kāsavakapṭhā dussellā pāpa-dhammā*, "the day will come when priests who wear the yellow robe shall be vicious and sinners." Here gotra is said to mean grāmapagotra, the family or fraternity of Buddhist monks. Hardy says, "The wisdom necessary for the reception of the path is called *gotrabhūṇāpa*" (E. Mon. 281, 282).

GOTTAM, Family, lineage; family name [गोत्र]. Ab. 332, 1060; Dh. 70. *Gottena Gotamo*, by family a Gotamid (Cl. Gr. 134). *Kassapa gottato jino*, a Buddha whose family name was Kācyapa (Mah. 93).

GOTTHAM, A cattle-shed, cow-stable [गोष्ठ]. Ab. 190.

GOVINDO, A cattle owner, a head herdsman [गोविन्द, or गोविक्]. Ab. 496; Sen. K. 237.

GOYŪTHAM, A herd of cattle [गो + यूथ]. Dh. 263. -GŪ, see -Go.

GUDAM, The anus [गुद]. Ab. 274.

GUGGULU (*n.*), Bdellium, a fragrant gum [गुग्गुलु]. Ab. 557.

GUHĀ (*f.*), A cave; the heart [गुहा]. Ab. 609. Lion's den (Mah. 44; F. Jāt. 47).

GUHĀSAYO (*adj.*), Whose seat is the heart [गुहा + यय]. Said of *citta*, "the thoughts" (Dh. 7).

GŪHETI (*caus.*), To conceal [गुहयति *caus.* गुह]. Alw. I. 38.

GULĀ (*f.*), A pock, a pimple [गुला].

GUḶAKO, A ball [गुलक]. *Kiḷāgulako*, a ball for playing with (Mah. 141).

GUḶAPHALO, The tree *Careya Arborea* [गुल + फल]. Ab. 554.

GŪLHO (*p.p.p.*), Secret, concealed [गुह = गुह]. Ab. 746. *Gūlhapuriso*, a spy (Ab. 347). At Mah. 71 *devānaṃpiyavacano gūlhanāmo*, is rendered by Turnour, "bearing the profoundly significant title of Devānaṃ Piya."

GUḶIKIḶĀ (*f.*), Game of ball [गुली + कीला]. *Gūḷikiḷam kiḷati*, to play at ball (Dh. 139).

GUḶO, Molasses, sugar; a ball, a globe; a ball or mouthful of food [गुल]. Ab. 462, 1088. *Ayogulo* and *lohagulo*, a ball of iron (Dh. 54, 66). *Puppha-gulo*, a bunch of flowers, a bouquet (Dh. 173). *Lākhidgulo*, a round lacquered box (Alw. I. 75). *Gulayantam*, a sugar-mill (Mah. 208). *Gula-taṇḍulo*, sweetmeats (Mah. 248). *Gulapāvako*, a sweet cake. *Gulapāḍḍako*, a round stone (Mah. 160). *Gulapiṇḍo*, a lump of sugar (Dh. 281).

GUMBAKO, Jungle [गुम्बा + क]. Mah. 64.

GUMBO, A bush, a thicket, brushwood, jungle; a multitude, quantity; an array of troops [गुम्ब]. Ab. 350, 631, 861. *Kaṣṭhakagumbo*, a thorn-brake. *Gumbatṭhānam*, a jungly place (Mah. 64). *Gumbo tipḍānam*, a thicket of grass and such like (Ab. 454). F. Jāt. 52, 53, 54; Mah. 120.

GUṆAVĀ (*adj.*), Excellent, virtuous [गुणवत्].
 Alw. I. xlii; Sen. K. 245. Fem. *guṇavati*, *guṇavanti*.
GUNDĀ (*f.*), The grass *Cyperus Pertenuis*, or its root [गुन्दा]. Ab. 590.
GUNITO (*p.p.p.*), Multiplied [गुणित = गुण]. Sen. K. 412.
GUṆJĀ (*f.*), The shrub *Abrus Precatorius*; the smallest jeweller's weight, equal to a berry of the *guṇjā* shrub [गुज्जा]. Ab. 479, 585.
GUNIYO, and **GUNITTHO**, Better, and best. Comparative and superlative of *guṇad* (Sen. K. 315).
GUNO, A string; a bow-string; a time; a quality, property, characteristic; good quality, merit, efficacy, virtue; excellence, piety [गुण]. Ab. 388, 767, 787. *Muttiguno*, a string of pearls (Ab. 1116). *Sattaguno*, seven-fold (Mah. 152). *Dasagunam*, ten times (Ab. 477). *Tippaṇi ratandanaṇ guṇaṇ pakāsetva*, proclaiming the virtues of the three gems (Dh. 309). *Kato guṇo*, a good deed done (F. Jāt. 14; comp. Alw. I. 107). *Guṇabhūsaṇo*, having virtue for his ornament (Alw. I. x). *Tejjavagunā*, the qualities of dignity and speed (Mah. 137). *Buddhagunā*, the attributes of Buddha (Alw. I. 77). *Guṇakathā*, eulogium, exposition of a person's good qualities.
GUNTHETI, To ensnare; to cover [गुण्ठ].
GUNTHIKO, see *Ahigunṭhiko*.
GURU (*adj.*), Heavy [गुरु]. Masc. *guru*, a teacher Pl. *guravo*. This form is rare, and I have not met with it in any undoubtedly ancient text. The usual form in Pāli is *garu*, which see. The foll. are references for *guru*: Cl. Gr. 80, 127; Alw. I. xv; Att. 192.
GURUVĀRO, Thursday [गुरु + वार].
GUTHAM, and **GUTHO**, Excrement [गुच्छ]. Ab. 274; Das. 44; B. Lot. 384. One of the hells is called *gūthanirayo* (Dh. 408).
GUTTI (*f.*), Keeping, guarding [गुप्ति]. Mah. 242. *Indriyagutti*, keep watch over the senses (Dh. 67).
GUTTO (*p.p.p. gopati*), Preserved, protected; guarded, hidden [गुप्त = गुप]. Ab. 746, 754. *Indriyeṇ guttadvāro*, keeping the door of the senses. *Dhammassa gutto*, protected by the Law (Dh. 46). Dh. 7, 56.
GUYHAKO, A class of demigods (*devayoni*) who are attendants of Kuvera [गुह्यक]. Ab. 13.
GUYHAM, A secret; pudendum [गुह्य = गुह]. Ab. 352, 1061; B. Lot. 572.

H.

HA, An emphatic particle, the Sanskrit *ह*, sometimes used after *Iti* (which see).
HĀ (*interj.*), Ah! oh! alas! [ह]. Ab. 1159, 1201.
HADAYAGO (*adj.*), Going to the heart, vital [हृदय + ग]. Ab. 945.
HADAYĀLŪ (*adj.*), Good-hearted, kind [हृदयालु]. Ab. 722.
HADAYAM, The heart; the mind; the breast [हृदय]. Ab. 152, 270. *Hadayena phalitena kalam katvā*, dying of a broken heart (Dh. 109, comp. Mah. 247). *Hadayaṇ manāṇ ca*, the heart and mind (Das. 7). *Karuṇāya kampitahadayo*, his heart moved with compassion (Att. 205). *Hadayavatthu*, the substance of the heart, the heart of flesh (Ab. 852; Man. B. 399).
HADAYANGAMO (*adj.*), Going to the heart, touching, affectionate, kind [हृदयंगम]. Ab. 125.
HADAYANGATO (*adj.*), Learnt by heart [हृदयम् + गत = गम].
HADAYI (*adj.*), Benevolent, kind [हृदयिन्]. Ab. 722.
HAIJO (*adj.*), Dear, beloved, pleasant [हृष]. Ab. 697.
HALĀHALO, A sort of poison [हलाहल]. Ab. 655; F. Jāt. 50.
HALAM, This is another form of *Alam*. *Halam dāni pakāritum*, no use to proclaim (Alw. N. 98; Gog. Ev. 6). Cl. Gr. 74.
HALAM, A plough [हल]. Ab. 449. *Halapaddhati*, a furrow (Ditto).
HALIDDĀ (*f.*), Turmeric [हरिद्रा]. Comp. Ab. 586.
HĀLIDDO (*adj.*), Yellow [हारिद्र]. Sen. K. 392.
HALIDYĀBHO (*adj.*), Yellow [हरिद्र + आभा]. Ab. 97, 1008.
HAMBHO (*interj.*), Here! sirrah! [हम्भो]. Ab. 1139. *Hambho dubbhāṭṭa*, how now, you rascal! (Dh. 299). Comp. *Ambho*.
HAMMIYAM, A house [हम्म्य]. Ab. 208; Kamm. 9.
HAMSIYATI (*pass.*), To bristle [from हम्]. Sen. K. 492.
HAMSO, A goose, a swan [हंस]. Ab. 646; Dh. 17, 82; F. Jāt. 16, 17.
HĀNAM, Relinquishing, falling away from [हान]. B. Lot. 791.
HANANAM, Killing, destroying; removing [हानन]. Ab. 403; Mah. 14.

HANĀPETI (*caus. hanti*), To cause to be killed. Sen. K. 436.

HANATI, see *Hanti*.

HANDA (*interj.*), Come! alas! [हन्]. Ab. 1193. *Handa nam handma*, come let us kill him (Alw. I. 72). *Handa ca dāni mayam bhante gacchāma*, and now, lord, I depart. *Handāham hatacakkhu 'smi*, alas! I am blind (Dh. 86).

HANETI (*caus. hanti*), To cause to be killed. Sen. K. 436.

HĀNI (*f.*), Abandonment; loss, diminution, decay, deterioration [हानि]. Ab. 1129; B. Lot. 649. *Hāniṃ disvāna sattānaṃ*, seeing that men were falling away from true religion (Mah. 207).

HANĀNATI, see *Hanti*.

HANTĀ (*m.*), One who strikes or kills [हन्तु]. Dh. 70.

HANTI, To strike, to beat; to kill, to murder; to destroy, to put an end to, to remove [हन्]. *Pipāsāṃ hantvā*, having quenched my thirst (Ras. 22). *Bhayaṃ sītāṃ tamāṃ tesāṃ hantvā*, having removed their fear, cold and darkness (Mah. 3). Pres. 3rd sing. *hanti* (Dh. 13, 72, 332), perhaps also *hanati* (see Sen. K. 501, 502), pl. *hananti* (Dh. 64). Imperat. 2nd pers. pl. *handma* (Alw. I. 72). Aor. *ahani*, *hani*, *avādhi* (Sen. K. 502). P.pr. *hananto* (Ras. 27). Inf. *hantum*, *hanitum* (Sen. K. 503). Ger. *hantvā*, *hanitvā*, *hantvāna*, *hantvāna* (Dh. 52, 390; Sen. K. 502).—Pass. *haññati*. *Kuñjaro danteṣu haññate*, the elephant is killed for his tusks (Sen. K. 349). Pass. imperat. *haññatu*, let him be killed. P.f.p. *hantabbo*, *hanitabbo* (Sen. K. 503; Alw. I. 72). P.p.p. *hato*. Caus. *haneti*, *hanāpeti*, *ghāteti*, *ghātāpeti*.

HANU (*f.*), The jaw [हनु]. Ab. 262.

HANUTI, To conceal oneself [हनु]. With dat. *Hanute mayham eva*, he hides from me (Sen. K. 327).

HĀPETI (*caus. jahāti*), To dismiss, to forego, to forsake; to neglect; to lose; to omit [हापयति = हा]. *Attadattam na hāpaye*, let him not forego, or neglect, his own spiritual good (Dh. 30). *Kīnci ahāpetvā*, having omitted nothing (F. Jāt. 13, comp. Mah. 214).

HĀRAKO, One who takes [हारक]. Pāt. 3, 87. *Asante hārake*, if there be no one to carry it (Pāt. 10).

HARAṆAM, Removal; taking; stealing [हरण]. E. Mon. 283; Kh. 14.

HARĀPETI (*caus. next*), To cause to be removed. F. Jāt. 8.

HARATI, To carry, to convey, to bring; to carry away, to remove; to take, to seize; to steal, to plunder; to bring, to offer; to charm [हृ]. Kh. 13. *Satthu santikaṃ haritvā*, having brought it to the Teacher (Dh. 106). *Bhayaṃ vo dukkhaṃ ca harissāmi*, I will remove your fear and suffering (Mah. 3). *Imaṃ paṇṇaṃ haritvā tassa dehi*, take this letter and deliver it to him (Alw. I. 101). *Harantā rājino manasā*, captivating the mind of the king (Mah. lxxxvii). *Hareyya pāṇiṇā vasaṃ*, he might handle poison (Dh. 23). *Dve haṃsā kacchapāṃ dappakena haranti*, two geese are carrying along a tortoise with a stick (F. Jāt. 17). *Haranti ye balinā*, who bring you offerings (Kh. 6). Perf. *jahāra* (Sen. K. 445). Aor. *ahāsi* (Dh. 1, 101). Inf. *haritum* (Alw. I. 14). Ger. *haritvā* (Mah. 257). P.f.p. *haritabbo* (Pāt. 67), *hāriyo* (Pāt. 81). P.p.p. *hato*. Caus. *harāpeti*, *hāreti*. Desid. *jigimsati*.

HARE (*interj.*), Here! sirrah! Ab. 1139. Comp. *Are*.

HĀRETI (*caus. harati*), To cause to be carried; to take away, to remove [हारयति = हृ]. *Tassa taṃ bahubhāsitam hāretukāmo*, wishing to put a stop to this talkativeness of his (F. Jāt. 16). Mah. 169; Dh. 220.

HARI (*adj.*), Green, yellow, tawny [हरि]. Ab. 97, 869. See also *Harito*.

HARI (*m.*), The colour green or yellow; gold; Vishṇu [हरि]. Ab. 16, 97, 487, 869.

HĀRI (*adj.*), Handsome [हारि]. Ab. 693. *Hārī*, a beautiful woman (Ras. 16).

HĀRI (*adj.*), Taking, robbing; captivating [हारिन्]. *Adinnahārī*, a thief (Ras. 23). Fem. *hārīnī* (Att. 192).

HARICANDANAM, and -NO, Yellow sandal wood [हरि + चन्दन]. Ab. 301; Dh. 95.

HĀRIṆIKO, A deer-hunter [हारिणिक्].

HARINO, A deer or antelope [हरिण]. Ab. 617. *Haripakalaṅko*, and *haripaṅko*, the moon (Alw. I. c; Att. 191).

HARITAKI (*f.*), and -KO, yellow myrobalan [हरितक]. Ab. 569; Mah. 22.

HARITĀLAM, Yellow orpiment [हरिताल]. Ab. 493.

HARITATTAM, Yellowness [हरित + त्व].

HARITO (*adj.*), Green [हरित, हरित]. Ab. 97,

- 187, 869, 1016. *Harito yavo*, the green barley (F. Ját. 15). *Haritāni tipāni*, green grass (Pát. xxviii, comp. Das. 31). Neut. *haritaṃ*, grass, greens (Pát. 87). See *Hari*.
- HĀRIYO** (*p.f.p. harati*), To be taken, removed, etc. [हार्य = हृ]. Pát. 81.
- HARO** (*adj.*), Taking, seizing [हर].
- HARO**, Giva [हर]. Ab. 17.
- HĀRO**, Taking; a pearl necklace [हार]. Ab. 285, 1116; Dh. 94. Comp. *Muttāhāro*.
- HASAMĀNAKO** (*adj.*), Laughing, merry [p.pr. Ātm. हस + क]. Mah. 219.
- HASANAM**, Laughter [हसन]. Ab. 175; Dh. 160.
- HASATI**, To laugh, to be merry [हस]. Mah. 219; Dh. 120. Aor. *hasi* (F. Ját. 4). Cans. *hāseti*. *Tam me hāseti mānasam*, this rejoices my heart (Mah. 197). *Tava mukhaṃ hāsayamāno*, making your face merry.
- HASITO** (*p.p.p. last*), Smiling, laughing, merry [हसित = हस]. Alw. I. civ. Neut. *hasitaṃ*, laughter, mirth (Ab. 175). *Mahāhasitaṃ hasanto*, laughing a horse-laugh (Pát. 93). Dh. 120.
- HĀSO**, Laughter; mirth, joy [हास]. Ab. 87, 175; Dh. 27. *Hāsadhammo*, sporting, jesting (Pát. 15).
- HASSO** (*p.f.p. hasati*), Ridiculous [हास्य = हस]. Masc. *hasso*, the Ridiculous, one of the Nātyarāsa (Ab. 102).
- HĀTABBO** (*p.f.p. jahāti*), That ought to be abandoned [हातव्य = हा]. Sen. K. 477.
- HĀTAKAM**, Gold [हाटक]. Ab. 487; Ras. 33.
- HATATTAM**, Destruction [हत = हन् + त्व]. Dh. 390.
- HATĀVAKĀSO** (*adj.*), One who has removed all occasions for good and evil, said of an Arahā [हत = हन् + अवकाश]. Dh. 18.
- HATHO**, Violence, force, rapine [हट]. Ab. 400.
- HATO** (*p.p.p. hanti*), Killed, destroyed; injured, spoilt; removed, put an end to [हत = हन्]. *Hatacakkhu*, whose sight is destroyed, blind (Dh. 86). *Hatādhāvaakkārā*, deprived of their gains and honours. *Vācāya hato*, ruined by his talk (F. Ját. 16). *Hatānam lohitaṅgaṃ*, turbid with the blood of the slain (Mah. 154). Neut. *hataṃ*, killing, hurting. *Hatapahataṃ*, killing and striking.
- HATO** (*p.p.p. karati*), Seized; carried away [हत = हृ]. *Hatthilīngasakupena haṭṭā*, carried off by the elephant-bird (Dh. 157). Dh. 209.

- HATTHACITTO** (*adj.*), Joyful [हट्ट + चित्त]. Ab. 723.
- HATTHAGATO**, and **HATTHAṄGATO** (*adj.*), Passed into a person's hands, in his power or possession, secure, certain [हस्त + गत = गम्]. *Cattāri phalāni hatthagatān' eva karoti*, makes the four fruitions his own (Dh. 228). F. Ját. 6; Dh. 160, 184.
- HATTHAGO** (*adj.*), In one's power, in one's possession, secure [हस्त + ग]. Att. 194.
- HATTHAKAMMAM**, Manual labour [हस्त + कर्मन्]. Dh. 126, 237.
- HATTHALOMO** (*adj.*), Astonished; overjoyed [हट्ट + लोमन्].
- HATTHĀNIKAM**, The elephants of an army, elephant-host [हस्तिन् + अनीक]. Ab. 383.
- HATTHAPĀSO**, A measure of distance, generally two and a half hastas or cubits, but said sometimes to mean a distance of twelve cubits [हस्त + पाश]. Pát. 2, 98.
- HATTHAPPATTO** (*adj.*), Come to hand, received, obtained [हस्त + प्राप्त = आप].
- HATTHĀROHO**, One who rides on an elephant, an elephant driver, mahout [हस्तिन् + आरोह]. Ab. 367.
- HATTHASSAM**, Elephants and horses [हस्तिन् + अस].
- HATTHATALAM**, The palm of the hand [हस्त + तल].
- HATTHĪ** (*m.*), An elephant [हस्तिन्]. Ab. 360. Fem. *hatthini*, a she-elephant (Ab. 362, 866; Dh. 105). *Hatthimaggo*, an elephant-track (F. Ját. 2); *Hatthisoṇḍo*, elephant's trunk (Ab. 639). *Hatthikkhandho*, an elephant's back or shoulders (Mah. 45). *Hatthisāla*, elephant stable (Mah. 83). *Hatthiyānaṃ*, a riding elephant. *Hatthigopako*, and *hatthimeṇḍo*, an elephant's groom or keeper (Ab. 367). *Hatthippabbhinno*, a furious elephant (Dh. 58). *Hatthighaṭṭā*, a herd or troop of elephants (Ab. 362). Gen. *hatthino* (Dh. 157). Pl. *hatthi* (F. Ját. 3). Nom. sing. sometimes *hatthi*.
- HATTHIKO** (*adj.*), Carried in the hand [हस्त + क]. Sen. K. 390.
- HATTHILĪNGO**, A sort of vulture with a bill like an elephant's trunk [हस्तिन् + लिङ्ग]. Ab. 639; Dh. 154.
- HATTHINAKHO**, A covered way covering the access to the gate of a town [हस्तिन् + नख].

Ab. 208; I am not sure of the meaning, for the explanation is *yápo hatthakumbhamhi patitthito*.

HATTHINĪ, see *Hatthi*.

HATTHINIKĀ (f.), A she-elephant for riding [हत्थिनी + का].

HATTHIPO, An elephant's keeper or driver [हत्थिप]. Ab. 367.

HATTHO, The hand; an elephant's trunk; name of a Nakkhatta; a cubit, the measure from the elbow to the tip of the little finger; a quantity [हत्थ]. Ab. 59, 265, 268, 365, 931. *Pattahattho*, bowl in hand. *Gandhamāldādikatthā*, with perfumes, flowers, and other offerings in their hands (Dh. 79). *Vipāhattho*, holding a lute (Mah. 180). *Sattahattho*, seven cubits long (Dh. 198). *Sahasahattho*, hundred-armed (Mah. 180). *Kesahattho*, a tuft or mass of hair (Ab. 257). *Mārassa hattham gato*, fell into the power of Death.

HATTHO (p.p.), Bristling; joyful, delighted [हत्थ = हव]. *Haṭṭhalomo*, having the hair of the body erect with joy or astonishment (Mah. 86). *Atihaṭṭho*, overjoyed (Mah. 85). *Haṭṭhatuṭṭha-citto*, with glad and joyful heart.

HĀVAKO, One who sacrifices [from caus. ३]. Sen. K. 525.

HAVANĀM, Sacrifice [हवन]. Sen. K. 524.

HAVE (adv.), Indeed, certainly. Ab. 1140; Dh. 19, 28, 32, 68, 126.

HAVI (n.), An oblation, sacrifice; clarified butter [हविस्]. Ab. 418, 1114.

HAVO, A summons, challenge [हव]. Ab. 762.

HĀVO, Coquetry, dalliance [हाव]. Ab. 174.

HĀVYĀM, An oblation [हव = ३]. Ab. 418.

HĀYANĀM, Diminution, decay (from *Hāyati*).

HAYĀNĪKĀM, Cavalry [हय + अनीक]. Ab. 383.

HĀYANO, A year [हायन]. Ab. 81, 1124.

HĀYATI, see *Jahṭti*.

HAYO, a horse [हय]. Ab. 368, 1102; Mah. 68.

HE (interj.), Oh! [हे]. Ab. 1139, 1150.

HEHITI, A fut. from *Bhavati*.

HELĀ (f.), Sport, dalliance [हेला]. Ab. 174.

HEMAM, Gold [हेमन्]. Ab. 487; Mah. 70, 90.

HEMANTO, The cold season, winter [हेमन्त]. Ab. 79; Mah. 2. This season begins from the dark half of Kattika, and lasts four months. It is subdivided into Hemanta and Sisira, of two months each.

HEMO, A sort of elephant [हेम]. Ab. 361.

HERAÑÑIKO, A royal treasurer [हिरण्य + इक]. Ab. 343.

HESĀ (f.), Neighing [हेसा]. Ab. 119.

HESITĀM, Neighing [हेसित]. Mah. 142.

HESSATI, see *Bhavati*.

HETĀM, In the phrase *No h' etasā bhante*, "certainly not, lord," the *h* is हि, with the vowel elided before the initial vowel of *etasā*.

HETṬHETI, To injure, to harass [हेट्ठ]. Dh. 10, 238.

HETI (f.), A weapon [हेति]. Ab. 385, 866.

HETṬHĀ (adv.), Under, below, low down [अधस्तात्].

Ab. 1156. With gen. *Udumbararukkhaṣṣa heṭṭhā*, under the Udumbara tree (F. Jāt. 3). With abl. *Lohapāsādato heṭṭhā*, on the ground floor of the Lohapāsāda (Mah. 196). *Heṭṭhābhūmi*, ground floor (Dh. 250). *Heṭṭhāmagattayaṃ*, the three lowest paths, i.e. Sotāpattimagga and the two next (Dh. 421, comp. 261). *Heṭṭhābhāgo*, lower part, part below (Dh. 78). When used of a passage in a book it means "before," "previously." *Heṭṭhā vutto*, *heṭṭhāvutto*, *heṭṭhākathito*, above mentioned (Dh. 369, 371, 380; F. Jāt. 1, 20).

HETṬHATO (adv.), Below, underneath [अधस्तात् + तस्]. *Heṭṭhato paṭṭhāya*, from below (Alw. I. 76). With gen. *Setacchattassa heṭṭhato*, under the white umbrella (Mah. 25).

HETṬHIMO (adj.), Lower, lowest; last. *Heṭṭhimā diḍḍā*, the nadir. *Rukkhaṣṣa heṭṭhimasādkhā*, the lowest branch of the tree (Dh. 157). *Heṭṭhimakoṭṭi*, the lower end (Dh. 261). *Heṭṭhimagādhā*, the preceding stanzas (Dh. 369). *Koṭṭimaṃ heṭṭhimantena sataṃ*, at least a hundred koṭṭis (Ab. 337).

HETU (m.), Cause; reason, motive; origin; the reason or middle term of an inference [हेतु]. Ab. 91, 972. *Kasmā hetunā*, from what motive? why? (Sen. K. 322). *Kena hetunā*, for what reason? why? *Ko hetu ko paccayo*, what is the reason? what is the cause? *Hetuphalam*, result or consequence of a cause.

HETU (adv.), On account of, by reason of, by means of, for the sake of [हेतौ]. With gen. *Na attahetu na parassa hetu*, not for his own sake nor for the sake of another (Dh. 15). *Kiṃsa hetu*, on account of what? *Tasā kiṃsa hetu*, why is this? (Alw. I. 108). *Lābhahetu*, for the sake of gain (Kh. 27). *Yecam hetu lābhāmaṣṣa*, through whom we receive gifts (Kh. 11).

HETUJO (adj.), Produced by a cause [हेतु + ज].

Gog. Ev. 55; Man. B. 441; E. Mon. 203; vegetables are called *hetujs*, as produced from seeds.

HETUKO (*adj.*), Having a cause; causing, instrumental [हेतुज, हेतुज]. Ab. 104; Man. B. 494. *Saṅgāmo mapipallāṅkahetuka*, a conflict on account of a jewelled couch (Mah. 4).

HETUMĀ (*adj.*), Having a cause [हेतुमत्]. Cl. Gr. 24.

HETUPPABHAVO (*adj.*), Proceeding from a cause, having its origin in a pre-existing cause [हेतु + प्रभव]. The *hetuppabbhavā dhammā* are explained to be the five *khandhas* (Att. cxxx; B. Lot. 523; Man. B. 196).

HETUSO (*adv.*), Causally, necessarily [हेतु + सस्].

HEVA (*adv.*), Quite, just, even. Dh. 225. This is another form of *eva* (which see). I have met with *heva* in three passages only, and in each the preceding word ends in a vowel. The first is *pupphāni heva* (Dh. 9), the second *avihatayobbanā heva* (Dh. 233), the third *mā heva* (Dh. 403). The *h* is probably like the *y* in *yeva*, merely a euphonic addition, but comp. the next article.

HEVAM, In the phrase *mā h' evaṃ avaca*, "say not so." It is doubtless *evaṃ* preceded by the particle हि. It is true that *Hevaṃ* occurs in the Dhanli inscriptions at the beginning of a sentence (comp. Alw. I. iv), but it is not safe to argue from the Pāli of the inscriptions to that of the sacred books. A phrase *mā h' evaṃ*, "not so," "certainly not," occurs at Gog. Ev. 39, and with this compare *no h' etaṃ* (see *Hetaṃ*), and perhaps *mā h' eva* (see last article).

HEYYO (*p.f.p. jahāti*), To be abandoned [हिय = ह्य]. Sen. K. 477.

HI (*part.*), For, because; certainly, indeed; alas! [हि]. Ab. 1149, 1197. *Na hi verena verāni sammanti*, for hate is not appeased by hate (Dh. 2). *Vuttaṃ h' etaṃ bhagavatā*, for thus it has been said by Buddha. *Kasmā? evaṃ hi atthaṃ dhārituṃ sukhāṃ hoti*, why? because by so doing it is easy to ascertain the meaning (Alw. I. cviii). *Tena hi*, very well then (Dh. 89, 158). *Ko hi nāma nāro*, what man indeed? (Mah. 259). *Kathaṃ hi nāma*, how indeed? It is sometimes used in giving a respectful refusal: *Na kappati mahārāja pabbajetum tthiyo hi no*, (nay) great king, for we are not allowed to ordain women (Mah. 85, comp. 80, line 5). Sometimes redundant: *Evaṃ taṭṭhāgate yeva pasādo hi mahapphalo* (Mah. 175, comp. Ab. 1197). See *Hetaṃ*, *Hevaṃ*.

HILĀDATI, To be glad [ह्लाद्].

HILĀDO, Pleasure [ह्लाद्]. Att. 191.

HILITO (*p.p.p.*), Ashamed [हीत = ह्री]. Ab. 747; Das. 44.

HIMĀCALO, The Himalaya mountain [हिम + चत्तल]. Ab. 606.

HIMAVĀ, and **HIMAVANTO** (*adj.*), Cold, snowy [हिमवत्]. *Himavā*, Himalaya (Ab. 606). *Himavanto pabbato*, Himalaya (Dh. 53). *Himavanto*, or *Himavantappadeso*, is a region of mystery or romance, the fairyland of the Buddhists. It forms the northern part of India, and contains the great mountain chain of Himalaya, with its principal peaks, *Kelāso*, *Cittakūṭo*, *Gandhamādana*, *Sudassano*, *Kālakūṭo*. It is overgrown with mighty forests, and contains seven vast lakes (*mahāsard*), from one of which proceeds a river which is the fountain-head of the five principal rivers of India (*mahānadī*). *Himavanta* is the resort of Paccekabuddhas, Arhats, Devas, Rishis, Yakshas, etc., and of every species of wild animal; and teems with marvels of every description, as the wonderful Golden Cave (*kaṇṇaganaguhā*), the great Jambu tree from which Jambudīpa takes its name, and the Kesara lions whose roar may be heard for many leagues around. Man. B. 15-19; F. Jāt. 2, 4, 12, 16, 17; Dh. 116, 153, 214; Das. 24; Alw. I. xxi; Mah. 22.

HIMO (*adj.*), Cold [हिम]. Ab. 1074. Neut. *himam*, frost, snow, dew (Ab. 56). *Himaggabbho*, the regions of dew and frost aloft in the air (Mah. 114, 119; F. Jāt. 57). *Himaraṇṇi* (*m.*), the moon (Ab. 52).

HIMŚĀ (*f.*), Hurting, killing [हिंसा]. Ab. 403. *Hinśasīlo*, cruel, mischievous (Ab. 731). *Cora-hinśaṇṇa karonto*, having a criminal executed (Att. 211). *Hinśamano*, wish to injure, malevolence (Dh. 70).

HIMŚANAM, Injuring, killing [हिंसन]. Ab. 403. *Yuddhaṃ bhinśanaṃ sattahinśanaṃ*, a dreadful and bloody war (Mah. 93). *Ahinśanaṃ*, humanity (Dh. 380).

HIMŚĀPANAM, Injury. Ab. 1201.

HIMŚATI, To hurt, to injure; to kill [हिंस]. Dh. 24, 48; Das. 6, 8. P.p.p. *hinśito* (Dh. 149).

HINAJACCO (*adj.*), Of low family, low-caste [हीन + जात्य]. Das. 42.

HINAKO (*adj.*), Deprived of. Used at the end of a compound, as a substitute for *hino*.

HINAPPANĪTATĀ (*f.*), Inferiority and superiority, goodness and badness [हीन + प्रणीत + ता]. Gog. Ev. 31.

HINASĪLAM, Keeping the moral precepts imperfectly, or from unworthy motives [हीन + शील]. Man. B. 493.

HINGULAKO, Vermilion [हिङ्गुल + क]. Alw. I. 76.

HINGULI (*m.*), Vermilion [हिङ्गुलि]. Mah. 162.

HINO (*p.p.p. jahāti*), Wasted, decayed; low, bad, inferior; poor, wretched; forsaken; deprived [हीन = ह]. Ab. 609, 754. *Hind jāti*, low birth, low caste (Pāt. 83). *Hind papitā*, or *hinappapitā*, the low and the high, the wretched and the great (B. Lot. 866; Sen. K. 367). *Hinaviryo*, feeble (Dh. 2, 21). *Sutihino*, deprived of hearing, deaf (Ab. 322).

HINTĀLO, A sort of palm [हिन्ताल]. Ab. 604. Probably the marshy date-palm.

HIRAÑÑAM, Gold, bullion, treasure [हिरण्य]. Ab. 486, 488, 1061. *Hiraññagabbho*, Mahābrahma (Ab. 15). Mah. 163.

HIRI (*f.*), Shame, modesty; the shame which deters a man from sinning [ह्री]. Ab. 158; Man. B. 413; Dh. 26; Das. 41.

HIRIMĀ (*adj.*), Modest [ह्रीमन्]. Cl. Gr. 24.

HIRIVERAM, A perfume, Andropogon Schœnanthus [ह्रीवेर]. Ab. 591.

HIROTTAPPAM, and **HIRIOTTAPPAM**, Shame and fear of sinning [ह्री + ottappa]. Dh. 240, 303; Das. 39, 41; Alw. I. xxxiv; Man. B. 413.

HITAKARO, A benefactor [हितकर]. Mah. 20; Sen. K. 470.

HITO (*p.p.p. dadhāti*), Fit, suitable; beneficial [हित = दा]. *Suttahito*, adapted to the Suttas (Alw. I. xvi). *Yam ve hitaṃ ca addhuṃ ca*, that indeed which is salutary and good (Dh. 30). Masc. *hito*, a friend or benefactor. *Sabbalokahito*, benefactor of all worlds (Mah. 14). Nent. *hitam*, advantage, benefit, blessing, good. *Parahitam attano hitaṃ ca*, his neighbour's good and his own good (Mah. 206). *Hitakāmo 'ei me*, you are my well-wisher (Dh. 97). *Sabbalokahite rato*, delighting in doing good to the whole world (Mah. 4). *Sabbalokahitatthāya*, for the good of the whole world (Mah. 14). Dat. *hitāya*. *Tesaṃ taṃ bhavissati digharattam hitāya rukhāya*, this will be to them long for a good and a blessing (B. Lot. 350, comp. Ras. 18; Kh. 12; Sen. K. 328). *Hitāya sabbapāpinam*, for the good of all beings.

HITVĀ, **HIYATI**, see *Jahāti*.

HIYATTANO (*adj.*), Of yesterday [हियत्तन]. Fem. *hiyattani*, the imperfect tense (Sen. K. 431).

HIYO, and **HIYYO** (*adv.*), Yesterday [हिय]. Ab. 1155; Dh. 227, 423; Mah. 2, 83. *Hiyyeppabhāsi*, since yesterday (Alw. I. 7).

HOMO, An oblation [होम]. Sen. K. 516.

HORĀPĀTHAKO, An astrologer [होरा + पाठक]. Mah. 220.

HOTABBO, see *Bhavitabbo*.

HOTABBO (*p.f.p. jahoti*), That ought to be offered or sacrificed [होतव्य = ऊ]. Ab. 1114.

HOTI, see *Bhavati*.

HUNKĀRO, Making a noise, roaring [हङ्कार].

HURĀHURAM (*adv.*), In various existences, in successive births. This is *huraḥuram* with lengthened *a*, like *phalāphalam*, *bhavābhava*. The comment explains it by *bhave bhava*, "in birth after birth."

HURAM (*adv.*), In the other world, in another birth or existence [perhaps ह्वर्]. *Idha vā huram vā*, in this or another world, in this or another state of being (Kh. 7; Dh. 4, 409).

HUSĀ (*f.*), A daughter-in-law [सुषा]. Ab. 248. See also *Suphā*, and *Supisā*.

HUTĀSO, Fire [उतास]. Ab. 35.

HUTAVĀ (*adj.*), That has sacrificed [उत + वत्]. Sen. K. 483.

HUTĀVAHO, Fire [उत + आवह]. Ab. 34.

HUTĀVĪ (*adj.*), That has sacrificed [उत + आवि]. Sen. K. 483.

HŪTI (*f.*), Calling, challenge [हूति]. Ab. 762.

HUTO (*p.p.p. juhoti*), Sacrificed [उत = ऊ]. Sen. K. 483.

HUTTAM, Sacrifice [होत]. Dh. 70.

I.

IBBHO (*adj.*), Wealthy [इब्भ]. Ab. 725; B. Lot. 410.

IBHO, An elephant [इभ]. Ab. 360. *Ibhappipphall* (*f.*), a sort of long pepper (Ab. 583).

ICC, see *Iti*.

ICCHĀ (*f.*), Wish, will, desire, lust, covetousness [इच्छा, ईप्सा]. Ab. 163; Dh. 13, 47, 64.

ICCHĀCĀRO, Wish, desire, covetousness, ambition [इच्छा + चार]. Mah. 2; Dh. 274. *Ichchācāre phito*, being in a state of desire for worldly gain or fame (Dh. 264, 275).

ICCHĀPETI, To cause to desire. Pāt. 78.

ICCHATI, To wish, to desire; to approve, to like; to endeavour to obtain, to seek [इच्छति=इच्छ्, and इच्छति=आप्]. *Yam icchasi tam vadahi*, you may say what you like (Dh. 163). *Yato icchāmi bhaddam tassa*, since I wish well to him (Sen. K. 327). *Attano sukham icchati*, endeavours to obtain pleasure for himself (Dh. 51; comp. Kh. 16). *Phalam iccham vanasmitam*, seeking fruits in the wood (Dh. 59). *Na icchanti samaggā bhavituṃ*, they refuse to be reconciled (Dh. 104). *Aniccham, anicchanto, anicchamāno, anicchamāsako*, disliking, refusing, unwilling (Dh. 104, 300; Das. 38). Aor. *icchi* (Mah. 231). Fut. *icchissati*. P.pr. *iccham, icchamāno* (F. Jāt. 3). P.p.p. *icchito, iffho*.

ICCHITO (p.p.p. last), Wished, desired [इच्छित]. *Ichitan te vada*, tell me what you want (Att. 205). *Ichchicchitattāṇe*, wherever he likes (Dh. 407, comp. 273).

IDA, see *Idha*.

IDAM (neut. *ayam*), This [इदम्]. *Idam vadi*, spoke as follows (Mah. 170). *Idam satthā kathesi*, this the Teacher said (F. Jāt. 1). *Idam avoca bhagavā*, this the Blessed one said. *Vuttam sabbam idam*, all this has been said (Kh. 21). *Tehi idam e'idam ca vuttā*, having been told so and so by them (Dh. 130). *Idam ca idam ca kāressati*, will cause such and such things to be made. *Idam ca vata re*, by the bye! an exclamation when a thought suddenly strikes one (Att. 106). See *Ayam*.

IDAM (adv.), Here, now, even [इदम्]. In the phrase *Ekam iddham samayam*, "now I on a certain occasion," there can be little doubt that *iddham* is this adverb followed by *aham*: a comment indeed states positively *ettha idam ti nipāṇamattam*; but the vṛitti on the twentieth rule of Kaccāyana's *Sandhikappa* gives it as an example of the change of *dh* to *d*, resolving it into *idha aham* (Sen. K. 209; Cl. Gr. 10). *Idam* occurs in the words *yadidam, tadidam, kimidam, yathayidam, seyyathidam*. It is possibly also the second part of *neyidam* in the phrase *na-y-idam sukaram agatam ajjhāvasatā*, etc., but comp. Dh. 163, line 15.

IDANI (adv.), Now [इदानीम्]. Sen. K. 308. *Idan' eva*, at this very time, at the present moment (F. Jāt. 8, 16).

IDAPPACCAYĀ, From an assignable cause, from an ascertained cause [इदम् + abl. प्रत्यय]. *Atthi*

idappaccayā jāṇmarapam, does decay and death exist from an assignable cause? Comp. Gog. Ev. 6.

IDATTAYAM, These three [इदम् + चय]. Ab. 100.

IDDHI (f.), Prosperity, power, majesty; supernatural power, magical power, miraculous faculty; a miracle [इच्छि]. B. Lot. 310, 818; Man. B. 38, 500. There are ten *iddhis*, such as the power of passing through the air, of taking any form, of creating, or causing to appear (*nimmāṇam*) anything that is required. *Iddhi* is the peculiar attribute of the Arahās, though it is also possessed by those who have practised Jhāna. *Rājiddhīhi virājanto*, resplendent with royal majesty (Mah. 245). *Iddhīhi viya nimmitam*, as if created by supernatural means (Mah. 242). *Puthujjanikā iddhi*, such supernatural power as an unconverted man may possess (Dh. 142, comp. Man. B. 315). *Iddhito parihāyito*, having fallen away from *iddhi*, having lost his magical power (Dh. 143). *Tam iddhiṃ uparājā so divā*, the sub-king having seen this miracle (Mah. 34). *Nānappakāra iddhiyo katvā*, having performed many miraculous acts (Dh. 299). Instr. *iddhiyā*, by supernatural power, miraculously (Dh. 35; Mah. 194).

IDDHIMĀ (adj.), Possessed of supernatural power [इच्छिमन्]. Das. 43; Dh. 249; Mah. 178.

IDDHIMAYO (adj.), Created, or made to appear by supernatural power [इच्छि + मय]. Dh. 124, 315.

IDDHIPĀDO, Constituent or basis of magic power [इच्छि + पाद्]. There are four *iddhipādas*, which are means by which *iddhi* is attained. They are *chando*, the will or determination to acquire *iddhi*, *viriyam*, the necessary exertion or effort, *cittam*, thought, or the necessary preparation of the thoughts or heart, *vimāṇasā*, investigation. The full text is as follows, *cattāro iddhipādā, idh' dvuso bhikkhū chandasamāddhipadhnasāṅkhārasamānāgataṃ iddhipādāṃ bhāveti, viriyasamāddhipadhnasāṅkhārasamānāgataṃ i. bhāveti, cittasamāddhipadhnasāṅkhārasamānāgataṃ i. bhāveti, vimāṇasamāddhipadhnasāṅkhārasamānāgataṃ i. bhāveti* (Sang. S.). Here *padhāna* is no doubt used in its Pāli sense of "exertion," but the northern Buddhists, misunderstanding the word, have rendered it by *प्रहाण*, "abandonment," and so made nonsense of the passage (See. B. Int. 625; Lot. 310, 311, 312). Att. 57; Man. B. 413, 498; Alw. I. 77; Dh. 338.

IDDHIPABHEDO, The different sorts of magic

- power [इदि + इदिह]. B. Lot. 821; Alw. I. xxiv. See *Abhiññā*, and *Vijjā*.
- IDDHIPPATTO** (*adj.*), Possessed of miraculous power [इदि + पाप्प = इदिप]. Mah. 79.
- IDDHIVIDHĀ** (*f.*), The various sorts of iddhi [इदि + विधा]. E. Mon. 284.
- IDDHIVISAYO**, Range, power, or extent of iddhi [इदि + विषय]. Man. B. 9; Dh. 133.
- IDHA** (*adv.*), Here; hither; in this world [इह]. Ab. 1161; Sen. K. 302. *Idha vasati*, lives here (F. Jāt. 4). *Idhavaṣo*, living here (Pāt. 6), *Idhādhipati*, the sovereign of this place (Mah. 49). *Jambudīpā idh' āgata*, we have come hither from India (Mah. 78). *Idh' āgata*, when I return (Mah. 110). *Idhāgamanaṃ*, going there, arrival, return (Mah. 150; Dh. 241). *Giridīpaṃ tesam idh' ānaya*, brought Giridīpa to these shores for them (Mah. 3). *Idh' eva lokasmiṃ*, in this very world (Dh. 44). *Idhaleko*, this world. *Idha vā kuram vā*, in this or other worlds, in this life or in another state of existence (Dh. 4; Kh. 7). *Idha socati peccam socati*, he mourns in this world, he mourns in the next (Dh. 3). *Na hi verena verāni samman' idha kuddāmaṃ*, for never in this world is wrath appeased by wrath (Dh. 2). *Saddhīdha vittam purisassa saṭṭham*, faith, here below, is man's best treasure (Sen. K. 207). *So idha paṇḍam anuyutto viharati*, he passes through this life given up to sloth (Alw. I. 107). *Idh' āvuso bhikkhusaṭṭhari sagārova viharati*, in this world, brethren, a priest lives reverencing the Teacher (in this and similar instances the Sinhalese scholiasts explain *idha* by *me Buddhaṇḍanayehi*, "in this religion of Buddha"). *Idha* is frequently affected by sandhi, e.g. *yo'dha = yo idha* (Dh. 47), *idhāgamā = idha agamā* (Mah. 155), *idham āgato = idha āgato* (Mah. 52, comp. 171), *ida bhikkhave = idha bhikkhave* (Cl. Gr. 11). See also *Iha*.
- IDHĀGATATTAM**, Fact of having come [इह + आगत = इह + तत्त]. Dh. 203.
- IDHALOKO**, This world, this state of existence [इह + लोको]. Opposed to *paraloko*. Dh. 131, 258, 374, 432.
- IDHUMAM**, Firewood [इध्म]. Ab. 36.
- IDĪ** (*adj.*), Like this, such [इदु]. Sen. K. 525; Cl. Gr. 118.
- IDIKKHO** (*adj.*), Such [इदुह]. Sen. K. 525, 526. *Idikkhasamāgamo*, such an assemblage as this (Mah. 49).

- IDISAKO** (*adj.*), Like this, such [इदुह + को]. Mah. 79.
- IDISO**, and **IRISO** (*adj.*), Like this, such, of such a sort, so great [इदुह]. Sen. K. 525; Dh. 97, 163; Mah. 27, 69, 79. *Iddham karissam*, I will make it like this (Mah. 175).
- IHA** (*adv.*), Here [इह]. Ab. 601, 1161; Sen. K. 302; Ras. 25. *Iha yo kusalo*, he who is skilled in this book (Alw. I. ix). This form is rare, see *Idha*.
- IHĀ** (*f.*), Exertion, endeavour [इहा]. Ab. 156.
- IMALOKIKO** (*adj.*), Belonging to this world [इहलोकीय + इह]. Ab. 85.
- IHATI**, To endeavour [इह].
- IJJĀ** (*f.*), Sacrifice [इज्जा]. Sen. K. 522.
- IJJATI**, see *Yajati*.
- IJJHATI**, To prosper, to succeed, to be accomplished [इज्ज]. Ras. 62; Dh. 434.
- IKKHANĀM**, Sight, looking [इक्ख]. Ab. 775.
- IKKHANIKO**, A fortune-teller [इक्खनिक]. Fem. -kā (Ab. 236).
- IKKHATI**, To look, to see [इक्]. *Nettena candam ikkhate*, he beholds the moon with his eye (Cl. Gr. 133). P.p.p. *ikkhito* (Ab. 1078).
- IKKO**, A bear [इक्को]. Ab. 612, 1025. See also *Accho*.
- ILLI** (*f.*), A sort of weapon, a short one-edged sword [इली]. Ab. 392.
- IMĀ, IMAM, IME**, etc., see *Ayam*.
- INĀM**, Debt [इण]. Ab. 471. *Ipam dāya*, having borrowed money. *Ipassa pamokkha*, release from debt (Kh. 13). *Ipamālaṃ*, borrowed capital. *Ipasāṃiko*, a lender, creditor. *Ipato sa-āṇe bhikkhū mocesi*, released from debt the priests who were in debt (Mah. 227).
- INĀYIKO**, A debtor, a borrower [इण + आय + इह]. Ab. 470.
- INDADHANU** (n.), The rainbow [इण्ड + धनु]. Ab. 49.
- INDAGOPAKO**, A sort of insect [इण्डगोपक]. According to Böhtlingk and Roth it is "cochineal, a red beetle" (comp. Dh. 339). It is observable that they come out of the ground after rain (Dh. 86).
- INDAJĀLIKO**, A magician, juggler, conjurer [इण्डजालिक]. Ab. 512.
- INDAKHĪLO**, A threshold, a large slab of stone let into the ground at the entrance of a house; a pillar in front of a city gate [इण्ड + खीलो]. Ab. 204, 220, 1006; Dh. 18, 298; Kh. 8; Pāt. 18, 93.

INDANĪLO, and -LĀM, A sapphire [इन्ड + नील].
Mah. 4, 60, 179.

INDAPATTAM, Name of a town [इन्डपत्तम]. Ab.
201; Dh. 416.

INDASĀLO, Name of a tree [इन्ड + शाल]. Ab. 568.

INDAVĀRUṆĪ (f.), Coloquintida [इन्ड + वारुणी]. Ab. 597.

INDAYAVO, The seeds of Wrightia Antidysenterica
[इन्ड + यव]. Ab. 574.

INDĀYUDHAM, The rainbow [इन्ड + आयुध].
Ab. 49.

INDHANAM, Firewood, fuel [इन्धन]. Ab. 36.

INDĪVARAM, The blue water-lily; the Cassia
Fistula [इन्दीवर]. Ab. 552, 688, 1003.

INDO, Chief, lord; a king; Indra [इन्द्र]. Ab. 20,
866, 1132. *Devindo*, king of the devas, Indra
(Mah. 47). *Sakko devānam indo*, Sakka the king
of the devas (Ras. 22; Dh. 185). *Indapaṭimā*,
a statue of Indra (Dh. 194). *Manujindo*, a king.
Laikindo, king of Ceylon (Mah. 67).

INDRIYAGGAYHO (adj.), Perceptible to the senses
[इन्द्रिय + गायह = ग्रह]. Ab. 716.

INDRIYAM, An organ of sense; a power, faculty,
function, organ; a moral quality; sense, perception,
acquisition; sex [इन्द्रिय]. Ab. 149, 807. There
are three indriyas, which are three sorts of know-
ledge or sense. Firstly, *anāññātāṇāssaṃmitindriyaṃ*
(*an-anñātāṇāṇassaṃmiti indriyaṃ*), "the
sense which says, I will know what is not known;"
this is explained to mean sotāpattimagga. Secondly,
aññindriyaṃ (see *Aññā*), "sense of knowledge,"
explained to mean the stages from sotāpattimagga
to arahattamagga. Thirdly, *aññāttāvindriyaṃ*
(*aññāttāvi*, comp. *hutāvi*), "sense of having
thoroughly known," explained to mean arahatta-
phala or Arhatship. The five indriyas or moral
qualities (*pañcendriyaṃ* or *pañc' indriyaṇi*) are
saddhindriyaṃ, *viriyindriyaṃ*, *satindriyaṃ*, *samā-*
dhindriyaṃ, *paññindriyaṃ*, faith, energy, recol-
lection, contemplation, wisdom (Att. 58; Man. B.
498; comp. *Balaṃ*). Another set of five are the
five organs of sense, *cakkhundriyaṃ*, *sotindriyaṃ*,
ghāṇindriyaṃ, *jihvindriyaṃ*, *kāyindriyaṃ*, the
eye, the ear, the nose, the tongue, the sense of
touch. A third set of five are five faculties or
sensations, *sukkhindriyaṃ*, *dukkhindriyaṃ*, *soma-*
nassindriyaṃ, *domanassindriyaṃ*, *upekkhindriyaṃ*,
ease, suffering, joy, grief, indifference. The six
indriyas are, *cakkhundriyaṃ*, *sotindriyaṃ*, *ghā-*

ṇindriyaṃ, *jihvindriyaṃ*, *kāyindriyaṃ*, *manindri-*
yaṃ, the eye, ear, nose, tongue, touch, mind (Man.
B. 432, 439; Dh. 111, 429). The twenty-two
indriyas, or principles, are *cakkhundriyaṃ*, *sotin-*
driyaṃ, *ghāṇindriyaṃ*, *jihvindriyaṃ*, *kāyindri-*
yaṃ, *manindriyaṃ*, *itthindriyaṃ*, *purisindriyaṃ*,
jīvotindriyaṃ, *sukkhindriyaṃ*, *dukkhindriyaṃ*, *so-*
manassindriyaṃ, *domanassindriyaṃ*, *upekkhindri-*
yaṃ, *saddhindriyaṃ*, *viriyindriyaṃ*, *satindriyaṃ*,
samādhindriyaṃ, *paññindriyaṃ*, *anāññātāṇāṇassa-*
mi' indriyaṃ, *aññindriyaṃ*, *aññāttāvindriyaṃ*
(see Ceylon Friend, Oct. 1838: I have copied the
list from Visuddhi Magga).—*Indriyavijayo*, sub-
jugation of the senses (Att. 193). *Indriyagutti*,
keeping watch over the senses, self-restraint (Dh.
67, 422). *Indriyavikkro*, perturbation of the senses,
excitement, emotion (Das. 3). *Indriyānaṃ bhāvanā*,
and *Indriyabhāvanā*, cultivation or production of
the five moral qualities (viz. *saddhā*, *viriyā*, etc.,
see Alw. I. lxix). *Tikkhindriyo*, one whose organs
of sense are keen; *mudindriyo*, one whose senses
are dull (B. Lot. 305). Dh. 2, 122.

INDRIYASAMVARO, Restraint or subjugation of
the senses [इन्द्रिय + संवर]. E. Mon. 31; Dh.
422. See *Catusamvarasīlam*.

INDU (m.), The moon [इन्दु]. Ab. 51.

INGATI, To move [इङ्गति]. Cl. P. Verbs, I. P.p.p.
neut. *ingitāṇ*, gesture (Ab. 764, 981). See *Īṇjati*.

INGHA (interj.). Come! pray! Ab. 1157; Cl. Gr.
72; Alw. I. 92. *Ingā te gaṇāpetha*, just have
them counted (Dh. 223). *Ingā taṃ mahārāja*
Kalasigāmaṃ cinteti, be so good, great king, as
to think of K. (Alw. I. xlii).

INGO, Gesture, sign [इङ्ग]. Ab. 764.

INGUDI (f.), The plant Terminalia Catappa
[इङ्गुदी]. Ab. 565.

ĪṆJATI, To move, to be shaken [इङ्गति]. *Aniṇja-*
māne, unswerving, immovable (B. Lot. 306).
P.p.p. neut. *īṇjitaṃ*, movement, vacillation (Dh.
45, 377). See *Ingati*.

IRETI (caus.), To cause to move, to shake; to cause
to utter [इरयति = ईर]. *Sace neresi attānaṃ*,
if you keep silence, lit. dost not cause thyself to
utter (Dh. 24, 297).

IRINAM, Barren soil; a desert [इरिय]. Ab. 886.

IRISO, see *Idise*.

IRITO (p.p.p. *ireti*), Thrown; uttered, spoken, said
[इरित = ईर]. Ab. 433, 744; Alw. I. xlii.

IRITVIJO, An officiating (Brahminical) priest [इरित्विज्]. Ab. 414.

IRIYĀ (f.), Movement, posture, deportment [इरिया]. B. Int. 168. *Santāya iriyā' asmim pasādiya*, pleased with him for his tranquil deportment (Mah. 24).

IRIYĀPATHO, Way of deportment [इरिया + पथ]. There are four iriyāpathas or postures, viz. walking, standing, sitting, lying down. *Catuririyāpathesu viriyakaraṇasamrahito*, devoid of energy in all the four positions, viz. in all he does (Dh. 111). *Iriyāpathe Nāgasenassa pasāditvā*, pleased with the deportment of Nāgasena. *Iriyāpathasampanno*, of decent deportment (B. Lot. 297). *Iriyāpathato muttam arahattam apāpupi*, attained arhatship without any of the four usual postures; by this is meant that Ānanda at the moment of attaining sanctification was neither sitting, nor standing, nor walking, nor lying down, but in the act of placing himself on his couch; I quote the following from Brahma Jāla S. Aṭṭh., *catuririyāpathavirahitam therassa arahattam, tena imasmim āsane "anipanno anisanno aṭṭhito acanikamanto ko bhikkhu arahattam patto" ti vutte "Ānanda-tthero" ti vattum vaṭṭati* (B. Lot. 296, 297; Mah. 13).

IRIYATO (adv.), After the manner of, according to the custom of [इरिया + तस]. *Bhamarass' iriyato*, after the manner of a bee.

IRU (f.), The Rīgveda [इरु]. Ab. 108.

IRUBBEDO, The Rīgveda [इरुबेद]. Alw. I. cxxiv.

ISĀ (f.), The pole of a plough [इशा]. Ab. 449.

ISADHARO, Name of one of the Kulācalas, or concentric circles of rock that surround Meru [इशा + धर]. Ab. 26; Man. B. 12; B. Lot. 846, 847.

ISAKAM (adv.), A little [इसत् + क]. *Isakam khañjattā*, from being slightly lame (Mah. 142).

ISAKKARO (adj.), Easy to do [इसत् + कर]. Sen. K. 485.

ISAM (adv.), A little [इसत्]. Ab. 1148. *Isam paṇḍu*, slightly yellow (Ab. 96). *Isadatthe*, in the sense of "a little" (Ab. 1169). *Isasayo* = इसत् + य (Sen. K. 484).

ISI (m.), A Rishi, a saint, a sage, a holy man, an anchorite [इषि]. Ab. 433. The ten Rishis authors of the Vedic mantras are *Aṭṭako, Vāmaḥ, Vāmadevo, Vessamitto, Yamataggi, Aṅgīraso, Bhāradvāja, Vāseṭṭho, Kassapa, Bhagu* (Ab. 109;

Alw. I. cxxiii). *Maggo isippavedito*, the way taught by holy men (Dh. 50). Buddhas and arahās are called isi (Dh. 383). Pl. *isi, isayo* (Alw. I. 54; Ab. 109). Gen. sing. *isissa, isino*.

ISIGILI (m.), Name of a mountain in Magadha [इषि + गिरि]. Ab. 606.

ISIKĀ (f.), A reed [इषिका].

ISIPABBAJJĀ (f.), The life of an anchorite [इषि + पब्रज्जा]. *Isipabbajjam pabbajati*, to adopt the life of a holy recluse (F. Jāt. 2; Dh. 116, 153).

ISIPATANAM, Name of a place near Benares [इषि + पतन]. B. Int. 157.

ISO, and ISSO, A sort of bear. Ab. 612.

ISO, Lord, master [इस]. Ab. 725.

ISSĀ (f.), Envy, jealousy, ill-will [इष्या]. Ab. 168; Dh. 264, 360; Man. B. 418. *Issam karissu tassa*, were jealous of him (Mah. 139).

ISSARIYAM, and ISSERAM, Dominion, supremacy [इसरीय]. Ab. 844; Mah. 197; Dh. 13, 264, 268; Kh. 14. For the form *isseram*, comp. *Acchero*.

ISSARO, Lord, ruler, chief, king; Īva [इसर]. Ab. 16, 725, 1094; Dh. 159.

ISSĀSAM, A bow [इष्यास]. Ab. 922.

ISSĀSO, A bow; an archer [इष्यास]. Ab. 388, 922.

ISSAYATI, To envy, to be jealous [इष्य]. With dat. *Titthiyā samapāṇam issayanti*, the heretics envy the priests of Buddha (Sen. K. 331).

ISSERAM, see *Issariyam*.

ISSO, see *Iso*.

ISSUKI (adj.), Envious, jealous [इसु + क + इर]. Dh. 47.

ITARATHĀ (adv.), In another way [इतरथा]. Sen. K. 414.

ITARATHATTĀ (adv.), In another way [इतरथा + त्व with abl. termination]. Sen. K. 415.

ITARITARO (adj.), One and another, this and that, any whatever, of all sorts [इतर + इतर]. Ab. 1187. *Itaritaracivarena santuṭṭho hoti*, is contented with any robes that he gets (viz. whether they be good or bad). *Itaritarena*, from whatever cause (Dh. 59, 406).

ITARO (adj.), Other; different [इतर]. Ab. 717, 1069. *Itarassa Mahāpālo ti nāmaṃ kari*, the other he called M. (Dh. 78). *Dve itarā gāthā*, the two remaining stanzas (F. Jāt. 13, comp. 53). *Netarassa*, to no other (Ras. 62). *Duddasetaṛaṇa*, the opposite of ugly, viz. beautiful (Ab. 906). Gen. and dat. pl. *itaresaṇa* (Dh. 104).

ITI, and TI, and before a vowel ICC (*adv.*). Thus [इति]. Ab. 1158, 1188. This particle is very extensively used in Pāli, as in Sanskrit, in cases of indirect narration, or of enumeration, or of quoting the words or thoughts of others; the foll. are examples. *Mañ sandhāya bhāsati ti natvā*, perceiving that he spoke of him, lit. perceiving thus "He speaks of me" (F. Jāt. 19). *Sitho ti saññāya*, thinking it was a lion, lit. thinking thus "It is a lion" (F. Jāt. 15). "*Kuñhi yāsi kim etan*" *ti pucchī*, asked her, "Where are you going, what have you got there?" (Mah. 59, comp. F. Jāt. 12). "*Aggind me attho*" *ti dā*, he said, "I want fire" (F. Jāt. 2). *Rajatan ti vijāniya*, finding that it was silver (Mah. 167). *Ambaphalan ti sutvā*, hearing it was "a mango" (F. Jāt. 5). *Na icchatīti natvāna*, finding he was unwilling (Mah. 132). *Tattha "abhittharethāti" turitaṃ turitaṃ siḥhaṃ siḥhaṃ kareyyāti attho*, here as regards the word *abhittharetha* its meaning is, "let him act very quickly, very speedily" (Dh. 292). *Ettha "sahitaṃ" ti tepīṭakassa Buddhavacanass' etaṃ nāmaṃ*, in this passage the word *sahita* is a name for the Buddhist scriptures (Dh. 150). "*Ava*" *ico etassa okāra-deso hoti*, the letter *o* becomes a substitute for *ava* (Sen. K. 224). *Tassa Cullapālo ti nāmaṃ katvā*, having called him Cullapāla (Dh. 78; comp. Ras. 15). *Mahāpuriso ti vuccati*, is called "a great man" (Dh. 63). *Rattakkhī iti viṣṭo*, known as "The Red-eyed" (Mah. 230). *Buddho ti vacane sutamatto*, at the mere sound of the word "Buddha" (Alw. I. 97). *Tissāti vacanena*, hearing himself addressed as "Tissa" (Mah. 78). *Haṭṭhājāneyyo assājāneyyo usabhājāneyyo khipāsavo ti ime cattāro jhapetvā*, setting aside these four, the high-bred elephant, the high-bred horse, the high-bred bull, and the Arhat (Dh. 296). Sometimes in an example like the last the noun preceding *iti* is in the same case as that which follows it, e.g. *Tissavhe Nāgadīpake iti ccharu vihdressu pakāraṃ ca akārayi*, at these six monasteries, the Tissa monastery, the Nāgadīpaka monastery, etc., he built an inclosing wall (Mah. 227). Sometimes the verb of saying, thinking, etc., is put first: *Ten' dāha bhagavā "evijjānīvuto loka" ti*, therefore has Buddha said, "The world is shrouded by ignorance" (Alw. I. 108); *Likkhitvā "rājadhītā" ti*, inscribing thereon the words "A King's Daughter" (Mah. 131); *Āpāpesi camūpatinā "mārehi pitarāṃ me"*

ti, he ordered the commander-in-chief thus, "Put my father to death" (Mah. 261); *Rājānaṃ pucchī "kim" iti*, the king asked him, "What is this?" (Mah. 157); *Rājā iti vicintayī "addhā'yaṃ sāmānera me ghare hessati sāmiko"*, the king thought thus, "This novice will certainly one day be master in my house" (Mah. 25). Frequently a participle "saying," "thinking," etc., is understood: "*Udakaḥako*" *ti vicarati*, goes about (saying) "Water-crane" (Alw. I. xxi); *Kaikkhi "uccāsane therō nīdeyya no kho" ti*, doubted whether the therā would sit on a high seat, lit. doubted (saying) thus, "I wonder if the therā would sit on a high seat" (Mah. 82); "*Tato pi adhikā sā*" *ti pabbajjāṃ yeva rocayī*, he resolved on being admitted to the priesthood (saying), "It is superior to the other profession" (Mah. 36); "*Sādhātī*" *bhesajjāṃ saṃvidāhi*, said "Very well," and prescribed for her (Dh. 89, comp. 171, and F. Jāt. 12); *Bhante Cakkhupālatthero "caṅkamāmīti" bahupāpake māresi*, Lord, C. Thera thinking he would walk up and down has killed a great many insects (Dh. 88). The following are instances of double quotation: *Rājā, "gacchatha tumhākaṃ rājānaṃ mama vacanena punappuna dōgyaṃ pucchitvā 'rājā tumhehi saddhiṃ nittabhāvaṃ icchatīti' vadathāti"*, dā, the king said to them, "Go now, and having in my name repeatedly asked your king after his health, say to him, 'The king wishes for friendship with you'" (Alw. I. 79); *Bhikkhū āmaṃsu therassa tass' āgamanakāraṇaṃ, "hoḥi bhante upatthambho kātum sāsana-pag-gaṇaṃ, iti vutte mahārāja therō chīti so" iti*, the priests told him what would induce the therā to come, (saying) "Great king, the therā will come if you say to him, 'Vouchsafe, venerable man, to be my support in restoring the faith'" (Mah. 40). Twice in Mah. I find *iti* placed within the sentence quoted: *Diṭṭhā piṭṭhīti verino*, saying, "We have seen the last of our enemy" (Mah. 261); "*Paṭicca-kammaṃ n'atthīti kilīṭṭhaṃ cetanaṃ vīdā*" *thero bodhesi rājānaṃ*, the therā informed the king, "There can be no guilt without a sinful intention" (Mah. 41). Sometimes *iti* may be rendered by "namely": *Sādhukījanasattāhaṃ sattāhaṃ dhātupūjanāṃ icc addhamasāṃ khetvā*, having passed a whole fortnight, namely a week of solemn jubilee and a week of homage to the relics (Mah. 11); *Tassa virajāṃ vīṭamalaṃ dhammacakkhuṃ uda-*

pdđi yañ kiñci samudayađhammañ sabbañ tañ nirođhadhammañ ti, he received the pure and spotless Eye of the Law, viz. the knowledge that whatsoever has an origin has also an end (see *Dhammacakkhu*). *Iti* sometimes stands at the beginning of a new paragraph, but it always refers to something that has gone before: thus at Mah. 124 the writer, after enumerating the first temples built by the king, goes on to say, *iti etāni kammāni so Lañkindo pañhame yeva vassañhi kārāpesi*, "these works as above enumerated the king of Ceylon built in his very first year": again, at Ras. 25 the author, after relating the story of king Dhammasodhaka, concludes thus, *iti amitasirīñ vā jīvitañ vā pi santo na sumariya pasatthađhammañ evānucaranti*, "thus (i.e. as shown in the story just related) good men, forgetful of boundless prosperity, or even of life, perform acts of distinguished piety" (comp. Mah. 144, 149, 234, etc., where a moral is drawn from the events of the king's reign). Sometimes two *iti*'s come together: "*puggalānañ viśaṅkhāragatānañ ti iti imañ tīvīđhañ vivekañ brūheyya*," the threefold seclusion thus described let a man cultivate (Dh. 270, comp. B. Lot. 866); *Atthi paraloko ti iti ce mañ pucchasi*, if you ask me thus, "Is there another world?"; *Samāṇo Gotamo sabbapābhūtānukampī vihara-tīti iti vā hi puthujāno vadeyya*, or for instance the worldly man would say, "The Samāṇa Gotama lives compassionate towards all beings"; *Atthi idappaccayā jarāmaraṇaṇ ti iti puññena satā Ānanda atthīti assa vacanīyañ*, Ānanda, by a person asked this question, "Do decay and death proceed from an assignable cause?" the answer should be given, "They do." *Iti* is generally placed at the end of a book, or of a chapter or section, to introduce the title: *aham evāti kacchapa-jātakañ*, . . . "was I myself" The Kacchapa Jātaka (F. Jāt. 19, comp. Dh. 99); *sikkhitabbañ ti bhikkhupātimokkhañ niññhitāñ*, . . . must be learnt End of the Bhikkhupātimokkha (Pāt. 24). But it is sometimes omitted, see for instance Kh. 6, Ab. xi, Bāl. 77. With foll. *kho*: *Iti kho Ānanda veda-nañ pañicca tañhā*, verily, Ānanda, desire is caused by sensation. With foll. *api*: *Iti pi so bhagavā*, behold the Blessed One (B. Lot. 861); *tumhehi bhūtāñ bhūtato pañijānitabbañ iti p'etañ bhūtāñ iti p'etañ tacchañ atthi c'etañ amhesu sañviñjati ca pañ' etañ amhesu*, you must recognize the truth

as truth, saying, This is true, this is real, it is among us, it exists among us; *Tassa evaṇ assa, bherisaddo iti pi, mutiṅgasaddo iti pi, saṅkhaṇṇa-vadeṇḍimasaddo iti pi ti*, he should think thus, "'Tis the sound of tomtoms, 'tis the sound of tabours, 'tis the sound of chanks and drums." Sometimes *iti* is followed by the particle *ka*, with little or no addition to the meaning: *Iti ka te ubho dcariyantevāsi*, thus (as above described) these two, the master and the pupil (for other instances see Dh. 214, Gog. Ev. 6). The foll. are instances of the various ways in which *iti* and *ti* are affected by sandhi: *icc dha = iti dha* (Mah. 59), *icc evaṇ = iti evaṇ* (Mah. 13, 159), *icc anena = iti anena* (Sen. K. 201), *cāti = ca iti* (Dh. 414), *kvacīti = kvaci iti* (Sen. K. 207), *ujjagatesūti = ujjagatesu iti* (Dh. 288), *ito evaṇ = iti evaṇ* (Cl. Gr. 15), *to eva = ti eva* (Dh. 93), *ty ayaṇ = ti ayaṇ* (Alw. I. xl), *c' dha = ti dha* (Mah. 25). *Iti* sometimes remains unaltered before a vowel, or even elides the foll. vowel, e.g. *ti dha* (Dh. 349), *iti 'ssa* (Sen. K. 209, Dh. 290). For the form *ti* comp. remarks at the end of article API.

ITI (*f.*), Calamity, accident [इति]. Ab. 401.

ITIHA, see *Iti*.

ITIĪHĀ (*f.*), Oral tradition [इति + ह + आ]. Ab. 412; Att. 7.

ITIĪHĀSO, Legendary lore, tradition, history [इति-हास]. Ab. 111; Alw. I. lxx.

ITIPI, see *Iti*.

ITIVUTTAKAṀ, This is the name of the fourth book of Khuddakanikāya [इति + उक्त = वच् + क्त]. It contains a hundred and ten sūtras beginning with the words "Thus hath Buddha spoken," *vuttañ h'etañ Bhagavatā ti dānaya-ppavattā dasuttarasatañ suttantā itivuttakañ ti veditabbañ*. E. Mon. 169, 172; B. Int. 60; Alw. I. 61.

ITIVUTTAM, A legend or tradition [इति + उक्त = वच्]. Ab. 943.

ITO (*p.p.p. etti*), Gone [इत = इ].

ITO (*adv.*), Hence; from this world; from this time; ago; here [इतस्]. *Kivādāro ito Kalasigāmo hoti*, how far is Kalasi from this place? (Alw. I. xlii). *Ito c' ito ca vidhāvati*, runs this way and that (F. Jāt. 4; Ras. 29). *Ito c' ito vibbhani*, wandered hither and thither (Ras. 19). *Ito tiṇṇaṇ māśanañ accayena parinibbāyissāmi*, at the end of three months from this time I shall

attain Nirvāṇa (Sen. K. 321). *Ito ekanavutikappe Vipassī nāma sammāsambuddho loke uppajji*, ninety-one kalpas ago the supreme Buddha named Vipassin was born into the world (Ditto). *Ito uddhaṃ*, hereafter (Mah. 72). *Ito paṭṭhāya*, henceforth (Ras. 30). *Ito cuto*, having vanished from this world. *Devalokaṃ ito gatā*, gone from this world to heaven (Mah. 178). *Ito sutvā na amutra akkhātā*, not one who having heard a thing here repeats it there. *Ito-nāyati*, from this time forth (Cl. Gr. 11; *n* is a euphonic addition).

ITTARO (*adj.*), Low, poor, mean [इत्तर]. Ab. 699; Dh. 210.

ITTHAGANDHO (*adj.*), Fragrant [इष्ट + गन्ध]. Ab. 146.

ITTHĀGĀRĀM, Women's apartment, seraglio [स्त्री + गृहार]. Ab. 215; Dh. 127.

ITTHAKĀ (*f.*), A brick, a tile [इष्टका]. Ab. 220; Mah. 152, 175. *Itthakāvāḍḍhaki*, a bricklayer, a mason (Mah. 174, 223). Comp. *Itthikā*.

ITTHAKAMAYO (*adj.*), Made of bricks [इष्टका + मय]. Sen. K. 401.

ITTHAM (*adv.*), Thus [इत्थम्]. Ab. 1158.

ITTHAM (*adv.*), As one wishes [इत्थम् = इष्]. Ab. 469.

ITTHAMBHOTO (*adj.*), Such [इत्थम् + भूत = भू]. Ab. 1174.

ITTHANNĀMO (*adj.*), Having such and such a name, so and so [इत्थम् + नामन्]. Pāt. 1; Ras. 70.

ITTHATTAM, The present condition, existence in this world [इत्थम्, or *ettha*, + त्व]. *So tato cuto itthattam āgato*, having left that world and come to this world (B. Lot. 481). *Itthattabhāve ṭhatvā*, living in this world (Dh. 251). *Nāparaṃ itthattāya*, I have done with this world, lit. there is no further need for this state of things (B. Lot. 480).

ITTHI, and ITTHĪ (*f.*), A woman; a female [स्त्री]. To compensate for the additional syllable the final *i* is generally short, e.g. see Dh. 178, 205, 234, 284, 316, 397. For *itthī* see Ab. 230, Dh. 248, 336. *Itthibhāvo*, womanhood (Dh. 205). *Itthipumaṃ*, male and female, or masculine and feminine (Sen. K. 306, see *Pumā*). *Itthikiccaṃ*, coitus (Mah. 48). *Itthipurisasaddo*, voices of men and women (Dh. 394). *Saddhiṃ pañcasatitthi*, together with five hundred ladies (Mah. 85).

ITTHIKĀ (*f.*), A woman [स्त्री + का]. Mah. 129.

ITTHIKĀ (*f.*), A brick or tile [इष्टिका]. Mah. 107. *Itthikāvāḍḍhaki*, a bricklayer (Mah. 222). *Tambaloitthikādhī chaddito*, roofed with brazen tiles (Mah. 164). Comp. *Itthakā*.

ITTHILINGAM, Pudendum mullebre; feminine gender [स्त्री + लिङ्ग]. Dh. 204.

ITTHINDRIYAM, The female principle or sex [स्त्री + इन्द्रिय]. See *Indriyaṃ*.

ITTHIRATANAM, Beautiful or noble woman [स्त्री + रत्न]. Dh. 205. *Itthiratanam* is one of the seven ratanas or treasures of the Cakkavattin (B. Lot. 581, it is his consort or empress, see Man. B. 127).

ITTHO (*p.p. icchati*), Desired, good [इष्ट = इष्]. Ab. 697. *Itthavipāko*, desired or satisfactory result (Ab. 803). *Itthatto*, desired object, advantage (Ab. 727). *Aniṭṭho*, unpleasant. Neut. *iṭṭham*, a boon (Ab. 810).

IVA, and VIYA, and VA (*part.*), Like, as [इव, and व]. *Ayaṃ samaṇo gihī viya dhāvati*, that ṛamaṇa is running like a layman (Dh. 235). *Araṇanto viya*, as if he did not hear (Dh. 158). *Kim viya*, like what? (Dh. 409). *Mā vo nalam va soto 'va māro bhañji punappunam*, let not Māra crush you again and again, as the torrent crushes the reed (Dh. 60, *soto 'va = soto eva*). *Iddhīhi viya nimmitam*, as if created by supernatural power (Mah. 242). *Dukkho bālehi samvāso amitteneva sabbadā*, living with fools, as with an enemy, is ever painful (Dh. 37). With foll. *evam*: *Phalānam iva pakkānam niccam papatand bhayaṃ evaṃ jāttānam macceṇam niccam maraṇato bhayaṃ*, as ripe fruits are in constant danger of falling, so mortals are ever in danger of death (Das. 5). The form *viya* is either a metathesis of *iva* (*via*, *viya*), or we must suppose a transitional form *yiva* (like *yeva* for *eva*), of which *viya* is a metathesis; of these two views I incline to the latter. The foll. are instances of sandhi: *puppham iva* (Dh. 9), *iv' otatam = iva otatam* (Dh. 29), *aggīva = aggi iva* (Dh. 6), *bandhusseva, kokilāyeva = bandhussaiva, kokilāya iva* (Sen. K. 207; F. Jāt. 49), *v' amhamayaṃ = va amhamayaṃ* (Dh. 29).

J.

JACCANDHAKIYO (*adj.*), Connected with being born blind [जातन्ध + kiya]. Sen. K. 394.

JACCANDHO (*adj.*), Born blind [जातन्ध]. Sen. K. 394.

JACCO (*adj.*), Belonging to a family [जाक]. Dh. 70. *Hinajacco, nihinajacco*, of low caste (Das. 42; Dh. 275).

JĀGARATI, To wake, to watch [जागु]. P.pr. *jāgarāṃ* (Dh. 8, 11), *jāgaramāno* (Dh. 41). P.p.p. neut. *jāgaritaṃ*, waking, vigil.

JĀGARIYĀ (*f.*), Waking, watching, vigil [जागरिया]. Ab. 768; Alw. I. xxxiv.

JĀGARO, Waking, vigil [जागर]. Ab. 768. *Bahujāgaro*, very watchful (Dh. 6).

JAGATĪ (*f.*), The earth; the floor of a terrace [जगती]. Ab. 182, 997. *Jagatīpālo*, a king (Ab. 334). *Jagatippadeso*, region or country of the earth (Dh. 23, 295).

JAGGATI, To watch [जागु]. Dh. 201. See *Jāgarati*.

JAGHANAM, The buttocks [जघन]. Ab. 272.

JAĪĀPETI (*caus. next*), To cause to leave.

JAĪĀTI, To leave, to forsake, to renounce [जा]. Ras. 77; Dh. 17. *Hitvā kāme*, forsaking lust (Dh. 16). *Hamed va pallalaṃ hitvā*, like swans who have left their lake (Dh. 17). *Jivitaṃ j.*, to die (Dh. 96). To leave behind; to distance (Dh. 6). Opt. *jahe* (Dh. 40). Perf. *jāhāra* (Sen. K. 445). Fut. atm. *jāhissam* (Dh. 95). Ger. *hitvā* (Dh. 6, 36, 38; Mah. 23), *jāhitvā* (B. Lot. 396; Dh. 277, 432). Inf. *jāhitum* (Dh. 91). Pass. *hāyati*, to be lost, to diminish, to decay, to perish (Dh. 83). Pass. aor. *ahāyatha*. A pass. *hāyati* is given at Sen. K. 459. P.p.p. *hīno* (see sep.), *jāhito* (Kh. 9). P.f.p. *heyyo, hātabbo*. Caus. *hāpeti, jāhāpeti*.

JAHO (*adj.*), Leaving [comp. जहुज]. *Sabbahājaho*, leaving all.

JAJJARITO (*adj.*), Weakened [जर्जरित]. Dh. 80.

JĀLĀ (*f.*), A flame [ज्वाला]. Ab. 35, 872, 1102; Mah. 38, 108; Dh. 309.

JALĀBU (*n.*), The womb [जरायु]. Ab. 239 (given as a synonym of *gabbhāsāyo*).

JALĀBUJO (*adj.*), Born from the womb, viviparous [जरायुज]. Ab. 741; Man. B. 441.

JALACARO, A fish [जल + चर]. Ab. 671.

JALADĀYAKO, A golden vase [जल + दायक]. Ab. 359.

JALĀDHĀRO, A tank, a reservoir [जल + आधार]. Ab. 677.

JALADO, A rain-cloud [जलद].

JALAJO (*adj.*), Water-born [जल + ज].

JĀLAKAM, A bud; a net [जालक]. Ab. 544; Mah. 179.

JALĀLAYO, A reservoir, a lake [जल + जालय]. Ab. 658.

JALAM, Water [जल]. Ab. 661.

JĀLAM, A net; a web; a window or lattice; reticulation; a multitude, quantity, accumulation; intricacy; illusion [जाल]. Ab. 216, 631, 948. A fish-net (Ab. 521). A fowler's net (Dh. 32). A spider's web (Dh. 62). *Ayojālam*, or *lohajālam*, an iron network (Mah. 169; Dh. 219). *Sākhājālam*, tangled branches (Ab. 947). *Girijālam*, a chain of mountains (Alw. I. c). *Kṛṣṇajālam*, a row of bells (Dh. 191). *Dukkājālam*, a series or accumulation of sufferings (Att. 197). *Diṭṭhijālam*, a web of heresies. B. Lot. 573; Dh. 45, 375.

JALANIDHI (*m.*), The ocean [जल + निधि]. Ab. 659.

JALĀPETI (*caus. jalati*), To cause to be kindled. Mah. 220.

JALĀSAYO, A tank, lake, reservoir [जल + जालय]. Ab. 677.

JALASUTTI (*f.*), A bivalve shell [जल + सुति]. Ab. 676.

JALATI, To burn, to blaze, to glow, to shine [जल]. Alw. N. 36; Das. 2, 21, 39; Dh. 303; Mah. 72.

JALATTAM, Dullness, stupidity [जलद]. Ab. 1048.

JALATTHO (*adj.*), Living in the water [जल + थ]. Mah. 6.

JĀLETI (*caus. jalati*), To kindle [ज्वालयति = जल]. *Dīpaṃ j.*, to light a lamp (F. Jāt. 6; Mah. 196). *Aggim j.*, to light a fire (Dh. 153).

JĀLIKĀ (*f.*), A coat of mail [जालिका]. Ab. 378.

JĀLIKO (*adj.*), Living by nets, a fisherman, a fowler [जालिक]. Ab. 514, 670. *Jāliko* appears also to mean "netted," "snared" (Sen. K. 391; Cl. Gr. 91).

JĀLINĪ (*f.*), Desire, lust [जालिनी]. Ab. 162; Dh. 33.

JALO (*adj.*), Dull, stupid [जलद]. Ab. 721.

JALOGI, Toddy, the yet unfermented, or only partly fermented, juice of the palm. Pāt. xli; Mah. 15. The etymology of this word I do not know.

JALŪKĀ (*f.*), A leech [जलूक]. Ab. 675.

JĀMĀTĀ (*m.*), A daughter's husband, a son-in-law [जामातु]. Ab. 247.

JAMBĀLĪ (*f.*), A dirty pool at the entrance to a village (see next). Ab. 684.

JAMBĀLO, Mud [जम्बाल]. Ab. 663.

JAMBAVAM, The fruit of the Jambu tree [जम्बव]. Ab. 547.

JAMBIRO, The lemon or lime tree [जम्बीर]. Ab. 553; Att. 86, 213.

JAMBONADAM, see *Jambūnadām*.

JAMBŪ (*f.*), The rose-apple tree, *Eugenia Jambū* [जम्बु]. Ab. 547. Neut. *jambū*, the jambu fruit (Ditto). *Jambūphalaṃ*, a jambu fruit (Att. 197).

JAMBUDĪPO, Jambudvīpa, one of the four Mahādīpas, it is the southernmost, and includes India [जम्बु + द्वीप]. Gog. Ev. 19; Ab. 183; Man. B. 4. When opposed to *Sīhaladīpo*, Jambudīpa means the continent of India (Ras. 7; Mah. 58). *Jambudīpako* (Mah. lxxxvii).

JAMBUKO, A jackal [जम्बुक]. Ab. 615.

JAMBŪNADAM, and JAMBONADAM, Gold [जाम्बूनद्, जाम्बूनद्]. Ab. 488; Dh. 41, 367, 368; Att. 211.

JAMMAM, Birth, appearance [जम्मन्]. Man. B. 2.

JAMMO (*adj.*), Reckless, worthless, low, contemptible [जाम्म]. Ab. 516, 729; F. Jāt. 15; Att. 205. Fem. *jammī*.

JANĀDHIPO, A king [जन + अधिप]. Ab. 334.

JANAKO (*adj.*), Producing, causing [जनक]. *Paśādajenako*, causing pleasure (Mah. 1). *Janako*, a father (Ab. 243).

JĀNAKO (*adj.*), Knowing (*fr.* *jānāti*). Sen. K. 525.

JANĀLAYO, A maṇḍapa or temporary hall [जन + आलय]. Ab. 210.

JĀNAM (*p.pr.* *jānāti*), Knowing, understanding; wise; consciously, intentionally [जानन् = ज्ञा]. Gen. and dat. *jānato* (Dh. 69). Pat. 16, 87; Mah. 80.

JĀNANAKO (*adj.*), Knowing. Dh. 304.

JANANAM, Production, bringing forth, causing [जनन्]. Dh. 390.

JĀNANAM, Knowing, understanding, learning, ascertaining (from ज्ञा). Ab. 1173; Dh. 121, 140, 311.

JANANĪ (*f.*), A mother [जननी]. Ab. 244.

JANANO (*adj.*), Producing, bringing forth, causing [जनन्]. Sen. K. 524. Fem. *jananī* (Mah. 10).

JANAPADO, A country, province, district; a people [जन + पद्]. Ab. 1089; Mah. 230; Alw. I. xlv.

JĀNAPADO (*adj.*), Living in the country, or in a country [जानपद्]. Das. 38; Mah. 109, 170; Att. 204.

JĀNĀPETI (*caus.* *jānāti*), To cause to know, to show, to teach. *Attānaṃ jānāpetvā*, making him-

self known, revealing himself as Indra (Dh. 192; comp. F. Jāt. 15, 47). *Jānāpessāmi attānaṃ*, I'll let him know who I am (Mah. 246). Dh. 139, 159; Mah. 198.

JANATĀ (*f.*), People, men, mankind [जनता]. Mah. 109, 114; Alw. I. 112.

JĀNĀTI, To know, to gain knowledge of; to comprehend, to perceive; to ascertain; to recognize; to be intelligent [ज्ञा]. *Yassa gatim na jānanti*, whose next birth the gods know not (Dh. 74). *Ajāniya*, unawares (Mah. 244). *Sabbam pi bhāsaṃ jānanti*, they come to know the whole language (Alw. I. cvii). *Kāraṇaṃ jānimsu*, they learnt the cause (F. Jāt. 6). *Ñatvā paṇḍaṇaṃ tvaṃ yeva karoḥi*, find out the size yourself, and make it (Mah. 111). *Samānaṃ Gotamaṃ jānāhi*, find out about Buddha. *Maṃ sandhāya bhāsatiṃ ṇatvā*, perceiving that he spoke of him (F. Jāt. 19). *Kālaṃ ṇatvā*, having ascertained the time (Mah. 234). *Udakkassa tattabhāvaṃ ṇatvā*, having ascertained that the water was boiling (Dh. 106). *Tumhe jānātha dhātuyo*, do you find out about relics (Mah. 104). *Katagunaṃ ajānanto*, not acknowledging a good deed done (F. Jāt. 14). *Mantevā jānissāmi*, I'll consult with somebody and see about it (Dh. 82). *Attānaṃ ce piyaṃ jaññā*, if a man hold his life dear (Dh. 29). Pres. 1st pers. *jāne*, I know (Mah. 251). Imperat. 2nd pers. *jānāhi* (Dh. 44). Opt. *jāniyā*, *jaññā*, *jāneyya* (Sen. K. 447; Dh. 63; Ras. 21). Fut. *hassati*, *jānissati* (Dh. 82, 141). Aor. *aññasi* (Dh. 153), *jāni* (Mah. 165; F. Jāt. 6, 46). P.pr. *jānaṃ*, *jānanto* (Mah. 80, 126, 177; Dh. 425, see *Jānaṃ*). Ger. *ṇatvā*, *jānitvā* (F. Jāt. 53; Mah. 83; Dh. 85, 379), *jāniya* (Mah. 133, 244). Inf. *ṇātum* (Mah. 260), *jānitum* (Dh. 188, 282). Pass. *ṇāyati* (Sen. K. 461). *Tambapaṇṇitī ṇāyati*, is known as T. (Att. 7). *Esāsoko ti ṇāyittha*, he was called Asoka (Mah. 35). P.p.p. *ṇāto*. P.f.p. *ṇātabbo*, *ṇeyyo*, *jānitabbo*. Caus. *ṇāpeti*, *jānāpeti*. An opt. 1st pers. pl. *jānemu* for *jānema*, occurs pretty frequently in verse (see Cl. Gr. 12). *Kathaṃ jānemu taṃ*, how are we to know you? (Dh. 96). *Yathā jānemu brāhmaṇaṃ*, so that we may know the true brahmin (Alw. N. 104).

JANAVĀDO, Scandal, gossip [जन + वाद्]. Ab. 120.

JANETI (*caus.* *jāyati*), To bring forth, to produce, to beget, to cause, to give rise to [जनयति = जन्]. *Puttaṃ janesi*, she brought forth a son (Mah. 130).

Paṣṣaṃ j., to cause pleasure (Mah. 1). *Saṅghe vivādaṃ janeti*, stirs up discord among the priesthood. *Mānaṃ janayitvā*, recovering his self-confidence. *Mā dāni kodhaṃ janayittha*, do not now let your angry passions rise (Mah. 72). *Pass. jantiyati, jaññati*.

JANETI (*f.*), A mother [जनयित्री]. Ab. 244.

JANGALO, A place overgrown with brushwood and thicket, a jungle [जङ्गल]. Ab. 183 (*bhūbhāgo thaddhalūkko*).

JANGAMATI, To go about [जंगम्यते = जम]. Sen. K. 445.

JANGAMO (*adj.*), Movable [जंगम]. Ab. 711.

JANGHĀ (*f.*), The leg [जङ्घा]. The lower part of the leg from the knee to the ankle (see Dh. 111). *Jaṅghamaggo*, a foot-path (Ab. 191; Dh. 381). *Jaṅghamattam khaṇāpetvā*, having dug down knee deep (Mah. 107). Dh. 237.

JĀNI (*f.*), Loss, decay [जानि]. Ab. 763. *Dha-nañjāni*, and *dhanassa jāni*, loss of wealth, impoverishment (Dh. 301). Dh. 25.

JANIKĀ (*f.*), A mother [जनिक्का]. Ab. 244.

JĀNIPATI (*m.*), Husband and wife [जानि + पति]. Ab. 242.

JANITĀ (*m.*), A father [जनितु]. Sen. K. 497.

JANITABBO (*p.f.p. jāyati*), That ought to be produced [जनितव्य = जन्]. Sen. K. 497, 506.

JĀNITABBO (*p.f.p. jānāti*), That ought to be known (Dh. 384).

JANITO (*p.p.p. janeti*), Produced, caused.

JANÑĀ, see *Jānāti*.

JANÑATI (*pass. janeti*), To be begotten or produced. Bāl. 74.

JANÑO (*p.f.p. jāyati*), To be produced [जन्]. Bāl. 74; Cl. Gr. 144.

JANNU, and **JĀNU** (*n.*), The knee [जानु]. Ab. 276. *Ubbhoḥi pāṇijannūhi*, with both hands and knees (Att. 8). *Jānumaṇḍalam*, the knee-cap, the knee (Gog. Ev. 8; Pāt. 117). *Jānūhi phatvā*, placing himself on his knees (Mah. 152). Dh. 237.

JANNUKAM, The knee [जानु + क]. Mah. 156. *Jannukehi patitvā*, falling on his knees (Dh. 114). *Jannukehi kari phhatu*, let the elephant go down on his knees (Mah. 106).

JANNUMATTO (*adj.*), Knee-deep [जानु + मात्]. Dh. 266; Ab. 742.

JANNUTAGGHO (*adj.*), Knee-deep. Ab. 742.

JANO, A man, a person, a being, a creature; men, people, the world; a number of people [जन]. Ab. 93. *Te dve jaṇā*, these two people (F. Jāt. 6). *Dvinnam tinnam jaṇnam antare*, in the company of two or three people (F. Jāt. 8). *Yattha na ramati jano*, where the world finds no delight (Dh. 18). *Ettake hātijane pabbajite*, when such a number of my relatives have become ascetics (Dh. 313). Dh. 16, 44.

JANTĀGHARAM, A room in which a fire is kept. At Ab. 214 it is explained by *aggialā*. At Mah. 86 it is rendered by Turnour "perambulation hall."

JANTU (*m.*), A creature; an animal; a man, person [जन्तु]. Ab. 93; Dh. 19, 20, 61, 63.

JĀNU, see *Jannu*.

JAPĀ (*f.*), The China rose [जपा]. Ab. 580.

JAPANAM, Whispering, muttering [जपन].

JAPATI, To whisper, to mutter, to murmur [जप्].

JAPPĀ (*f.*), Desire, lust. Alw. I. 106, 107, 110.

JAPPANAM, Speaking [जप्पन]. E. Mon. 71. *Mantajappanam*, muttering spells.

JAPPATI, To speak, to mutter, to whisper [जप्प]. Pāt. 105.

JAPPITO (*p.p.p. last*), Spoken, said, muttered [जप्पित]. Ab. 755.

JAPPO, Words, speech [जप्प]. Alw. N. 104.

JARĀ (*f.*), Old age, decrepitude, decay [जरस्]. Ab. 251; Dh. 25, 59; Alw. I. vii.

JARAGGAVO, An old ox [जरग्व]. Ab. 496; Das. 31.

JARĀMARANAM, Old age and death, decay and death [जरस् + मरण]. B.Int. 491. *Ajarānaraṇo*, exempt from old age and death (Das. 24).

JARATĀ (*f.*), Old age, decrepitude [जरस् + ता]. Ab. 251; Man. B. 400.

JĀRI (*f.*), An adulteress [जारी]. Ab. 238.

JARO, Fever [जर]. Ab. 329.

JĀRO, A lover, a paramour [जार]. Ab. 240.

JATĀ (*f.*), Matted hair worn by certain ascetics; the tangled branches of bamboos and other trees; desire, lust [जटा]. Ab. 162, 257, 947; Dh. 25, 70.

JĀTABHŪMI (*f.*), Birthplace [जात + भूमि]. Mah. 46; Alw. I. xliii.

JATĀDHARO, An ascetic wearing clotted hair [जटा + धर]. Ab. 440.

JĀTAKAM, Birth, nativity; a birth or existence in the Buddhist sense; a jātaka, or story of one of the former births of Buddha [जातक]. *Jātakaṃ*

is the tenth book of Khuddakanikāya, and contains five hundred and fifty "jātakas," or tales of the former births of Buddha. These tales, which are placed in the mouth of Buddha, all contain a moral, a warning, or an example, and in each the Bodhisatta plays the best and most prominent part. *Jātakam* is also one of the nine Aṅgas, or divisions of the Buddhist scriptures according to subject, it includes the five hundred and fifty Jātakas.—*Jātakani ca tatth' eva āsuṃ*, there also were depicted jātakas, viz. illustrations of the jātaka stories (Mah. 164). *Devadattaṃ ārabhā bhāsītāni sabbāni jātakani*, all the jātakas told about Devadatta, viz. all in which D. is represented as playing a part, e.g. the Javasaṅkapaṭṭakā, in which D. was the ungrateful lion (Dh. 139, see F. Jāt. 12). *Paññāsa-dhikāni pañcajātakasatthi*, five hundred and fifty jātakas. B. Int. 61; E. Mon. 170; Man. B. 98 and foll.; Alw. I. 61; Mah. 74.

JĀTAM, see Jāto.

JĀTĀPACCĀ (f.), A woman who has brought forth a child [जात + पत्न]. Ab. 235.

JĀTARŪPAM, Gold [जात + रूप]. Ab. 487.

JĀTASSARO, A natural pond, a lake [जात + सर]. Mah. 65; Dh. 114.

JĀTAVEDO, Fire [जातवेदस्]. Ab. 33.

JĀTHARO, The belly [जठर]. Att. 204.

JĀTI (f.), Birth; a birth or existence in the Buddhist sense, re-birth, renewed existence; lineage, family, caste; sort, kind, variety [जाति]. Ab. 90, 792. *Jāti*, "birth," is one of the links of the *paṭiccasamuppādo* (B. Int. 492). *Attāsū jātsu*, in former births (Kh. 20). *Jātidhammo*, subject to re-birth. *Jātijarā*, birth and old age (Dh. 43, 61, 62). *Khīṇā jāti*, birth is at an end, i.e. having attained arhatship I shall not be re-born when I die (comp. *jātikkhayo*). *Jātijātiyaṃ*, in each successive birth (Att. 229). *Jātigottāni nivedayi*, narrated to him her birth and lineage (Mah. 44). *Jātim aṣa jigucchantā*, despising his birth (F. Jāt. 48). *Vasāhvassasatiko jātiyā*, a hundred and twenty years old. lit. having a hundred and twenty years from his birth. *Jāti-sampanno*, high-born, of high caste (Das. 42). *Nihīnajāti*, low birth, low caste. *Vallijāti*, a species of creeper (Ab. 1030). *Clovarassa jātim dassetvā*, having shown the particular description of robe required (Pāt. 76). *Muttajāti ca aṭṭha tā*, and the above-mentioned eight sorts of pearl (Mah. 69).

As the first part of a compound *jāti* sometimes means "genuine," "natural." *Jātimani*, a real gem, or a gem of good water. *Jātihiṅgulakam*, real vermillion (Alw. I. 76). *Muddikānam jātiraso*, the natural juice of the grape (Pāt. 90). Instr. *jātiyā*, *jaccā* (Alw. N. 104, 108).

JĀTĪ and JĀTĪ (f.), The great-flowered jasmine [जाती]. Ab. 576. *Jātipupphāni*, jasmine flowers (Mah. 86).

JĀTĪ (adj.), Wearing matted hair [जटिन्].

JĀTIKIYO (adj.), This word is जाति, with the termination *-kiya*, and appears to mean "congenital." Sen. K. 394.

JĀTIKKHAYO, Cessation of existence by the attainment of Arahatta [जाति + क्षय]. Dh. 75, 434.

JĀTIKO, and JĀTIYO (adj.), Belonging to a family, or species, having a particular nature or particular habits [जाति + क, and य]. *Samānajātiko*, of the same caste or species (Dh. 233). *Manussajātiyo*, belonging to the human race, a human being (Sen. K. 394). *Haṭṭhijātiyo*, belonging to the elephant tribe (Ditto). *Dubbajātiko*, weak (Das. 42). *Suci-jātiko sīho*, the lion is a clean beast. *Alasajātikā amhākaṃ dhītā*, our daughter is of a languid disposition (Dh. 233). *Dubbacajātiko*, abusive (Pāt. 5). Gog. Ev. 8, 11.

JĀTIKOSO, Nutmeg [जाती + कोश]. Ab. 304.

JĀTĪLO, An ascetic wearing long matted hair [जटिल]. Ab. 440; Dh. 119; Mah. 2.

JĀTIMĀ (adj.), High-born; of good quality [जातिमन्]. Mah. 86.

JĀTIMAYO (adj.), Caused by birth or species, congenital [जाति + मय].

JĀTIPHALAM, A nutmeg [जाति + फल]. Ab. 304.

JĀTISSARO (adj.), One who remembers his former existences [जाति + सर]. Dh. 226.

JĀTISUMANĀ (f.), The great-flowered jasmine [जाति + सु + मनस्]. Ab. 576; Mah. 173.

JĀTIYO, see Jātiko.

JĀTO (p.p. *jāyati*), Born, produced; caused; arisen, sprung up, grown; become, being; taken place, happened [जात = जन्]. Neut. *jātam*, kind, sort, class, multitude (Ab. 630, 1077). *Ariyāya jātiyā jāto*, born of a noble family. *Tava jātanagaram*, the city you were born in (Alw. I. xlii). *Jātabhūmi*, birthplace. *Tatthāham jāto*, there I was born (Alw. I. xliii). *Khujjā jāto*, born hump-backed (Dh. 178). *Andho jāto*, become blind (Dh.

89). *Tuṇhī jāto*, become silent (F. Jāt. 47). *Vikālo jāto*, evening has set in, it is late. *Loke eka-saṭṭhiyā arahantesu jātesu*, when there were sixty-one Arhats in the world (Dh. 119). *Nadisote jāto nalo*, a reed grown in a river stream (Dh. 409, comp. 60). *Heṭṭhā pādātesu cakkaṇi jātāni*, on the soles of his feet there are cakras (B. Lot. 575). *Rakkhitavanasaṇḍo nāma jāto*, came to be named R. (Dh. 106). *Tava issariye jāte*, when you attain royalty, lit. when royalty has arisen to you (Mah. 222). *Atthamhi jātamhi*, when occasion arises (Dh. 59). *Chandajāto anakkhāte*, longing for the Ineffable, lit. in whom a longing has arisen (Dh. 39). *Ussāhajāto*, emulous (Mah. 51). *Tassā jātakutūhalo*, having conceived an ardent passion for her, lit. in whom passion had arisen (Mah. 57). *Attha jātapaṃmojjo*, greatly delighted (Mah. 14). *Bhayaवेगेना jātalomahāṃso*, his hair bristling with terror (Att. 205). *Jāto macco*, a mortal (Dh. 10; Das. 5). *Adhamo migajātānaṃ*, the lowest of animals (F. Jāt. 48). *Sabbāni bījajātāni*, all kinds of germs (Gog. Ev. 55). *Nānāvidhena dhārajātēna*, with various kinds of food (Att. 206).

JATTU (n.), The collar-bone [जटु]. Ab. 264.

JATU (n.), Lac [जटु]. Ab. 305.

JĀTU (adv.), Surely, certainly [जातु]. Ab. 1140. *Pubbeverī ayaṃ jātu*, this is surely an enemy in a former existence (Mah. 246). *Na jātu*, nevermore. *Na hi jātu gabbhaseyyaṃ punar eti*, verily he shall never again enter the womb (Kh. 16).

JATUKĀ (f.), A bat [जटुका]. Ab. 646.

JATUMAYO (adj.), Made of lac, lacquered [जटु + मय]. Sen. K. 401.

JAVĀDHIKO, A fleet horse, a racer [जव + अधिक]. Ab. 370.

JAVANIKĀ (f.), A curtain [जवनिक]. Ab. 298.

JAVANO (adj.), Quick, fleet [जवन]. Ab. 379. Masc. *javano*, a racer (Ab. 370).

JAVATI, To hasten, to hurry, to run [जु]. Dh. 234.

JAVO, Speed [जव]. Ab. 40; Mah. 137. Instr. *javena*, with haste, speedily (Dh. 161, 234).

JĀYĀ (f.), A wife [जाया]. Ab. 237.

JAYAGGAHO (adj.), Victorious [जय + गह].

JAYAMPATĪ (m.pl.), Husband and wife. Ab. 242. Comp. *Dve jayampatikā*, a married couple (Dh. 325).

JAYANAM, Victory [जयन]. Ab. 761.

JAYAPĀNAM, Drink of a victorious warrior [जय + पाव]. Ab. 398. *Tayo divase jayapānaṃ pivi*, kept wassail for three days (Dh. 158).

JĀYĀPATĪ (m.pl.), Husband and wife [जाया + पति]. Ab. 242.

JAYASUMANAM, The plant *Pentapetes Phœnicea* [जय + सु + मनस]. Ab. 575.

JAYATI, and **JETI**, and **JINĀTI**, To conquer, to defeat, to win, to surpass, to exceed [जि]. *Jayatu mahārājā*, let the great king be victorious (F. Jāt. 9). *Sabbādānaṃ dhammādānaṃ jindāti*, the gift of the Law surpasses all other gifts (Dh. 64). Pres. *jayati*, *jeti*, *jindāti* (Sen. K. 440, 463). Opt. *jeyya*, *jine*, *jineyya* (Dh. 19, 286). Aor. *ajesi*, *ajini* (Dh. 1). P.pr. *jayaṃ*, *jayanto*, *jinanto* (Dh. 36, 354). Ger. *jetvā*, *jitvā*, *jinitvā* (Dh. 32, 256, 286, 338; Mah. 194). Inf. *jetum*, *jinitum* (Ab. 880; Sen. K. 521). P.f.p. *jeyyo*, *jetabbo*, *jinitabbo*. P.p.p. *jito*.

JĀYATI, To be born, to be produced, to grow, to spring up, to arise [जन्]. *Attha aṅkurā jāyisṇu*, eight shoots sprouted forth (Mah. 119). *Pana bhedo ajāyathā*, again a division took place (Alw. I. 64). *Pemaṃ tasmīṃ ajāyathā*, affection for him arose in his breast (Mah. 24). Pres. *jāyati*, *jāyate* (Sen. K. 442; Das. 6; Dh. 13, 35, 50). Opt. *jāyetha* (Dh. 11). Aor. *ajani* (Sen. K. 497), *jāyi* (Mah. 119), *ajāyivi* (Mah. 18, 20, 21), *ajāyatha* (Mah. 24, 164; Alw. I. 64). P.pr. *jāyamāno* (Dh. 153). P.f.p. *janitabbo*, *jaṇṇo*. P.p.p. *jāto*.

JAYĪ (adj.), Victorious [जयिन्]. Alw. I. x.

JĀYIKĀ (f.), Wife [जाया + इका]. Mah. 82.

JAYO, Victory, conquest, defeating [जय]. Ab. 402, 761. *Jayanddo*, shout of victory, pean (Mah. 156).

JE (interj.), Oh! Ab. 1139.

JEGUCCHO (adj.), Contemptible, loathsome (from *Jigucchā*). Mah. 43.

JENADATTI (m.), Son of Jinadatta [जिन + दत्त + इ]. Sen. K. 388.

JETĀ (m.), A conqueror [जितु]. Cl. Gr. 31.

JETABBO (p.f.p. *jayati*), To be conquered [जितव्य + जि]. Ab. 379, 1022.

JETAVANAM, Name of a famous monastery at Sāvatti, long the residence of Buddha, for whom it was built by Anāthapiṇḍika; name of a monastery at Anurādhapura in Ceylon. Man. B. 218; Mah. 236, 239.

JETI, **JETVĀ**, See *Jayati*.

JETTHĀ (f.), Name of one of the lunar mansions [जिह्वा]. Ab. 59.

JETTHAKO (adj.), Chief, first, eldest [जिह्वा + क]. *Jeṭṭhakatāpaso*, the eldest ascetic (F. Jāt. 2). Masc.

jeṭṭhako, a chief, leader. *Gāmajeṭṭhako*, a village headman (Ab. 920). *Corajeṭṭhako*, a robber chief (Dh. 90). *Haṭṭhiyeṭṭhako* and *jeṭṭhakahatthi*, the leader of a herd of elephants (Dh. 114, 157). *Khīṇḍasavasahassam Dasakuttherajeṭṭhakam*, a thousand arhats of whom Dasaka Thera was the senior (Mah. 29). Fem. *jeṭṭhikā* (Das. 1; Dh. 188, 194).

JETṬHAMŪLO, The month Jyaishṭha [जेष्ठ + मूल]. Mah. 153; Dh. 351.

JETṬHO (*adj.*), Chief, first, best; eldest [जेष्ठ]. Ab. 254, 694, 918. *Jeṭṭhaputto*, eldest son. *Jeṭṭho bhātā*, and *jeṭṭhabhātā*, eldest brother (F. Jāt. 2; Kh. 13). *Jeṭṭhacandālo*, the headman of the Candāla village (Mah. 24). Masc. *jeṭṭho*, a chief, the eldest. *Tisissasatajeṭṭho*, senior pupil of three hundred (Mah. 28).

JETṬHO, Name of a month [जेष्ठ]. Ab. 75, 918.

JETUTTARAM, Name of a town. Ab. 201.

JEYYO (*adj.*), Better; elder [ज्यायस]. Ab. 1022.

JEYYO (*p.p. jayati*), To be conquered [जेय = वि]. Ab. 379, 1022.

JHAJJHARĪ (*f.*), Name of a plant. Ab. 598.

JHALIKĀ (*f.*), A cricket [खिलिका]. Ab. 646.

JHĀMO (*p.p. jhāyati*), Consumed, burnt [जाम = ३]. Dh. 175, 289.

JHĀNĀM, Meditation, contemplation; religious meditation or abstraction of the mind, mystic or abstract meditation, ecstasy, trance [ज्यान]. Ab. 171. Jhāna is a religious exercise productive of the highest spiritual advantage, leading after death to re-birth in one of the Brahma heavens, and forming the principal means of entrance into the four Paths. The four Jhānas are four stages of mystic meditation, whereby the believer's mind is purged from all earthly emotions, and detached as it were from the body, which remains plunged in a profound trance. The priest desirous of practising Jhāna retires to some secluded spot, seats himself crosslegged, and shutting out the world, concentrates his mind upon a single thought. Gradually his soul becomes filled with a supernatural ecstasy and serenity, while his mind still reasons upon and investigates the subject chosen for contemplation; this is the first Jhāna. Still fixing his thoughts upon the same subject, he then frees his mind from reasoning and investigation, while the ecstasy and serenity remain, and this is the second Jhāna. Next, his

thoughts still fixed as before, he divests himself of ecstasy, and attains the third Jhāna, which is a state of tranquil serenity. Lastly, he passes to the fourth Jhāna, in which the mind, exalted and purified, is indifferent to all emotions, alike of pleasure and of pain. The foll. is the full text of the four Jhānas: *Idh' āvuso bhikkhu vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam plītisukkam paṭhamajjhānam upasampajja viharati; vitakkavicārānam vupasamā ajjhataṃ sampasādanam cetaso ekodibhāvam avitakkam avicāram samādhiyam plītisukkam dutiyajjhānam upasampajja viharati; plītyā ca virāgā upekkhako ca viharati sato sampajāno sukhaṃ ca kāyena paṭisaṃvedeti yaṃ taṃ ariyā ācikkhanti upekkhako satimā sukhavihārī ti tatiyajjhānam upasampajja viharati; sukhasa ca pahānā dukkhassa ca pahānā pubbe ca somanassadomanassānam atthagamā addukkham asukham upekkhāsatipārisuddhiṃ catutthajjhānam upasampajja viharati.* They are summarized thus: *Vitakkavicāraplītisukkekaggatāsaṃhitam paṭhamajjhānam, plītisukkekaggatāsaṃhitam dutiyajjhānam, sukkekaggatāsaṃhitam tatiyajjhānam, upekkhekaggatāsaṃhitam catutthajjhānam.* Each of the first three Jhānas is subdivided into three, the inferior, the medial, and the perfect contemplation (*paṭhamajjhānam parittam, paṭhamajjhānam majjhimam, paṭhamajjhānam paṇṭam, dutiyajjhānam parittam*, and so on). Those who have exercised Jhāna are reborn after death in one of the first eleven Rūpa Brahma heavens, the particular heaven being determined by the degree of Jhāna attained. Those who have only reached the initial contemplation of the first Jhāna are reborn in the Brahmāpārisajja heaven, the medial contemplation of the same Jhāna secures admission to the Brahmāparohita heaven, while the perfect contemplation is an introduction to the Mahābrahma heaven. Thus the three lowest Rūpabrahmalokas are peopled by those who have attained the first Jhāna. The next three are peopled by those who have attained the second Jhāna, the next three by those who have attained the third Jhāna, and the tenth and eleventh (Vehapphala and Asaññasatta) by those who have attained the fourth Jhāna. The remaining five Rūpabrahmalokas are peopled by those who have entered the third Path (Anāgāminimaggā, see *Bhūmi*). The attainment of the fourth Jhāna

gives the power of working miracles (*iddhi*). Five Jhānas are frequently mentioned; they are thus summarized: *Vitakkavicārapṭisukkekaggatāsa-hitam paṭhamajjhānam*, *vicārapṭisukkekaggatāsa-hitam dutiyajjhānam*, *pitṭisukkekaggatāsa-hitam tatiyajjhānam*, *sukkekaggatāsa-hitam catutthajjhānam*, *upekkhekaggatāsa-hitam pañcamajjhānam*. It will be seen that they differ in no essential respect from the four Jhānas, but are merely a more gradual attainment of the same mystic state, the original second Jhāna being separated into two stages.—*Parihīnājhāno*, one who has fallen away from Jhāna, that is who has been prematurely roused from the state of mental absorption while practising this rite (Dh. 254). *Jhānabbhiññā*, supernatural power or Iddhi obtained by the exercise of Jhāna (Dh. 116). *Catukkapañcakajhānāni*, the four and the five Jhānas (Alw. I. 80). *Jhānam nibbatteti*, to produce or enter upon mystic meditation (Dh. 254). Dh. 67; B. Lot. 800-819; E. Mon. 261, 270; Gog. Ev. 18; see also the admirable accounts in Alabaster's Wheel of the Law, 192-195, and in Hardy's Legends and Theories of the Buddhists, 178-180. See *Ārammaṇam*, *Brahmaloko*, *Kasīnam*, *Samāpatti*, *Kammaṭṭhānam*.

JHĀPANAM, Conflagration, consumption (see next).

JHĀPETI (*caus. jhāyati*), To cause to be burnt, to burn, to consume [comp. the caus. forms *चपयति* and *चापयति* given by B. and R. under चा and चि]. *Brāhmaṇo pana nam jhāpetvā*, the brahmin having had the cremation performed (Dh. 94). *Sartre jāla uṭṭhahitvā mamsalohitam jhāpeti*, a flame breaking forth within his body, consumed his flesh and blood (Dh. 309). Sen. K. 338; Dh. 354; Mah. 155, 198, 199, 210, 249.

JHASĀ (*f.*), The shrub *Uraria* *Lagopodioides* [झषा]. Ab. 588.

JHASATI, To hurt [झष]. Cl. P. Verbs, 16.

JHASO, A fish [झष]. Ab. 671.

JHĀṬALO, The tree *Bignonia Suaveolens* [झाटल]. Ab. 563.

JHĀVUKO, The tree *Tamarix Indica* [झावुक]. Ab. 561.

JHĀYATI, To be burning, to burn, to consume; to waste away [जि]. *Sāmaṇatigeḥam jhāyati*, Sāma-vatī's house is on fire (Dh. 176). *Jiṇṇakonā va jhāyanti kṛtṇamacce 'va pallale*, they perish like old herons in a lake without fish (Dh. 28). Aor. *jhāyi*, fut. *jhāyissati*, ger. *jhāyitvā* (Dh. 177).

P.pr. *jhāyanto* (Dh. 175), *jhāyamāno* (Gog. Ev. 53). *Gehe jhāyamāne jhāyimsu*, while the house was burning they practised Jhāna (Dh. 177, there is a play upon the words). P.p.p. *jhāmo*. Caus. *jhāpeti*.

JHĀYATI, To meditate, to contemplate, to practise Jhāna or mystic meditation [ज्या]. Dh. 66. P.pr. *jhāyam* (Dh. 67), *jhāyanto* (Dh. 6, 71).

JHĀYI (*adj.*), Thoughtful, meditating, practising Jhāna [ज्या + इन्]. Dh. 5, 20, 49, 69, 73.

-JI, and **-DI**, and **-JITO** (*adj.*), Victorious [-जित्]. *Saṅgāmaji*, and *saṅgāmajito*, victorious in fight (Dh. 286). *Māraji*, conqueror of Māra. *Pasenadi = प्रसेनजित्*. *Rañejito*, victorious in battle (Ab. 396). **JIGHACCHĀ** (*f.*), Hunger [जिघत्सा]. Ab. 468; Dh. 37.

JIGHACCHATI, To wish to eat, to be hungry [जिघत्सति = चस्]. Sen. K. 434. P.p.p. *jighacchito*, hungry (Ab. 756).

JIGHAÑÑO (*adj.*), Last; lowest; inferior, vile [जघञ्]. Ab. 715, 1069.

JIGIMSATI, To wish, to take. This desiderative would at first sight appear to be Sansk. *जिहीषति* from जि (comp. *bhimsana* = भीषण); but it is very distinctly referred by Kaccāyana to ह (*harass giṃ se*, see Sen. K. 449); so that we must either identify it with *जिहीषति*, or suppose that a confusion has taken place between the two verbs. Alw. K. 14, 26, 28; Sen. K. 434, 445; Cl. Gr. III.

JIGUCCHĀ (*f.*), Disgust, dislike, loathing, contempt [जुगुप्सा]. Ab. 121; Das. 44.

JIGUCCHANAM, Dislike, contempt [जुगुप्सन्]. Ab. 1200.

JIGUCCHATI, To dislike, to loathe, to despise [जुगुप्सति = गुप्]. Sen. K. 433; Dh. 373. At Mah. 43, *devena deviyā cāpi lajjāy' āsi jigucchitā* means I think, "she was disliked by the king and queen out of very shame."

JIMHO (*adj.*), Crooked, oblique [जिह्व]. Ab. 709. *Jimhamānaso*, intriguing (Mah. 236).

JIMUTO, A cloud [जिमूत]. Ab. 47.

JINĀLAYO, A Buddhist temple [जिन + आलय]. Mah. 259.

JINĀTI, see *Jayati*.

JINERITO (*adj.*), Uttered by Buddha [जिन + ऐरित]. *Dhammo jinerito*, the truth preached by Buddha (Ras. 16). *Jineritanayena*, according to the teaching of Buddha (Alw. I. xvi).

JINITABBO (*p.f.p. jindati*), To be conquered (see *Jayati*). Dh. 101.

JINJUKO, The Guñjá shrub. Ab. 585.

JINNAKO (*adj.*), Old, aged; worn out, dilapidated [जीर्ण + क]. *Jippako*, an old man (Ab. 254).

Jippakáni geháni, dilapidated houses (Dh. 236). Mah. 220, 221; Alw. N. 120.

JINNO (*p.p.p. jirati*), Old, aged; worn out, decayed, dilapidated [जीर्ण = नु]. *Jippo*, an old man (Ab. 254). *Jippavasanam*, old clothes (Ab. 293). *Ávase jippe paṭisaṅkhari*, repaired dilapidated monasteries (Mah. 221). Dh. 28.

JINO (*adj.*), Victorious [जिन्]. Sen. K. 484. *Jino*, a Buddha (Ab. 4). *Nárado Jino*, the Buddha Nárada (Mah. 1). Gotama Buddha (Mah. 9, 22). *No jino*, our Buddha, the Buddha of our era, i.e. Gotama (Mah. 1, 9). *Jinasāsanaṁ*, the law or religion of Buddha (Mah. 25, 71). *Jināpāya*, according to the commands of Buddha (Mah. 98). *Jinaputto*, a son or disciple of Buddha, a pious Buddhist monk (Alw. I. 54). *Jinacakkam*, the authority, or dispensation, or era of Buddha.

JIRANAM, Growing old, decay. Ab. 763; Dh. 316.

JIRATI, and **JIYYATI**, and **JİYATI**, To grow old; to decay, to wear out; to be digested [जु]. *Cakkhāni jiranti*, my eyes are worn out (Dh. 83). *Vatthāni jiranti*, clothes wear out. *Baliwaddo jirati*, the ox grows old (Dh. 28). Pres. *jirati* (Dh. 356; Sen. K. 460), *jīyati* (Dh. 179), *jiyyati* (Dh. 179, 383; Sen. K. 460). Imperat. *jiratu* (Mah. 135). P.pr. *jiram* (Cl. Gr. 25), *jiramāno* (Dh. 319).

JITI (*f.*), Victory [जिति]. Ab. 761.

JITINDRIYO, One whose senses are subdued, a Rishi or Arhat [जित + इन्द्रिय]. Cl. Gr. 80.

JITO (*p.p.p. jayati*), Conquered, defeated, subdued [जित = जि]. Sen. K. 335; Dh. 8, 19. See -*Ji*.

JIVAGĀHAM (*adv.*), Taken alive [जीवगाहम]. *Jivagāham gaṇhāti*, to take prisoner alive (Mah. 217). *Jivagāham gāhāpeti*, to cause to be taken prisoner alive (Dh. 158; Mah. 259).

JIVAKO, Name of a certain medicinal herb [जीवक]. Ab. 594.

JIVAM, see *Jivo* and *Jivati*.

JIVANAM, Subsistence, livelihood, living [जीवन]. Ab. 188, 445; Dh. 335.

JIVANJIVO, A kind of pheasant [जीवजीव]. Ab. 625; B. Lot. 639.

JIVANTI, and **JIVATĪ** (*f.*), A certain medicinal plant [जीवन्ती]. Ab. 594.

JIVASUMANAM, The China rose [जीव + सु + मन्स]. Ab. 580, there is a various reading *jaya-sumanam*.

JIVATI, To live; to maintain oneself, to get one's living [जीव]. *Tam bahum yam pi jivasi*, 'tis a great thing that you are alive (F. Jāt. 13). *Hantvā jivanty eḷakasūkaramigapakkhino*, get their living by the slaughter of sheep, pigs, deer and fowls (Ab. 513). P.pr. *jivam* (Dh. 404), *jivamāno*. *Jivamānakadamba*, the live kadamba tree (Mah. 100). *Jivamānamhi bhātari*, in the lifetime of his brother (Mah. 250). Opt. *jīve* (Dh. 20). The imperat. *jīva*, "may you live," or as we should say "God bless you," was said when a person sneezed.

JIVHĀ (*f.*), The tongue [जिह्वा]. Ab. 150; Dh. 12, 65; Man. B. 399. *Jivhā* is one of the Āyatana, Dhātus, Indriyas; see also *Vīññāṇam*.

JĪVĪ (*adj.*), Living [जीविन्]. *Dhammajīvī*, living according to the law, righteous (Dh. 30). *Dighajīvī*, long-lived.

JĪVIKĀ (*f.*), Life, livelihood, means of subsistence [जीविका]. Ab. 445; Dh. 142. *Kasikammena jīvikam kappesi*, got his living by tilling the ground (F. Jāt. 14, comp. Dh. 181).

JĪVITAKKHAYO, End of life, death [जीवित + चय]. *Jīvitakkhayaṁ pāpuṇṇāti*, to get killed, to meet with one's death (F. Jāt. 18; Dh. 104, 155).

JĪVITAM, Life [जीवित]. Ab. 155; Dh. 20. *Jīvitam me dehi*, save my life (F. Jāt. 12). *Sahāyassa jīvitadānam dassāmi*, I will save my friend's life. *Jīvitam labhimha*, our lives have been saved, lit. we have received back our lives (Ras. 30).

JĪVITINDRIYAM, Principle of life, life, vitality [जीवित + इन्द्रिय]. Man. B. 399, 408, 461; Dh. 373.

JĪVO (*adj.*), Living [जीव]. Mas. *jīvo*, and neut. *jīvaṁ*, a creature, a being; life (Ab. 93, 1103).

JĪYĀ, and **JYĀ** (*f.*), A bow-string [ज्या]. Ab. 388, 787. *Jiyāsaddam akā*, twanged his bow-string (Mah. 78). *Jiyāmuttadhanu*, a bow unstrung (Mah. 217). Dh. 172.

JĪYATI, **JIYYATI**, see *Jirati*.

-JO (*adj.*), Born, produced, proceeding from, caused by [-ज]. *Suddhavaṁsajo*, born of a pure lineage (Mah. 1). *Sīhabhūnarindajo*, son of King Sīhabāhu (Mah. 47). *Sīgdrabhāvajā kriyā*, actions caused by being in love (Ab. 174). *Pupphajo rajo*, the dust that comes from flowers (Ab. 545, pollen).

Comp. *Andajo, Atrajo, Cittajo, Dotjo, Ekajo, Kammajo, etc.*

JOTAKO (*adj.*), Illuminating, giving lustre to, illustrating, explaining [जोतक]. Mah. 71. Fem. *jotikā*.

JOTALATI (*caus. jotati*), To illuminate [जोतयति = जुत्]. Alw. I. 16; Sen. K. 436. See *Jotayati*.

JOTANAM, Illumination [जोतन]. *Sāsana-jotanam n' atthi*, religion gains no glory (Mah. 137). *Varasāsanajotano Laṅkāḍḍipo*, Ceylon illuminated by our glorious religion.

JOTANO (*adj.*), Illuminating [जोतन]. Sen. K. 473.

JOTATI, To shine [जुत्, ज्युत्].

JOTAYATI, and **JOTETI** (*caus. last*), To cause to shine; to illumine; to glorify, to exalt [जोतयति, ज्योतयति = जुत्, ज्युत्]. *So sāsanaṃ jotayissati*, he will restore the splendour of religion (Mah. 133). *Dhamme jotetvā*, throwing light on doctrines (Dh. 278). Mah. 126, 138, 150. Comp. *Jotalati*.

JOTI (*m. and n.*), Light; fire; a star or constellation [ज्योतिस्, जोतिस्]. Ab. 33, 57, 884. *Jotiṃ samādahati*, to make a fire. Acc. to Ab. 884 *joti* is masc. when it means "fire," and neut. when it means "light" or "star." *Jotipāsāpo*, a burning-glass (made of crystal).

JOTIKĀ, see *Jotako*.

JOTIPATHO, The sky [ज्योतिस् + पथ]. Mah. 13.

JOTIRASO, A certain jewel, having the power of conferring every wish [ज्योतीरस]. Dh. 161.

JOTISATTHAM, Astronomy [ज्योतिस् + शास्त्र]. Ab. 110.

JUHANAM, Offering, sacrifice (from next).

JUHOTI, To sacrifice [जु]. Sen. K. 445. P.p.p. *huto*. P.f.p. *hotabbo*.

JUNHĀ (*f.*), Moonlight; a moon-lit night [ज्योत्स्ना]. Ab. 54, 69, 917. *Juṇhapakkha*, the moon-lit half of the month.

JUTAM, and **JUTO**, Gambling, dicing [जुत् = दिव्]. Ab. 531; Dh. 286. *Jutakāro*, a gambler (Ab. 531). See *Dibbati*.

JUTI (*f.*), Splendour, ray [जुति]. Ab. 54, 64.

JUTIKARO (*adj.*), Brilliant [जुति + कर].

JUTIMĀ (*adj.*), Brilliant [जुतिमन्]. Sen. K. 400; Dh. 16.

JUTINDHARO, Light giver [जुति + धर]. Dh. 255.

JYĀ, see *Jiyā*.

K.

KĀ, see *Ko*.

KABALINĠKĀRO (*adj.*), Made into balls or mouthfuls [कवच + कार]. According to the analogy of words like *daḥḥikarapaṇaṃ*, one would expect *kabalikāro*, and I am informed by Subhūti that this form is actually found in some Burmah MSS. *Kabalikāro dhāro* is a term for the ordinary material food which we take into our bodies (see *Āhāro*, and Man. B. 499). Dh. 281.

KABALO, and **-LĀM**, A mouthful, a morsel, as much curry and rice or other food as is taken up with the hand and put into the mouth at once; food [कवच]. Ab. 466; Pāt. 22. *Haṭṭhi na gaṇhi kabalāni*, the elephant refused his food (Mah. 121; comp. Dh. 57).

KABARO (*adj.*), Mixed, confused, variegated [कवर]. *Kabaracchāyo*, giving scanty shade (Dh. 222). *Kabaramaṇi*, the masāragalla stone (Ab. 492).

KABBAKARAṆAM, Making poems or ballads [काव्य + करण].

KABBAKĀRO, A poet [काव्य + कार]. Kh. 21.

KACAVARO, Sweepings, dust, rubbish. Ab. 224; Dh. 271.

KACCATI, To shine [कच्]. Alw. I. xxix.

KACCĀYANO, and **KACCĀNO**, Name of a famous grammarian, author of the Pāli grammar called *Kaccāyanappakarapaṇaṃ* [कात्यायन]. Alw. I. vi, xiv, xxi, xxix, 103; Sen. K. 887.

KACCĀYANO (*adj.*), Belonging to Kaccāyana [कात्यायन + य]. *Kaccāyanaṃ vyākaraṇaṃ*, K.'s grammar.

KACCHĀ (*f.*), A girdle; a girth; the end of the loin-cloth tucked into the waistband; an inclosure, a room [कचा, कच्चा]. Ab. 365, 813. *Kaccheṇ bandhitvā*, girdling up his loins (Dh. 224). See *Kaccho*.

KACCHAKO, The tree *Cedrela Toona* [कच् + क].

KACCHANTARAM, A king's private room or cabinet [कचा + चकार]. Ab. 215.

KACCHAPO, A tortoise [कच्छप]. Ab. 674.

KACCHO, The armpit; the end of the loin-cloth; a spreading creeper; grass, weeds [कच्]. Ab. 264, 813. See *Kacchā*.

KACCHO, and **KACCHAM**, Marshy land [कच्]. Ab. 187, 813.

KACCHU (*f.*), The scab [कच्छु]. Ab. 327; Pāt. 93.

KACCI (*interrog. part.*), Perhaps, surely [कचिद्, see कद्]. Ab. 1139, 1151. *Kacci mam samma Jivaka na vañcesi*, I hope, good Jivaka, you are not deceiving me. *Kacci nu bhoto kusalam*, I hope, sirs, you are well (Das. 25, comp. Mah. 85). *Kacci 'ttha parisuddha*, are ye pure in this matter? (Pât. 2, 68).

KĀCO, A siliceous earth or clay used in making glass; glass; ophthalmia [काच]. Ab. 919.

KĀCO, and **KĀJO**, The strings of a balance or of a carrying pole; a "pingo" or carrying pole, viz. a pole placed over one shoulder with a rope fastened to each end, to which a burden is attached; as much of anything as a man can carry in a pingo, a man's load [काच, काज]. Ab. 919. *Asotatto-dake kiye aṭṭh' āsaruṇ dīne dīne*, they brought every day eight men's loads of A. water (Mah. 22, comp. 27, in both cases the Ind. Off. MS. has *kāca*). Ab. 929 has *kāca*, while 525 has *kāja*.

KADĀ (*adv.*), When? at what time? [कदा]. Ab. 1161; Dh. 98; Alw. I. xxi; Sen. K. 311.

KADĀCI (*adv.*), At some time, sometimes; perhaps [कदा + चिद्]. Ab. 1146; Gog. Ev. 15; Mah. 234. *Kaddci muccati*, is sometimes liberated, may perhaps be liberated (Alw. I. 108). With opt. *Kaddci jāneyya*, may perhaps know. *Vind saṅghena dhāraṇā mā bhujjetha kaddci pi*, never once eat food without sharing it with the priesthood (Mah. 158).

KADALĪ (*f.*), The plantain or banana tree, Musa Sapientum; a flag; a kind of antelope [कदली]. Ab. 397, 589, 986; Mah. 99. *Kadalimigo*, the K. antelope (Ab. 620).

KADALIKĀ (*f.*), The plantain tree [कदलिका]. Att. 198.

KADAMBAKAM, Abundance, plenty [कदम्बक]. Ab. 630.

KADAMBAKO, The tree Nauclea Cadamba [कदम्बक]. Att. 86.

KADAMBO, The tree Nauclea Cadamba; quantity, abundance [कदम्ब]. Ab. 561, 1092; Mah. 100. *Kadambapupphavallī* appears to be a sort of thorny creeper (Mah. 153).

KĀDAMBO, A kind of goose [कादम्ब]. Ab. 644.

KADANNAM, Bad food [कदन्न]. Sen. K. 380.

KADARIYO (*adj.*), Avaricious, stingy, miserly [कदर्य]. Ab. 739; Dh. 32, 40.

KADARO, The white Mimosa [कदर]. Ab. 567.

KADASANAM, Bad food [कद् + अन्न]. Sen. K. 380.

KADDAMEYYO (*adj.*), Muddy [कदम + एय]. Sen. K. 388.

KADDAMO, Mud [कदम]. Ab. 663; Dh. 18; Mah. 107.

KADḌHANAM, Resigning, rejecting [कड्ढ]. *Jinassa kaḍḍhanam*, Buddha's self-denial in foregoing Nirvāṇa until he attained Buddhahip (Mah. 75).

KADḌHATI, To draw, to drag [कड्]. P.pr. *kaḍḍham* (Mah. 137). Comp. *ākaḍḍhati*, *apa-kaḍḍhati*, *anukaḍḍhanam*, *nikkaḍḍhati*, *sam-kaḍḍhati*, *saṅkaḍḍhati*, *upakaḍḍhati*, *ukkaḍḍhati*.

KAHAM (*adv.*), Where? whither? Ab. 1160. *Kaham ekaputtaka*, where art thou, my only son? (Dh. 95). *Kaham lacchāmi dhātuyo*, where can I obtain relics? (Mah. 122). Comp. *Kuḷim*.

KĀHĀPAṆIKO (*adj.*), Worth a kahāpaṇa [काषापाणिक].

KAHĀPAṆO, and **-NAM**, A certain weight; a certain coin [काषापाण]. Ab. 481; Sen. K. 350; Dh. 346. We learn from Pât. 80 that the coin called *kaḥāpaṇa* was either of copper, of silver, or of gold. It was no doubt originally a *karṣāpaṇa* weight of one of these metals, and would therefore vary greatly in value according to the metal it was made of. There was a copper *kaḥāpaṇa* which was probably worth about a penny (see B. Int. 598, Mah. 15). But the context sometimes shows that a gold coin is meant (e.g. see Dh. 34, Mah. 157). In such phrases as *sataṃ me dhārayasi*, "you owe one a hundred pieces," *katthi-kkhandhe saḥassam ṭhapetvā*, "putting a thousand pieces on the back of an elephant," the gold *kaḥāpaṇa* is probably meant.

KĀHATI, see *Karoti*.

KAJJALAM, A sort of collyrium [कज्जल]. Ab. 306.

KĀJO, see *Kāco*.

KAKACO, A saw; the plant Capparis Aphylla [ककच]. Ab. 528, 580.

KĀKALĪ (*f.*), A soft sound in music [काकली]. Ab. 137.

KĀKANIKĀ (*f.*), A very small coin, a farthing [काकनिका]. Dh. 235, 333.

KAKAṆṬAKO, A chameleon. Ab. 623.

KĀKAPAKKHO, A tuft of hair left on the shaved head of a child or boy [काक + पच]. Ab. 257.

KĀKASŪRO, One who is as bold as a crow, a shameless or impudent fellow [काक + शूर]. Dh. 44.
KĀKATĀLIYO (*adj.*), Inconsiderate, accidental [काकतालिय]. Ab. 740.
KĀKATINDUKO, A sort of ebony, Diospyros Tomentosa [काकतिन्दुक]. Ab. 560.
KĀKĪ (*f.*), A hen crow [काकी]. F. Jāt. 49.
KAKKĀRETI, To express disgust [कात्+caus.ङ]. F. Jāt. 7, 29].
KAKKĀRI (*f.*), A kind of cucumber. Ab. 597.
KAKKASO (*adj.*), Rough; hard; cruel [कर्कश]. Ab. 985; Dh. 72.
KAKKATAKO, A crab [कर्कटक]. Ab. 675.
KAKKHAḬO (*adj.*), Hard, solid; rough; harsh, cruel [ककुट]. Ab. 714; Dh. 203; Mah. 233.
KAKKO, Sediment; paste [कक्क]. Ab. 927. *Tilakakko*, a paste of ground sesame.
KĀKO, A crow [काक]. Ab. 638. Fem. *kāki*.
KĀKODUMBARIKĀ (*f.*), The opposite-leaved fig-tree, Ficus Oppositifolia [काक + उदुम्बर + ईका]. Ab. 572.
KĀKOLO, A raven [काकोल]. Ab. 639.
KĀKOLŪKAM, Crows and owls [काक + उलूक]. Sen. K. 366.
KAKU (*m.*), The hump of the Indian bull [ककुड]. Ab. 497.
KAKUDHO, The hump of the Indian bull; an ensign or symbol of royalty; the tree Terminalia Arjuna [ककुड, ककुभ]. Ab. 497, 562, 879. *Kakudhapphalam*, kabubha fruit (Mah. 68). For the insignia of royalty see *Rājakakudhabhaṇḍam*.
KAKUSANDHO, Name of one of the twenty-four Buddhas [ककुड + संघा]. Mah. 2; Man. B. 95; Dh. 117, 129, 344.
KAKUTO, A pigeon or dove. Ab. 636.
KALĀ (*f.*), A part, a fraction; the sixteenth part of the moon's disk; a mechanical or elegant art; a division of time [कला]. Ab. 53, 875. *Paññāya Sāriputtassa n' agghanti soḷasaṃ kalāṃ*, they do not equal the sixteenth part of Sāriputta's wisdom (Comp. Dh. 13). *Kāḍḍhosallam*, skill in the arts (Att. 114, sixty-four are spoken of, carpentry, cookery, architecture, jewelry, farriery, acting, dancing, music, medicine, poetry, rhetoric, grammar, prosody, astronomy, etc.).
KĀLĀ (*f.*), The plant Ipomoea Turpethum [कासा]. Ab. 590.

KALABHO, A young elephant [कलभ, कलम]. Ab. 362. *Haṭṭhikaḷabha* (Dh. 105).
KĀLĀGARU (*n.*), Black Agallochum [कास + कलुङ्ग]. Ab. 302.
KĀLAHAMSO, The Kādamba goose [कास + हंस]. Ab. 644.
KALAHO, Quarrel, strife, battle [कलह]. Ab. 400; Mah. 62; Dh. 103.
KĀLAKĀ (*f.*), A squirrel [कासका]. Ab. 622.
KALAKALO, A confused noise, bullaballoo [कलकल]. Ab. 130.
KĀLAKAÑJAKO, A sort of Preta [कासकज + क]. Man. B. 59, 105. See *Peta*.
KĀLAKAÑNĪ (*f.*), Adversity; adversity personified, the goddess of adversity [कासकणी]. Ab. 82. *Kāḷakappisakupo*, bird of ill omen. It is applied to women as a reproachful epithet, like our "hag," "witch" (Dh. 241, 340).
KĀLAKANTHAHO, A gallinule [कासकण्ठ]. Ab. 644.
KĀLAKATO (*adj.*), Dead [कास + ऊत = क]. Kh. 11; Dh. 153; Alw. I. xlii.
KĀLAKIRIYĀ (*f.*), Death [कास + क्रिया]. Ab. 404; Dh. 138, 336; Das. 30.
KĀLAKKHANDHO, A sort of ebony, Diospyros Embryopteris [कास + कण्ठ]. Ab. 560.
KĀLAHO, A black grain in rice; a black speck [कासक]. Pāt. 80. *Suddhavattham apagata-kālakam*, white cloth free from black specks.
KĀLAKŪTO, Name of one of the Himalayan peaks; a sort of poison [कास + कूट]. Ab. 607, 656; Man. B. 16.
KALALAM, and -LO, The embryo immediately after conception [कलस]. Ab. 239.
KALALAM, Mud. Ab. 662; Dh. 117; Pāt. 70.
KĀLALONAM, A sort of dark-coloured salt [कास + लवण]. Ab. 461.
KALAMBAKO, Name of a potherb [कलम्बक]. Ab. 598.
KALANDAKO, A squirrel [कलन्डक]. Ab. 622.
KALANDO, A squirrel. Mah. 249. Comp. last.
KALANŌKO, Spot, mark, blemish, rust; defamation [कलङ्क]. Ab. 55, 1089. *Viśakalaṅko*, plague-spot (Att. 2).
KĀLANTARAM, Lapse of time, interval of time, period [कास + कालर].
KĀLĀNUKĀLAM (*adv.*), From time to time [कास + कलु + कास]. Dh. 203.

KĀLĀNUSĀRĪ (*m.*), A dark fragrant sandal wood [कास + अनुसारिन्]. Ab. 302.

KĀLĀPAKKHO, The dark half of a month, that in which the moon is waning [कास + पक्ष].

KĀLĀPAKO, A string or row, e.g. of pearls [कलापक]. Mah. 179.

KĀLAPARIYANTASĪLAM, Taking upon oneself the Śīla precepts for a definite terminable period, as a day, or a month [कास + पर्यन्त + शील]. Man. B. 492.

KĀLĀPĪ (*m.*), A peacock [कलापिन्]. Ab. 634.

KĀLĀPO, A bundle; a bunch, a tuft; a peacock's tail; a row, string, multitude; a quiver [कलाप]. Ab. 389, 631, 635, 863. *Tīṇakāḍḍo*, a tuft of grass (F. Jāt. 9). *Muttākāḍḍo*, a string of pearls (Att. 211). Dh. 211.

KĀLĀRO (*adj.*), Tawny, tan-coloured [कलार]. Ab. 98.

KĀLASO, and -SĪ (*f.*), and -SAM, A waterpot, a cup [कलश]. Ab. 457; Cl. Gr. 52.

KĀLĀSOKO, Name of an Indian monarch who reigned from 453 to 425 B.C., and was a supporter of the Buddhist religion. In his reign the second General Council was held [कास + अशोक]. Mah. 15, 19, 21.

KĀLASUTTO, Name of one of the eight Narakas or hells [कास + सूत]. Ab. 657; Man. B. 26.

KĀLĀTIPATTI (*f.*), The conditional tense [कास + ततिपत्ति]. Sen. K. 429.

KĀLATO, see *Kālo*.

KALATTAM, A wife [कलत्तम्]. Ab. 237.

KĀLAVĀ (*adj.*), Long, lasting [कासवन्].

KĀLAVĀDĪ (*adj.*), Speaking at the right time or appropriately [कास + वादिन्].

KĀLĀVAKO, Name of a sort of elephant. Ab. 361.

KĀLAVANAM, A very little salt [कलु + कवण]. Sen. K. 380. Clough says "bad salt, insufficient in strength" (Gr. 87).

KALAVIN̄KO, A sparrow [कलविन्कु]. Ab. 643

KĀLĀYASAM, Iron [कालायस]. Ab. 493.

KĀLĀYO, A chick pea [कलाय]. Ab. 451.

KĀLAYUTTO, see *Kālo*.

KĀLE, see *Kālo*.

KALEBARAM, A body, a corpse [कलेवर]. Ab. 151; Mah. 137. *Matṭaṇaṁ kalebaram*, bodies of dead men (Mah. 230).

KĀLENA, see *Kālo*.

KALĪ (*m.*), Sin, demerit, depravity; name of one of the Yugas [कलि]. Ab. 1106 gives to *kali* the meanings *pāpa* and *parājaya*: I am in doubt whether the latter means simply "defeat," or whether it implies "losing at play," or "a losing throw," viz. a die with a low number upon it (comp. the difficult passage at Dh. v. 252, the true meaning of which has still to be determined). Alwis throws doubts on *kali* ever meaning "a die" or "an unlucky die" (Alw. N. 84). *Kālisambhavo bhavo*, existence the fount of sin (Alw. I. vii). *N' atthi dosasamo kali*, there is no sin like hatred (Dh. 36).

KALIKĀ (*f.*), A flower bud [कलिका]. Ab. 544.

KĀLIKO (*adj.*), Belonging to time [कालिक]. Pāt. 89, 116.

KALILO (*adj.*), Choked, impervious, impenetrable [कलिल]. Ab. 719.

KALIMĀ (*adj.*), Sinful [कलिमन्]. Cl. Gr. 24.

KĀLINGĀ (*m.pl.*), Name of a people and country on the Coromandel coast [कालिङ्ग, कलिङ्ग]. Ab. 184. *Kāḷiṅgaratṭhaṁ*, the K. country (Dh. 417). *Kāḷiṅgo*, a K. prince (Ditto).

KĀLINGARO, Chaff. Ab. 453. At Dh. v. 41 we find a neut. *kāḷiṅgarasā*, which appears from the comment to mean a log or faggot. Professor Weber refers it to कलिङ्ग, but see *Kilaṅjo*. *Kāḷiṅgarassa tuvaṁ maṇṇe*, a fig for you (Sen. K. 268).

KĀLINGO, The fork-tailed shrike [कलिङ्ग]. Ab. 644.

KĀLIRO, The top sprout of a plant or tree, e.g. the "coconut cabbage," which is an article of food [कलीर]. Ab. 549, 593; Pāt. 81.

KĀLIYAM, A dark sandal wood from which a perfume is made [कालीय]. Ab. 302 (comp. Dh. 232).

KALIYUGAM, see *Yugam*.

KALLAHĀRAM, The white water-lily [कलहार]. Ab. 689.

KALLĀNO, see *Kalyāṇo*.

KALLATI, To sound indistinctly [कल]. Cl. P. Verbs, 18.

KALLO, and **KALYO** (*adj.*), Healthy; ready, prepared; skilful; possible [कल]. Ab. 331, 983; Sen. K. 518. *Kallaṁ su tena tad abhinanditum*, would it be possible for him to enjoy it? *Kallacitto*, with a mind pliant or prepared to receive the truth. *Kallacittatā*, readiness to receive the truth. Neut. *kallaṁ*, dawn (Ab. 68). Adv. *kallaṁ*, at dawn (Cl. Gr. 74).

KALLOLO, A billow [कलोल]. Ab. 662.

KALO (*adj.*), Low, soft, indistinct [कल]. Ab. 137.
KĀLO, Time; right time, due season; meal time; death [काल]. Ab. 404, 1082. *Gacchante kāle*, as time goes on, in course of time (Alw. I. cvii, 74). *Uttarakālo*, future time (Ab. 86). *Kāl-addhānaṃ*, time and distance (Sen. K. 342, see *Addhānaṃ*). *Ettakaṃ kalam*, all this time (Dh. 193; Mah. 246). *Tasmiṃ kāle*, and *tena kālēna*, at that time (F. Jāt. 16; Sen. K. 339). *Pāṭhamamahāsaṃgītikāle*, at the time of the first great rehearsal. *Dhammaṃ suṇanto kalam vītināmeti*, spends his time in hearing the Law. *Kūlayutta*, timely, appropriate (F. Jāt. 19; *kūlayuttaṃ* at Alw. I. 92 seems to be an adv. meaning "for a time, temporarily"). *Attano vacanakkāle appatte*, when the time for him to speak has not come (F. Jāt. 50). *Yuddhakūlam apekkhanto*, waiting for the right time to begin the campaign (Mah. 64). *Kāle akāle vā*, in season or out of season (F. Jāt. 50). *Kūladānaṃ*, a gift given at a particular season (E. Mon. 82). *Kālēna kalam*, from time to time (Dh. 153; Alw. N. 36). *Kālass'eva uṭṭhāya*, having risen betimes (Pāt. xx). Loc. *kāle* and instr. *kālēna*, at the right time, in due season, in due course (Mah. 23, 46, 70, 126; Kh. 5). The loc. *kāle* at the end of a compound may often be rendered by "when": *Attano corakkāle*, when he was a robber, lit. at his time of being a robber (Mah. 209); *Tassa daharakāle*, when he was an infant, in his infancy (Ras. 72, Alw. I. cvii); *Tassa bahigatakāle*, when he was gone out (Dh. 300); for other examples of this construction see Dh. 93, 95, 176, 199, Das. 3. *Mayā laddhakālate paṭṭhāya*, ever since I got it, lit. from the time it was obtained by me (Dh. 199). *Upaṇḍassa pabbajjakkālate pa-bhūti*, ever since the sub-king embraced the ascetic life (Mah. 36). *Kālaṃ āroceti*, and *bhaddakālaṃ āroceti*, to give notice that a meal is ready, to announce a meal (B. Lot. 382; Mah. 7). Dinner seems to have been announced by merely saying *kālo*, "it is dinner-time." *Kālaṃ ghoṣeti*, to sound the call of refection, to proclaim in a loud voice that the priests' meal is ready (Mah. 167, 195). *Dhammassavanakālaṃ* or *dhammakālaṃ ghoṣeti*, to sound the church call, to proclaim that it is time to hear the Law (Mah. 81). *Kālaṃ karoti*, to die (F. Jāt. 2; Dh. 95; Alw. I. xlv). *Kāla-kiriyā*, death. *Kālakato*, dead (perhaps also *kālaṃ kato* or *kālaṃkato*, see Das. 20).

KĀLO (*adj.*), Black, dark blue, dark [काल]. Ab. 96. Fem. *kālā*, *kāḷā*. *Kālapakkho*, the dark or moonless fortnight of the month (Ab. 74). *Kāla-kokilo*, the black cuckoo (F. Jāt. 49). *Kiṃ kāmā udāhu nīlādivaṇṇaṃ*, pray is it black, or is it blue, or some other bright colour? (Dh. 193). Frequently spelt *kāla*; for *kāḷa* see Dh. 102 (*kāḷiyakkhipā*), 118, 146, 232 (*kāḷiya*), 340 (*kāḷakappa*), Ab. 302, 461, 644, 657; at Mah. 15, 19, 21, the Ind. Off. MS. reads *Kāḷasoka*.

KĀLUSIYAM, Pollution, obscuration [कालुष]. Att. 192.

KALUSO (*adj.*), Polluted, turbid, impure [कलुष]. Ab. 669. Neut. *kalusaṃ*, impurity, sin (Ab. 1106; Alw. I. 111).

KALYĀṆO, and **KALLĀṆO** (*adj.*), Fortunate, blest, happy; beautiful, charming, pleasant; good, virtuous [कल्याण]. Ab. 694, 1074; Sen. K. 518. Neut. *kalyāṇaṃ*, a virtuous action, virtue, a beauty or charm (Ab. 88; Dh. 21). The *pañca kalyāṇāni*, or five feminine charms, are *kesakalyāṇaṃ*, *maṃsaḥ*, *aṭṭhik.*, *chavik.*, *vasak.*, fine hair, red lips, pearly teeth, a blooming complexion, and youth (Dh. 232; Man. B. 221). *Mā maṃ dyaṃsaṃ kiñci avacuttha kalyāṇaṃ vā pāpakaṃ vā*, do not, sirs, say anything to me, good or bad (Pāt. 5). *Kalyāṇo mitto*, and *kalyāṇamitto*, a good companion, a virtuous friend (Dh. 14, 67, 272, explained by *sappurisa*). *Kalyāṇamitto* sometimes has the technical or semi-technical meaning of "spiritual counsellor" (see B. Int. 284). Thus the *kamma-ṭṭhānādāyaka* is called *kalyāṇamitto*; and I find the foll. quoted as Buddha's words, *mamaṃ hi Ānanda kalyāṇamittaṃ āgamma jātidhammā satta jātiyā parimuccanti*, "for by coming to me as their spiritual guide, Ānanda, beings subject to re-birth are released from re-birth."

KALYATĀ (*f.*), State of being ready [कल्य + त]. *Cittakalyatā*, pliancy of the heart, readiness of the heart to receive the truth (Ten Jāt. 16).

KAM, see *Ko*.

KAM, Water; the head [क]. Ab. 661, 1198 (it may be used as an indeclinable).

KĀMABHAVO, Sensual existence, i.e. existence in the Kāmaloka or world of sense [काम + भव]. The eleven Kāmabhavas are existence or birth in the eleven Kāmalokas (Man. B. 445; E. Mon. 308).

KĀMACCHANDO, Wish for sensual enjoyment [काम + छन्द]. See *Nivārāṇaṃ*.

KĀMADO, and **KĀMADADO** (*adj.*), Giving what is wished for, giving pleasure [कामद]. *Sabbakāmodo*, and *sabbakāmadado*, giving every wish (Alw. I. x; Kh. 14). *Kāmado*, the wish-conferring monarch (Mah. 116). Voc. fem. *kāmade*, charming woman! (Mah. 51).

KĀMAGUNO, Quality or constituent of sensual pleasure [काम + गुण]. The *pañca kāmagunā*, or five pleasures of sense, are pleasurable sights, sounds, odours, tastes, and contacts (B. Lot. 371). Dh. 66, 228, 421, 433. The text is *pañca kāmagunā; cakkhaviññeyyā rūpā iññhā kantā manāpā piyarūpā kāmpasamhitā rajanīyā, sotaviññeyyā saddā iññhā*, and so on.

KĀMAJO (*adj.*), Proceeding from or caused by desire [कामज].

KĀMAKĀMO (*adj.*), Fond or desirous of sensual pleasure [काम + काम]. Dh. 15.

KĀMAKO (*adj.*), Desirous [काम + क]. *Dātukā-mako*, wishing to give (Mah. 259).

KĀMALĀM, A lotus [कमल]. Ab. 685. *Kamalā-mso*, Brahman (Ab. 15).

KĀMALOKO, World of sense, or sensual pleasure [काम + लोको]. There are eleven *Kāmalokas*, viz. the six *Devalokas*, *manussaloko*, the world of men, *asuraloko*, the world of Asuras, *petaloko*, the world of Pretas, *tiracchānayoṇi*, the animal kingdom, and *nirayo*, hell. The term *kāmaloko*, "the World of Sense," is also applied to these eleven worlds collectively. See *Loko*, *Kāmo*.

KĀMAM (*adv.*), At pleasure, voluntarily; certainly, indeed [कामम्]. Ab. 469, 826, 1140, 1196.

KAMAṆḌALU (*m. and n.*), Waterpot used by ascetics [कमण्डलु]. Ab. 443.

KĀMAṆGAMO (*adj.*), Going as one lists [काम + गम].

KAMANIYO (*p.f.p. kāmayaṭi*), Beautiful [कमनीय + कम्].

KĀMANO (*adj.*), Lustful [कामन्]. Ab. 730.

KĀMATĀ (*f.*), Desirousness [काम + ता]. Pāt. 79.

KAMATO (*adv.*), Successively, respectively [काम-तस्]. Ab. 60, 513. *Ekekakamoto*, each in turn (Mah. 19).

KĀMATTAṀ, Desirousness [कामत्त]. Mah. 24.

KĀMĀVACARO (*adj.*), Belonging to the *Kāmaloka*, within the domain of sensual pleasure [काम + चवचर]. Man. B. 3, 445. The *kāmāvacara-devalokā* are the six *Devalokas*, as opposed to the *Brahmalokas* in which there is no *kāma*.

KĀMAYATI, To love, to desire [काम्]. Aor. *akā-mayī* (Mah. 133, 200). P.pr. *kāmayaṃāno*, *kāma-yanto* (Dh. 275). P.p.p. *kanto*. P.f.p. *kamāntyo*.

KĀMAYITĀ (*m.*), Lustful [कामयितु]. Ab. 730.

KAMBALO, and **-LĀM**, A blanket; a woollen garment [कम्बल]. Ab. 291, 298; Mah. 194. *Kambalo*, name of a *Nāga* (Ab. 652).

KAMBOJĀ (*m.pl.*), Name of a country (Cambodia), and its inhabitants [कम्बोज]. Ab. 185.

KAMBU (*m. and n.*), A shell, a conch; a bracelet; gold [कम्बु]. Ab. 487, 676, 966.

KAMBUGIVĀ (*f.*), A neck marked with three lines or folds like a shell, considered indicative of exalted fortune [कम्बु + चीवा]. Ab. 263.

KAMBUGIVO (*adj.*), Having a *kambugivā*, prosperous, fortunate. Das. 12.

KAMENA (*adv.*), By degrees; successively, in due course [कमेण]. Mah. 10, 87.

KĀMI (*adj.*), Lustful [कामि]. Ab. 730.

KĀMĪ (*adj.*), Desirous [कामिन्]. Fem. *kāminī*. *Tena samvāsakāminī*, desirous of living with him (Mah. 210). *Kāminī*, a charming woman (Ab. 231).

KAMITĀ (*m.*), Lustful, wanton [कामितु]. Ab. 730.

KAMMADHĀRAYO, A grammatical term, one of the *Samāsas* [कर्मधारय]. Sen. K. 368.

KAMMAJO (*adj.*), Caused by Karma [कर्मज + ज]. All sentient beings are *Kammaja* (see *Kammam*).

KAMMAKĀRAKO, A workman; a labourer [कर्म-कार + क]. Mah. 177.

KAMMAKARO, A hired labourer, a servant [कर्म-कार]. Ab. 514; Dh. 129, 236; F. Jāt. 3.

KAMMAKĀRO, A hired labourer, a servant [कर्म-कार]. Sen. K. 468.

KAMMAṀ, Doing, action, work, labour, business; a deed, act, action, operation; a religious or ecclesiastical act; moral merit, Karma [कर्मन्]. Ab. 757. *Imesaṃ andhamahallakānaṃ etaṃ kammaṃ*, this is those stupid old people's doing (Dh. 300). *Patitā c' assa kammunā*, delighted at his exploit (Mah. 45). *Disvā kammaṃ tam abbhutaṃ*, beholding this wonderful feat (Mah. 141). *Kassako kammanā hoti sippiko hoti kammanā . . rājā pi hoti kammanā*, a man is a husbandman by reason of his husbandry, an artisan by reason of his craft, a king by virtue of his royal function (Alw. N. 108). *Ariṭṭhanāmakāmaccaṃ tasmiṃ kamme niyojiya*, having appointed the minister named *Ariṭṭha* for this mission or business (Mah. 110). *Attano kamma' kubbāno*, minding his own business (Dh. 23).

39). *Kammaṃ karoti*, to work, to labour (Dh. 300, 422). *Kammāni akaruṃ*, were hard at work (Mah. 152). *Kammakarapaṃ*, work, service, labour (comp. *kammakāro*). *Haṭṭhakammaṃ*, manual labour (Dh. 126, 237). *Kammāni āra-dhāpetvā*, having caused the works to be commenced (Mah. 103). *Katvā kammāni citrāni dukkarāni*, having executed many difficult works of art (Mah. 242). *Ayokammaṃ*, ironwork (Mah. 152). *Sudhākammaṃ*, chunam work (Mah. 259). *Vejjakammaṃ karoti*, to practise as a physician (Dh. 89). *Balikammaṃ*, making offerings to spirits (Mah. 52). *Kemmaṃ* is an ecclesiastical term, meaning an act, or function, or ceremony performed by a chapter of priests. These kmmas are of two sorts, *gapaṃkammaṃ*, an act performed by two or three priests, and *saṅghakammaṃ*, an act performed by four, five, ten, or twenty priests. Thus we have *uposathakammaṃ*, the act of general confession, *upasampaddakammaṃ*, the rite of ordination, *abbhānakammaṃ*, *apalokanakammaṃ*, and many others (see Pāt. xl, 59 and foll.). See *Kammavācā*. *Dhammikānaṃ kammānaṃ chandaṃ datvā*, having given his consent to orthodox ecclesiastical acts (Pāt. 18). *Kammappatto*, attending the ceremony (Pāt. 2). As a religious technical term the word *kammaṃ* is of great importance, the doctrine of Kamma, or the efficacy of good and bad works, being inseparably bound up with that of transmigration or renewed existence. Every being who is not immediately qualified for Nirvāṇa by the attainment of Arhatship is necessarily re-born after death in another world, and what that world is, and his state therein, depends on his kamma or actions in previous existences. Broadly stated the doctrine is that the present condition of every sentient being is determined by the aggregate of its actions in previous states of existence. Sometimes a good or bad action meets with its appropriate reward immediately and in the same existence, sometimes in the next existence, but its consequences may be indefinitely delayed, and an action performed countless ages ago may be working for a man's good or evil at this moment. Works are of three sorts, *kusalakammaṃ*, good works or Merit, *akusalakammaṃ*, evil deeds or Demerit, and *avyākata-kammaṃ*, indeterminate or neutral actions, i.e. such as are neither meritorious nor demeritorious, and therefore have no influence

on the future state of their agent. The actions of a being are the cause of its re-birth, and consequently of its continued existence, and hence the whole existing universe of sentient beings has its origin in Kamma. The cessation of existence can only be obtained by the destruction of its cause, Kamma. And this destruction is effected by Sanctification, viz. entrance into the four Paths, and especially the fourth, Arhatship, after entrance into which Kamma is immediately and wholly extinguished, the Arhat when he dies ceasing to exist (see *Maggo*). It will be seen from the above that Kamma has at least three shades of meaning: first it is merely an action good or bad; then the effect of that action, the merit or demerit which lives on after the action has been performed; lastly, viewed as an abstraction, it becomes a potent Cause or Energy, whereby the multitudinous beings that people the universe are brought into existence. Saṅgīti S. enumerates four Kmmas, *kammaṃ kaphaṃ kaphavipākaṃ, kammaṃ sukkaṃ sukka-vipākaṃ, kammaṃ kaphasukkaṃ kaphasukkavipākaṃ, kammaṃ akaphaṃ asukkaṃ akapha-sukkavipākaṃ*, bad actions which have a bad result, good actions which have a good result, mixed actions which have a mixed result, neutral actions which have no result. Deeds are of three sorts, *kāyakammaṃ* or action, *vacīkammaṃ* or speech, *manokammaṃ* or thought; all three originate in *cetanā* or the will (Man. B. 266, 267). There are eleven sorts of Kamma or moral merit, *diṭṭhadhammavedanīyakammaṃ*, Karma manifesting itself in this life, *upapajjavedanīyakammaṃ*, Karma manifesting itself in the next existence, *aparāpariyavedanīyakammaṃ*, Karma manifesting itself at a period subsequent to the next existence, *yaddānna-kammaṃ, upapīṭakakammaṃ, upatthambhakakammaṃ*, etc. (Man. B. 447). It is to be noted that Kamma, under the name of *saṃkhāra*, is one of the links of the Paṭiccasamuppāda. Sentient beings are called *Kammaja*, being, as we have seen, produced or caused by Karma (Gog. Ev. 55; E. Mon. 293; Man. B. 441). The foll. examples illustrate the use of *kammaṃ* in its religious sense. *Kammabalaṃ*, efficacy of works, force of Karma or merit (Gog. Ev. 30). *Pāpa-kammaṃ, pāpakaṃ kammaṃ*, a sinful action, sin, demeritorious Karma, demerit (Dh. 89; Kh. 9; Alw. N. 120). *Pāpāni kammāni*, evil deeds,

sinful actions (Dh. 25, 54; Alw. N. 121). *Puñña-kammaṃ*, a good deed, a virtuous action, meritorious Karma, merit (Dh. 127, 138). *Anavajjāni kammaṇi*, blameless deeds (Kh. 5). *Disvā kamma-vissuddhim attano*, beholding the purity of his own deeds, of the goodness of his Karma (Dh. 3). *Sethi kammehi dummedhe aggidaddho va tappati*, the fool is tortured by his own deeds as if he were scorched with fire (Dh. 25). *Sāni kammaṇi nayanti duggatiṃ*, his own actions drag him to hell (Dh. 43). *Pubbakammaṃ*, and *pubbe kataṃ kammaṃ*, a deed done in a former existence (Dh. 300). *Kasmā andho jēto ti attanā katakammavasena*, why did he become blind? on account of a (sinful) deed he had committed (Dh. 89). *Ath' assā kammajavāḍḍa calisāsu*, then storms caused by her Karma raged around her, viz. by being exposed to these storms she was expiating some sin committed in a former existence (Dh. 155). A Buddhist who has passed through misfortune or suffering looks upon it as so much gain, as he has thus *worked out so much of the evil Karma* accumulated in his former existences. *Kammaṇā vattati loko kammaṇā vattati paḍa*, through Karma the world of sentient beings exists, from Karma all creatures derive their existence (Alw. N. 108). *Sattā kammadyāḍā*, beings are the heirs of Karma, that is, a man's actions leave behind them a legacy of weal or woe (Gog. Ev. 32). *Kammavisayo*, range, domain, or power of K., said to be intelligible to Buddhas only (Man. B. 8). *Khiṇaṃ purāṇaṃ navaṃ a' attiki sambhavaṃ*, their Karma of former births is destroyed, no new Karma is produced (Kh. 10). The consequence or result of an action is called *vipāko* or *phalaṃ*. *Sandīḍḍhiko vipāko 'yaṃ tassa kammassa dīpito*, this was the retribution for that crime manifested even in this life (Mah. 262). *Idha kammamodanena peceva vipākamodanena*, in this world by rejoicing in his good works, in the next world by rejoicing in their reward (Dh. 138). E. Mon. 5, 6, 301; Man. B. 445-449 (also consult the index); Wheel of the Law, 45-52; Gog. Ev. 30-37; Kh. 27, 28. In gram. *kammaṃ* is the name of the accusative relation (see *Kārakaṃ*). The foll. are some of the cases. Instr. *kammaṇā*, *kammunā*, *kammēna* (Mah. 45, 158; Alw. N. 108, 121). Gen. and dat. *kammuno*, *kammassa* (Mah. 262; Pāt. 2). Loc. *kammani* (Ab. 758). Pl. *kammāni*, *kammehi*, *kammānaṃ*, *kammesu*.

KAMMANIYO, and KAMMAÑÑO (*adj.*), Workable, malleable; fit for work, pliant, ready, alert, active [कर्मण]. B. Lot. 865; Dh. 197.

KAMMAÑÑATĀ (*f.*), Adaptability, pliancy, readiness. Man. B. 399, 403, 417.

KAMMANTO, Business, work, occupation, craft, profession [कर्मण]. *Paṭicchannakammanto*, one who keeps his deeds secret, a dissembler (Alw. N. 120). *Andkulā kammaṇṭhā*, a peaceful vocation (Kh. 5). Especially used of husbandry or agriculture, as the profession par excellence. *Kammantaṃ uggahetvā gharāvāsāṃ vasa*, learn farming and live at home (Dh. 140). *Na kammante vicāreti*, neglects his farm duties (Das. 30).

KAMMAPATHO, Course, or means of action [कर्मण + पथ]. The three means by which actions can be performed, and consequently merit and demerit acquired, are *kāyo*, *vācā*, *mano*, the body, the speech, the mind (Dh. 50, 383, comp. the three Kammas). See *Akusalakammāpatho*, *Kusalakammāpatho*.

KAMMĀRO, A blacksmith, a smith [कर्मार]. Ab. 509; Dh. 43 (of a silversmith). *Kammārasāḍā*, *kammārakulaṃ*, a forge (Mah. 22).

KAMMASO, Dirt, stain, guilt [कलम].

KAMMĀSO (*adj.*), Variegated, spotted [कलमाव]. Ab. 99.

KAMMASSAKO (*adj.*), Having Karma for his portion, having his own individual Karma [कर्मण + स्वक]. Das. 9; Gog. Ev. 32.

KAMMATTHĀNĀM, Basis of action [कर्मण + स्थान]. This term is applied to certain religious exercises or meditations, by means of which Samādhi, Jhāna and the four Paths are attained. Each of these is based on a certain formula or rite, also called *kammāṭṭhānaṃ*. Alabaster says, "Kammāṭṭhāna is one of the modes of Buddhist meditation, and may be called analytical meditation. He who exercises it fixes his mind on any one element, and reflects on it in all its conditions and changes, until, so far as that element is concerned, he sees that it is only unstable, grievous, and illusory. To aid this kind of meditation there are formulas, some people incorrectly call them prayers, in which a list of the elements is repeated" (Wheel of the Law, 204). The forty Kammāṭṭhānas I find thus enumerated in Visuddhi Magga: *tatr' imāni cattāḷisa kammāṭṭhānāni*,

dasa kasipā, dasa asubhā, dasa anussatiyo, cattāro brahmavihārā, cattāro āruppā, ekā saññā, ekaṃ vavatthānaṃ ti. For the Kasipās see sep. article. The ten Asubhas are given as follows: *uddhumātakaṃ, vinīlakaṃ, vipubbakaṃ, vicchiddakaṃ, vikkhāyitakaṃ, vikkhittakaṃ, hatavikkhittakaṃ, lohitaṃ, puṇḍarikaṃ, aṭṭhikaṃ.* The ten Anussatis are *buddhānussati, dhammānussati, saṅghānussati, sīlānussati, cāgānussati, devatānussati, maraṇasati, kāyagatā sati, ānāpānasati, upasamānussati.* The four Brahmavihāras are *mettā, karuṇā, muditā, upekkhā.* The four Āruppas are *ākāśānācāyatanam, vāīṇānācāyatanam, ākīñcaññāyatanam, nevasaññānācāyatanam.* The Saññā is *āhāre paṭikkūlasaññā,* and the Vavatthāna is *catudhātuvavatthānam.* Ten of the forty Kammaṭṭhānas, viz. the two last and eight of the Anussatis (*kāyagatā sati* and *ānāpānasati* being excepted), are productive of Upacāra, the remainder are productive of Appanā. See E. Mon. 267, 269, for a full account of the *ānāpānasatikammaṭṭhānam*, which exercise consists in fixing the mind intently on one's own breathing in connexion with certain set subjects of reflection (sixteen in number). The *asubhakammaṭṭhānam* is described at E. Mon. 268, and consists in contemplation of the impurity of the body as illustrated by the sight of a putrefying corpse. Hardy mentions four karmasthānas, which he says are meditations on Buddha, kindness, evil desire, and death (E. Mon. 25, 26, 28). Other karmasthānas are sometimes mentioned, as *khayavayakammaṭṭhānam*, meditation on decay and death (Alw. I. xxi; Dh. 80), *suññatākammaṭṭhānam* (Dh. 316), *vedanāpariggahakakammaṭṭhānam* (Dh. 175). The formula for karmasthāna, and instructions for practising the rite, are obtained from the ācariya or spiritual teacher, who in this capacity is called *kammaṭṭhānaddāyako*, and must be a *kalyāṇamitto*, viz. either he must be walking in one of the four Paths, or if he be a puthojjana he must be of eminent piety and learning. The person who obtains karmasthāna from his ācariya is said *kammaṭṭhānam gaheṭi* or *uggaheṭi*, "to receive" or "to learn it."—Ex. *Satthu santike kammaṭṭhānam gaheṭvā*, having obtained instruction in karmasthāna from the Teacher (Dh. 195, 210, 328). *Tathāgatena dinnam dhātukammaṭṭhānam*, the Dhātu karmasthāna given him

by Buddha (Dh. 125, this must be the *catudhātuvavatthānam*). *Kammaṭṭhānam addaṃ theropabbajetvā yathārahāṇaṃ bhāvanam anuyūjanto acirena mahāmāti sotāpattiphalaṃ patto*, the elder having admitted him to the priesthood duly taught him karmasthāna, and devoting himself to its realization the high-minded youth ere long attained the sanctification of the first Path (Mah. 32). *Iti pi so bhagavā sammāsambuddho ti ādikam buddhadhammasaṅghānussatikammaṭṭhānam niṭṭhāya*, having gone through the formulas of meditation on Buddha, his Law and his Church, beginning with the formula "Behold the Blessed One endowed with true and supreme knowledge" (Dh. 346). *Kammaṭṭhānam me kathethāti ath' assa satthā yāva arahattā kammaṭṭhānam kathesi*, "teach me karmasthāna," and Buddha taught him the karmasthāna rites up to Arhatship, viz. taught him all the rites by which mystic meditation is produced, up to the highest and most difficult of all, the successful exercise of which results in the attainment of Arhatship (Dh. 80, comp. 195). *Māricikammaṭṭhānam bhāvento*, exercising mirage-meditation, i.e. meditating on the resemblance of the body to a mirage (Dh. 210). *Kammaṭṭhānam anuyūjati*, to practise k. (Dh. 394). *Kammaṭṭhānam manasikaroti*, to devote oneself to k. (Dh. 175, comp. 422). *Kammaṭṭhāne kammaṇ karoti*, exercising himself in k. (Dh. 422).—From all the above it will be seen that *kammaṭṭhānam* is a term of wide significance, embracing a succession of rites and exercises, which form the basis or framework of all those modes of mystic meditation by means of which sanctification is attained. Thus, to give an instance, the first Jhāna is a *state*, the ten Asubhas with *kāyagatā sati*, are the *kammaṭṭhāna*, "rite," or "practice," by which that state is attained. E. Mon. 252-273; Alw. I. xxi, 88; Dh. 151, 333. See *Ārammaṇam*.

KAMMATṬHĀNIKO (*adj.*), Connected with or practising karmasthāna [कर्मस्थान + इक]. Dh. 210. **KAMMAVĀCĀ** (*f.*), "An ecclesiastical vote or resolution [कर्म + वाच]. This is the name for the proceedings at a kamma or ecclesiastical act, by which some question is decided by vote. Thus a novice is admitted to priestly orders by a *kammavācā*, or vote of a chapter of priests; after ordination the priest is invested with the three robes by a k.; the name adopted for him is ap-

proved by a k., and so on. The foll. specimen of a kammavācā I take from Brahma Jāla S. Atthakathā: *Supātu me dvuso saṅgho, yadi saṅghassa pattakallāṃ saṅgho imāni pañca bhikkhusatāni sammanneyya Rājagahe vassaṃ vasantā dhammaṃ ca vinayaṃ ca saṅgāyitum na aññehi bhikkhūhi Rājagahe vassaṃ vasitabban ti, esā ṇatti: supātu me dvuso saṅgho, imāni pañca bhikkhusatāni sammannati Rājagahe . . vasitabban ti, yass' dāsmato khamati imesaṃ pañcannaṃ bhikkhusatānaṃ sammuti Rājagahe . . vasitabban ti so tvaḥ' assa, yassa na khamati so bhāseyya: sammattāni saṅghena imāni pañca bhikkhusatāni Rājagahe vassaṃ vasantā dhammaṃ ca vinayaṃ ca saṅgāyitum na aññehi bhikkhūhi Rājagahe vassaṃ vasitabban ? ti: khamati saṅghassa tasmā tvaḥ: evaṃ etaṃ dhārayāmi, "Let the assembly hear me, if all is ready for taking the vote let the assembly decide whether these five hundred priests shall spend the rainy season at Rājagaha and rehearse the Doctrine and Discipline, and whether all other priests shall be precluded from passing the rainy season at Rājagaha, such is the resolution I have to propose. Let the assembly hear me, the motion is that these five hundred priests shall, etc.; those who are in favour of the motion are to keep silence, those who are against it are to speak. (I now proceed to put the question) Does the assembly decide that these five hundred priests shall spend the rainy season at Rājagaha and rehearse the Doctrine and Discipline, and that no other priests shall be allowed to pass the rainy season at Rājagaha? The assembly approves the resolution, it therefore keeps silence, so I understand your wish." The above form is used at all Kammavācās, see Kamm. 6, 7, Ras. 68, 69. *Kammavācaṃ karoti*, or *sāveti*, to hold a k., to propose a resolution (Pāt. 30). A Kammavācā is of two sorts, *ñattidutiya*, where the question is put to the assembly once, as in that given above, and *ñatticatutthā*, where the question is put three times, as in the ordination service.*

KAMMAVĀCĀM, Collection of Kammavācās. This is the name of a well known Buddhist manual, containing forms for various kammavācās. The first chapter contains the ordination service, and has been published by Spiegel under the name of *Kammavākyam* (Bonn, 1841). The second and third chapters give the form for investing a priest

with the *ticvara*, and for settling the boundaries of a site for holding Uposathas: they will be found at Ras. 68-71. There are four other chapters. E. Mon. 44, 207, 283.

KAMMI (*adj.*), Acting, working [कर्मिन्]. *Pāpa-kammī*, a sinner (Dh. 23).

KAMMIKO (*adj.*), Working [कर्मिन् + इक]. *Rāja-kammikā*, king's servants (Mah. 175, 176). *Vana-kammikapuriṣo*, a man working in the forest, a woodman (Dh. 304). The termination *-ika* belongs no doubt to the whole compound.

KAMMUNĀ, see *Kammaṇ*.

KAMO, Order, step, succession, method [कम]. Ab. 429. *Vamsakkamo*, pedigree (Mah. lxxxviii). *Atthavaṇṇandakkamo*, method of interpreting the meaning. *Tantikkamaṃ kañci anokkamitvā*, without violating any Pāli idiom. See *Kamaṇa*.

KĀMO, Wish, desire; desired object; the god of love, Kāma or Cupid; sensual desires or pleasures, pleasure, passion, lust [काम]. Ab. 42, 163. As the latter part of a compound *kāma* is generally used in the sense of desiring: *dhammakāmo*, wishing for the Law (Sen. K. 468); *kāmakāmo*, wishing for pleasure (Dh. 15); *Gotamassa dassana-kāmo*, wishing to see Buddha. The *m* of an infinitive is dropped in a compound of this sort: *jvītukāmo*, wishing to live (Dh. 22); *dātukāmo*, wishing to give; *kattukāmo*, wishing to make; *vattukāmo*, anxious to say (F. Jāt. 17); *bhuñjitukāma*, (*fem.*) wishing to eat (Mah. 133). The compound *akāmakāmo* is a dvandva, meaning "unwilling and willing," viz. "hesitating" (B. Lot. 863). *Kāmodo*, giving pleasure. *Sabbakāmadado*, giving everything that is wished for, gratifying every desire (Kh. 14). Pl. *kāma*, pleasures of sense, desires, lusts (Dh. 16, 34). The world of sentient beings is divided into Kāmaloka, Rūpaloka, and Arūpaloka. Of these the lowest is *kāmaloka*, "the world of sense," viz. the region in which Kāma or sensual pleasure prevails, its occupants being subject to the pleasures and pains which result from the gratification of the senses. It extends from Avīci, the lowest of the hells, to the Paranimmitavasavatti Devaloka, and thus embraces eleven Lōkas (see *Kāmaloka*). The five Kāmas (*pañcakāmaṃ*) are the lust of the eye, of the ear, etc., "modes of evil desire that are connected with the five senses" (Man. B. 445, E. Mon. 15, comp. *Kāmaguṇo*). Kāma is divided

into *vatthukāmo* and *kilesakāmo*; the former is explained to mean pleasurable sights, sounds, odours, tastes and contacts, and property or wealth of all sorts, while the latter means desire, attachment, lust, passion (Man. B. 445; E. Mon. 31, 271; Dh. 361, 404). *Kāmarāgo*, sensual pleasure (Alw. N. 121). *Kāmadhātu*, element of desire or sensual pleasure (B. Int. 604; Ab. 829). See *Dhātu*, *Akusalahātu*, *Āsavo*, *Bhavo*, *Esand*, *Ogho*, *Yogo*, *Upādānaṃ*.

KAMPANAM, Shaking [कम्पन]. Ab. 712; Mah. 41.

KAMPATI, To shake, to tremble [कम्प]. *Yassa cittaṃ na kampati*, whose soul is unshaken (Kh. 6). *Akampittha mahāmaḥi*, the earth quaked (Mah. 86). *Ito c' ito ca kampamāno vidhāvati*, runs trembling in every direction (F. Jāt. 4). Caus. *kampeti*, to cause to tremble, to shake (Gog. Ev. 20). P.p.p. *kampito*, trembling, shaken (Ab. 744; Gog. Ev. 20). *Karuṇāya kampitahadayo*, his heart moved with compassion (Att. 208, 210).

KAMPO, Trembling, agitation [कम्प]. *Mahākampo*, *puṭhuvikampo*, *paṭhavikampo*, an earthquake (Mah. 41, 173).

KAMSAKŪṬAM, Counterfeit metal [कास + कूट]. Explained in Brahma Jāla S. Att. to mean passing off gilt vessels as gold.

KAMSANĪLAM, Blue vitriol [कास + नील].

KAMSATĀLO, A gong [कास + ताळ]. Dh. 297; Att. 135.

KAMSATHĀLAM, A bronze dish or plate [कास + 'ताळ].

KAMSO, Metal; bronze; a gong; a bowl to eat from [कास, कस]. Ab. 457, 905. *Kamso upahata*, a broken gong (Dh. 24, 297, the passage means that if the rim of a gong is broken off, the flat plate which remains when laid down is not resonant). *Kamsoṇṇā*, a bronze bowl (Mah. 15, Turnour says "golden").

KAMSO, A coin worth four Kaḥāpasas [कस]. Ab. 905; Pāt. 103, 104.

KAMUKO, The Areca palm [कमुक]. Ab. 564, 602.

KAMUKO (*adj.*), Desirous [कामुक]. Ab. 730.

KĀMUPAPATTI (*f.*), Sensual existence [काम + उपपत्ति]. There are three ks., the first includes mankind and the four lowest deva-lokas, the second is the Nimmānarati heaven, and the third the Paranimmitavasavatti heaven.

KAMYATĀ (*f.*), Desire [काम्यता]. *Kattukamyatā*, intention (Dh. 362; Ras. 63). *Bhīyyokamyatā*, greediness (Pāt. 22).

KANAKAM, Gold [कनक]. Ab. 487; Mah. 61. *Kanakavimānaṃ*, a golden mansion (Dh. 94).

KĀNANAM, A forest, a grove [कानन]. Ab. 536; Mah. 50.

KANATI, To sound [कण]. Cl. P. Verbs, 11.

KANAYO, A sort of spear [कणय, कणप]. Ab. 394.

KANCANAM, Gold [कान्कन]. Ab. 487; Mah. 213.

KANCI, see *Koci*.

KANCUKI (*m.*), An attendant on the women's apartments [कञ्जुकिण]. Ab. 342.

KANCUKITO (*adj.*), Having the hair bristling with joy [कञ्जुकित]. Att. 32, 195.

KANCUKO, A jacket; the skin or slough of a snake; a coat of mail; a case, sheath, covering, envelope [कञ्जुक]. Ab. 294, 655, 962. *Sīlākaṇcuko*, a stone casing (Mah. 201). *Tasso kaṇcukacetiyaṃ*, a dagoba encasing the first (Mah. 4). *Kṛtiya kaṇcukaṃ suddhavatthehi*, having caused a covering of fine cloth to be made for the dagoba (Mah. 193). Mah. 213.

KANḌARĀ, A tendon [कण्डरा]. Ab. 279.

KANDARI (*f.*), and **KANDARO**, A cave, a grotto [कण्डर]. Ab. 609.

KANDATI, To cry, to wail, to weep [कण्ड]. Dh. 66, 95; Mah. 124.

KANDHARĀ, The neck [कण्डरा]. Ab. 263.

KANDITAM, Wailing, crying [कण्डित = कण्ड]. Ab. 165.

KANDO, A bulb [कण्ड]. Ab. 549.

KANḌO, and **KANḌAM**, The part of a plant from one joint to another; a stalk; an arrow; a section or chapter of a book; a part, a portion, a piece; opportunity, season [कण्ड]. Ab. 389, 453, 885; Mah. 143. *Kapālakāṇḍo*, a bit of potsherd (Dh. 301). *Pāvakaṇḍam*, a piece of cake (Dh. 140). *Sukkhakaddamakaṇḍehi*, with lumps of dried mud (Mah. 107). *Kaṇḍappahāro*, an arrow-shot. *Dhammasaṅgapiyā dāsi kaṇḍam so Atthasāliniṃ*, he wrote the chapter called Atthasālini on the Dhammasaṅgapi (Mah. 251). *Bhūkaṇḍo*, the chapter about the earth (Alw. I. ix).

KANḌU (*f.*), The itch [कण्डु]. Ab. 326.

KANDUKO, A ball to play with [कण्डुक]. Ab. 316.

KANḌUTI (*f.*), Itching [कण्डूति]. Ab. 326.

KANḌUVANAM, Itching [कण्डूचन]. Ab. 326.

KANḌUVATI, To scratch [कण्डूयति]. Cl.P.Verbs.18.
KANḌUYĀ (f.), Itching [कण्डूया]. Ab. 326.
KANĒBU (m. and f.), An elephant [करेयु]. Ab. 866; Dh. 162.
KANERUKĀ (f.), A female elephant [करेयुका]. Ab. 362.
KANGU (f.), Panick seed, *Panicum Italicum*, a sort of millet [कङ्गु]. Ab. 451, 452, 571, 1055; Mah. 195.
KANHAVANTĀ (f.), The plant *Bignonia Suaveolens* [कण्व + वृष्ट]. Ab. 559.
KANHAVATTANĪ (m.), Fire [कण्ववर्तन]. Ab. 34.
KANHĀYANO, and **KANHĀNO**, Offspring of Kṛishṇa [काण्वायन]. Sen. K. 387.
KANHI (m.), Offspring of Kṛishṇa [काण्धि]. Sen. K. 388.
KANHO (adj.), Black; dark; sinful [कण्व]. Ab. 96, 1000. Masc. *kaṇho*, Kṛishṇa, an incarnation of Viṣṇu (Ab. 16), also Māra or death (Ab. 43). Neut. *kaṇham*, sin (Ab. 84). *Kaṇho dhammo*, sin (Dh. 16). *Kaṇhakammaṇ*, sinful action, demeritorious Karma. *Kaṇhapakkho*, the moonless fortnight of the month. Fem. *kaṇhā*.
KANIKĀ (f.), The plant *Premna Spinosa*; an ear-ornament [कर्णिका]. Ab. 574. See also *Kaṇṇikā*.
KANIKĀRO, The tree *Pterospermum Acerifolium* [कर्णिकार]. Ab. 570; Dh. 233; B. Lot. 826.
KANINIKĀ (f.), The pupil of the eye [कनीनिका]. Ab. 260.
KANITTHAKĀ, and **-IKĀ** (f.), A younger sister [कनिष्ठिका]. Mah. 5, 85, lxxxviii.
KANITTHO (adj.), Smallest, very small; youngest [कनिष्ठ]. Ab. 929. *Kanittṭho*, younger brother, or son (Ab. 254; Dh. 305; Mah. 199; F. Jāt. 5). *Kanittṭho bhātā*, *kanittṭhabhātā*, younger brother (Mah. lxxxvii; Dh. 79). Fem. *kanittṭhā*, the little finger (Ab. 366).
KANIYO (adj.), Less, smallest; younger [कनीयस्]. Ab. 254, 929. Fem. *kanīyasī* (Mah. lxxxix). Rarely written *kaṇiyo*, comp. S. कणीयस् (Sen. K. 314).
KANJIKAM, and **KANJİYAM**, Sour rice-gruel [काञ्जिक]. Ab. 460; Dh. 113, 196, 233.
KANKANAM, An ornament, a bracelet [कङ्कण]. Ab. 286.
KANKAṬO, Mail [कङ्कट]. Ab. 377.
KANKHĀ (f.), Doubt [काङ्क्षा]. Ab. 170; Mah. 198, 199; E. Mon. 193; Ras. 21; Dh. 25. *Kaṅkhāphānaṇ*, a doubtful point, a doubt. There

are three *kaṅkhās*, or doubts, viz. doubts about the past, the present, and the future.

KANKHATI, To doubt [काङ्क्षति]. Mah. 82.

KANKO, A heron [कङ्क]. Ab. 643.

KANŌĀ (f.), A young woman, a girl, a virgin [कन्या]. Ab. 231.

KANŌADHĀRO, A steersman, pilot [कर्णधार]. Ab. 666.

KANNAJALŪKĀ (f.), A centipede [कर्ण + जलुका]. Ab. 622.

KANNAJAPO, A tale-bearer, informer [कर्ण + जप]. Ab. 737.

KANŌAMUNDO, Name of one of the Mahāsaras [कर्ण + मुण्ड]. Ab. 679; F. Jāt. 5; Man. B. 17.

KANŌNIKĀ (f.), An ear-ornament, earring; the pericarp of the lotus; the peak or dome of a hut or pagoda [कर्णिका]. Ab. 219, 284, 687, 875. *Kaṇṇikādrukkho*, a log to make a house-peak from (Dh. 188). *Kaṇṇikāmaṇḍalam bhinditvā*, breaking through the circular peak of the house (Dh. 299). *Kaṇṇikābaddhāni sālīsāni*, heads of growing rice tied together in sheaves (Dh. 126, comp. 200). Comp. *Kaṇṇikā*.

KANŌ, The ear; a rudder; a corner, edge [कर्ण]. Ab. 150, 1120. *Kaṇṇapūro*, *kaṇṇabhāsā*, *kaṇṇavibhāsanaṇ*, *kaṇṇaveṭhanaṇ*, an ear-ornament, earring (Ab. 284, 875). *Kaṇṇamūlaṇ*, the root of the ear, the ear. *Kaṇṇamūle jappati*, to whisper in the ear (Pāt. 112). *Kaṇṇajappake*, one who whispers into a person's ear (Pāt. 62). *Kaṇṇajappanaṇ*, whispering into the ear. *Kaṇṇajapo*, a tale-bearer. *Caṭṭakaṇṇesu*, at the four corners (Mah. 182). *Sāṇikaṇṇaṇ ukkhipitvā*, lifting up the corner of the curtain (Dh. 159). *Saṅghātīkaṇṇo*, hem of a garment (Pāt. 95). *Daṇḍakaṇṇo*, edge or hem of the skirt (Dh. 234).

KANŌ, The fine red powder which adheres to the grain of rice beneath the husk; a particle, bit, atom [कण]. Ab. 454, 705, 1047.

KĀŌ (adj.), One-eyed, blind of one eye [काण]. With instr. *Akkhinaṇ kāṇo*, blind of one eye (Sen. K. 339). Dh. 301.

KANŌAKITO (adj.), Having the hair bristling with joy [कण्टकित].

KANŌAKO, and **KANŌTHAKO**, A thorn; an enemy; horripilation; an obstacle, pest, nuisance [कण्टक]. Ab. 366, 612, 912; Alw. I. 66. *Kaṇṭakagumbo*, a thorn-brake. *Kaṇṭhakasākhā*, thorny

- branches (Das. 21). *Laṅkaṁ vigatakaṇṭakaṁ kāretvā*, having rid Ceylon of her pests (Mah. lxxxvii). *Jinaśāsanaṇṭakā*, enemies of Buddhism (Mah. 232). For *kaṇṭhaka* see Ras. 19, Das. 21, B. Lot. 576, Ab. 993.
- KANTAKURANḌO**, The plant *Barleria Cristata* [कण्टकुरण्ड]. F. Jāt. 46.
- KANTANĀM**, Cutting; spinning [कण्ठान]. Ab. 954.
- KANTĀRO**, A forest, a wilderness; a difficult road [कान्तार]. Ab. 192, 1107. *Saṁsārakantāro*, the thorny path of transmigration (Ras. 27). *Kantāraddhānamaggo*, a long and difficult road (comp. Dh. 86).
- KANTATI**, To cut [कण्ठ]. Dh. 307; Pāt. 107. P.p.p. *kantito*.
- KANTATI**, To spin [कण्ठ]. Mah. 48.
- KANṬHAJO** (*adj.*), Guttural [कण्ठज]. The guttural letters are *a*, *k*, *kh*, *g*, *gh*, *ṇ* and *h* (Cl. Gr. 2).
- KANTHĀ** (*f.*), Patched cloth [कन्था]. Dh. 140.
- KANṬHAJO**, see *Kanṭhako*.
- KANṬHO**, The neck, the throat [कण्ठ]. Ab. 263. *Kanṭhabhūṣā*, a necklace (Ab. 285). *Kāśavakaṇṭho*, whose neck is covered with the yellow robe, viz. wearing the yellow robe (Dh. 54). *Kanṭhandlām*, the wind-pipe (Att. 106, 216).
- KANTI** (*f.*), Beauty; wish, pleasure [कान्ति]. Ab. 54, 762, 1056.
- KANTITO** (*p.p.p. kantati*), Cut. Ab. 752.
- KANTO** (*p.p.p. kāmāyati*), Loved; beautiful, charming, delightful, agreeable [कान्त = कम्]. Ab. 693, 948. *Kanto*, a husband (Ab. 240), a favourite (Ab. 948). Fem. *kantā*, a beloved or charming woman (Ab. 230). *Haṭṭhikantavindā*, an elephant-charming lute (Dh. 154). *Haṭṭhikantamanto*, a spell for charming elephants (Ditto). *Bahujana-kantā vācā*, speech that gives pleasure to many.
- KAPĀLAM**, and -LO, and **KAPALLAM**, The skull, or either half of the skull; a potsherd [कपाळ]. Ab. 279, 946; Dh. 301. *Kapāḍāni ghaṭetvāna*, having re-united the two halves of the skull (Mah. 245). For *kapalla* see Dh. 148, 196.
- KAPANĪ** (*m.*), A miserable man, a pauper [कपयिनि]. *Kapaṇiddhikavaṇṭṭakā*, paupers, wayfarers and beggars (Mah. 240; Dh. 131, see *Addhiko*).
- KAPANO** (*adj.*), Miserable, afflicted, poor; miserly [कपण]. Ab. 739, 821; Mah. 221.
- KAPATO**, and -TAM, Fraud, hypocrisy [कपट]. *Rājakaṇṭho*, impostor king.
- KĀPEYYO** (*adj.*), Belonging to apes [कापेय]. Sen. K. 388.
- KAPI** (*m.*), A monkey [कपि]. Ab. 614. See also *Kaṇi*.
- KAPIKACCHU** (*f.*), The plant *Mucuna Pruritus* [कपिकच्छु]. Ab. 582.
- KAPILO** (*adj.*), Reddish [कपिल]. Ab. 98. Fem. *kapilā*, name of two plants (Ab. 571 *śiṣapā*, Ab. 590, *reṣakā*).
- KĀPILAVATTHIKO** (*adj.*), Belonging to *Kapilavastu*. Sen. K. 390.
- KAPILAVATTHU** (*n.*), The town of *Kapilavastu*, the birthplace of Cākyamuni [कपिलवस्तु]. Ab. 200; B. Int. 143.
- KAPISISO**, This word is explained at Ab. 217 by *aggajātṭhambho*, and is rendered "the bolt or bar of a door." But the S. *कपिशिर्ष* is rendered by B. and R. "coping of a wall" (mauersims).
- KAPITANO**, The tree *Thespesia Populneoides* [कपीतन]. Ab. 562.
- KAPITTHO**, The tree *Feronia Elephantum* [कपित्थ]. Ab. 551; Mah. 169. See also *Kaviṭṭho*.
- KAPOLO**, The cheek [कपोल]. Ab. 262.
- KAPONI** (*m.*), The elbow [कपोनि]. Ab. 265.
- KĀPOTAKO** (*adj.*), Grey, white [कापोत + क]. Dh. 27.
- KAPOTO**, A pigeon, a dove [कपोत]. Ab. 636. From Ab. 984 it would seem to mean some other bird also.
- KĀPOTO** (*adj.*), Belonging to pigeons [कापोत].
- KAPPABINDU** (*m.*), A black spot which Buddhist priests are instructed to attach to a new robe to disfigure it [कप्प + बिन्दु]. Ab. 799; Pāt. 82, 91.
- KAPPAKKHAYO**, That period of the kalpa when the process of destruction is going on, a *sambhūṭṭa* (see *Kappo*) [कप्प + कय]. Ab. 82.
- KAPPAKO**, A barber; one who prepares or makes [कप्पक]. Ab. 608; Dh. 117, 214; Mah. 170.
- KAPPANĀ** (*f.*), Preparing, making; thought [कप्पणा]. Ab. 113, 954.
- KAPPANAM**, Cutting; caparisoning an elephant or horse; making [कप्पण]. Ab. 956. *Siṭṭhaseyya-kappanam*, lying on the right side like a lion.
- KAPPANIYO** (*adj.*), To be thought or believed [कप्पणीय].
- KAPPANO**, The trappings of an elephant [कप्पण]. Ab. 365.

KAPPĀPETI (*caus. kappati*), To cause to be caparisoned or made ready.

KAPPARO, The skull [कर्पर]. Ab. 279.

KAPPARO, The elbow [कर्पर]. Ab. 265; Dh. 237.

KAPPARUKKHO, A celestial tree yielding all wishes, it grows in Indra's heaven [कल्प + वृक्ष]. Ab. 28; Man. B. 14.

KAPPĀSIKO (*adj.*), Made of cotton [कार्पासिक]. Ab. 297; Kamm. 9; Pāt. 76.

KAPPĀSĪ (*f.*), and **KAPPĀSO**, Cotton [कर्पास]. Ab. 589. *Kappāsattihi*, a cotton seed (Dh. 301).

KAPPATI, To be fitting, allowable, right, proper [कृप]. Mah. 15, 85. With dat. *Idaṃ vo kappati*, this is permissible to you, you may do this.

KAPPATO, Soiled or tattered cloth, rags [कर्पट]. Ab. 293.

KAPPĀYUKO (*adj.*), Whose age is a kalpa, living a kalpa [कल्प + आयुस् + क]. Mah. 27.

KAPPETI (*caus. kappati*), To arrange, to make, to establish, to enter upon; to think, to imagine; to cut [कल्पयति + कृप]. *Vāsaṃ* or *saṃvāsaṃ k.*, to take up one's abode, to dwell, to live (F. Jāt. 2; Mah. 37, 121; Dh. 120). *Seyyaṃ k.*, to lie, to sleep (Mah. 49). *Sihaseyyaṃ k.*, to lie on the right side like a lion (B. Lot. 342). *Isseraṃ kappayāṃ*, established their supremacy (Mah. 254). *Divāvihāraṃ kappesi*, took his noon-day rest (Mah. 121). *Nisajjāṃ k.*, to sit (Pāt. 7). *Dānavaṭṭaṃ k.*, to establish continual almsgiving. *Kasikā katvā jīvikaṃ kappento*, gaining a livelihood by ploughing (F. Jāt. 9, comp. Dh. 114). *Kappento matta-phalakasaṃ*, slashing at the falling shield (Mah. 154, comp. Dh. 211). P.p.p. *kappito*.

KAPPIKO (*adj.*), Thinking, reasoning [fr. कृप].

KAPPIKO (*adj.*), Belonging to a Kalpa [कल्प + कृ]. *Ādikappiko*, belonging to former Kalpas (Alw. I. cvii, the termination belongs to the whole compound).

KAPPITO (*p.p.p. kappeti*), Caparisoned, made ready; cut, cut off [कल्पित]. Ab. 366. *Kappita-kesamasu*, with hair and beard shorn.

KAPPIYATI (*pass. kappeti*), To be thought or imagined. B. Lot. 326.

KAPPIYO (*p.f.p. kappati*), Right, proper, suitable, appropriate, acceptable, agreeable [कल्पय]. *Kappiyebhūmi*, a suitable site (Dh. 267). *Datvāna kappiyaṃ bhaddaṃ*, giving them suitable presents (Mah. 214, comp. Kh. 11). *Civaraṃ kappiyaṃ*,

a robe presented duly, or in the proper manner and at the right time (Pāt. 9). *Kappakappiyaṃ*, what is right and what is not.

KAPPO (*adj.*), Fit, suitable, worthy; nearly equal to, rivalling, resembling, like [कल्प, and perhaps कल्प]. Ab. 742, 799. *Kappakappesu kovido*, skilled in distinguishing suitable and unsuitable things (Mah. 85). *Phalāni Buddhakappāni*, fruits worthy of B. *Sattthukappo*, like the Teacher himself (Mah. 124; Alw. I. 54). I have followed Ab. 799 in making *kappa* in the sense of *saddha* an adjective, but see B. and R. कल्प, 2, 6, and comp. *bhūmikappo*, a suitable site (Att. 134).

KAPPO, Time; a short time, moment; precept, rule, ordinance; the rules concerning rites, one of the Vedāṅgas; practice, usage, mode; alternative, permission; a chapter or section of a book; thought; all, the whole; a vast period, age, cycle [कल्प]. Ab. 110, 799. *Niccaṃ kappam*, always. *Atthi kappo nipajjītum*, there is a brief space to lie down. *Jivita-kappo*, mode of life (Dh. 394). *Kappati dvāsigulakappo*, the two-inch alternative is allowable, that is permission is granted to extend the allotted time for the mid-day meal to two inches of the sun's shadow after noon (Mah. 15; Pāt. xxxix). *Aññatra kappā*, without leave (Pāt. 97). *Kevalakappaṃ Jetavanaṃ*, the whole of Jetavana (Kh. 4). *Kappo* may mean a Kappabindu (Ab. 799, Pāt. 91). The term *Kappa* is given to certain vast periods or cycles of time, of which there are three, *mahākappo*, *asaṅkheyyakappo* or *asaṅkhyakappo*, and *antarakappo*. All the Cakkavālas are subject to an alternate process of destruction and renovation, and a *Mahākappa* is the period which elapses from the commencement of the destruction of a Cakkavāla to its complete restoration. Each *Mahākappa* is subdivided into four *Asaṅkheyyakappas*, called *saṃvaṭṭa*, *saṃvaṭṭāḍḍhi*, *vivaṭṭa*, and *vivaṭṭāḍḍhi*. In the first the destruction (by fire, water or wind) begins and is accomplished, the Cakkavāla being resolved into its native elements, or consumed so that nothing remains; in the second this state of void or chaos continues; in the third the process of renovation begins and is completed, and the fourth is a period of continuance. After the end of the fourth period the dissolution recommences as before, and so this alternate process of destruction and renovation goes on to all eternity. Each

Asaṅkheyyakappa contains twenty Antarakappas, an Antarakappa being the interval that elapses while the age of man increases from ten years to an asaṅkheyya, and then decreases again to ten years; this period is of immense duration, see *Yugam*. A Kappa is either *suñṇakappa*, in which there is no Buddha, or *asuñṇakappa* or *buddhakappa*, in which one or more Buddhas appear. There are five sorts of Asuñṇakappa, *sarakappa* in which one Buddha appears, *maṇḍakappa* in which two appear, *varakappa* in which three appear, *sramaṇḍakappa* in which four appear, and *bhaddakappa* or *mahābhaddakappa* in which five appear. The present kappa is a Bhaddakappa; of its five Buddhas four have appeared, viz. *Kakusandho*, *Koṇḍaṃmano*, *Kassapo*, and *Gotamo* (Cākyamuni), the fifth *Metteyyo* has yet to appear. By the word Kappa standing alone a Mahākappa is meant. The interval of time which elapses between one Buddhakappa and the next varies from one Mahākappa to so vast a number as an asaṅkheyya of Mahākappas. The names of the last twenty-seven Buddhas are preserved. Of these the four first, *Taṇhaṅkaro*, *Medhaṅkaro*, *Saraṇaṅkaro*, and *Dīpaṅkaro*, belonged to a Sāramaṇḍakappa the date of which was four asaṅkheyyas of Mahākappas plus a hundred thousand Mahākappas ago. Dīpaṅkara, the last of these four, was the first of the twenty-four Buddhas (see *Buddho*). Since his kappa there have been eleven Buddhakappas, the present one being the eleventh. The interval between Dīpaṅkara's kappa and the next Buddhakappa was one asaṅkheyya of Mahākappas (Suñṇakappas). Twenty-nine Suñṇakappas elapsed between the present kappa and the last Buddhakappa, which was a Maṇḍakappa of two Buddhas, *Sikkī* and *Vessabhū*.—*Kappasatasahasāśdhikāni cattāri asaṅkheyyāni*, four asaṅkheyyas of kappas plus a hundred thousand (Dh. 79). *Ekatiṃso ito kappe*, in the thirty-first kappa from this time (Ras. 28). *Iti dve navutikappe*, ninety-two kappas ago (Dh. 127). Man. B. I, 5-8, 28-35, 94-97; Dh. 116, 126, 267; Mah. xxviii, xxxii, xxxiii, 86; Ras. 15; B. Lot. 314, 324-329.

KAPPURO, and -**RAM**, Camphor [कपूर]. Ab. 305.

KĀPUPPHAM, Few flowers, or bad flowers [कापुप्प].

KĀPURISO, A bad man [कापुस]. Sen. K. 380.

KĀRĀ (f.), A jail [कार]. Ab. 407.

KARABHO, The metacarpus, the hand from the wrist to the root of the fingers; a camel [करभ]. Ab. 266, 502.

KARABHŪSĀ (f.), A bracelet or bangle [करभूष]. Ab. 286.

KARAGGAM, The tip of an elephant's trunk [कर + गम]. Ab. 365.

KARAHACI (adv.), Sometimes [कहि + चिद्]. *Kaddaci karahaci*, sometimes and on some occasions (Alw. I. 108).

KARAHĀṬAM, A bulbous root [करहाट]. Ab. 549.

KARAJO, A finger-nail [करज]. Ab. 268.

KARAKĀ (f.), and -**KO**, Hail [करक]. Ab. 50, 1012. *Karakavassam*, a shower of hail (Dh. 224).

KĀRAKAM, The relation of noun and verb in a sentence, construction, case-relation [कारक]. There are six: *apādānam* the ablative relation, *sampadānam* dative, *okāso* locative, *karapaṇa* instrumental, *kammaṇa* accusative, *samī* genitive. These are Kaccāyana's terms (see Sen. K. 317-351); some grammarians call the acc. *upayoga*, the abl. *nissakka*, the loc. *bhūmma*. *Kāraḥakappa*, chapter on case-relation or syntax (Sen. K. 351).

KARAKO, A waterpot; the pomegranate tree [करक]. Ab. 570, 1012.

KĀRAKO (adj.), Making, doing, causing [कारक]. *Gahakārako*, house-builder, architect (Dh. 28). *Haṭṭhakammakārakā manussā*, manual labourers. *Mahāsaṅgīti-kārakā*, those who held the great rehearsal (Alw. I. 64). Fem. *kārikā* (Dh. 177, 222). *Kārako*, a doer, agent, author. *Kusalassa kārako puggalo*, a man who is a doer of good works (Dh. 138). *Dhammaṇ sutvā kārakapuggalā*, men who having heard the truth act in accordance therewith (Dh. 151).

KARAMADDO, The shrub *Cārissa Carandas* [करमई]. Ab. 578.

KARAMARO, A prisoner [comp. करमरिण]. Ab. 407. *Karamarāṇito*, a servant or slave taken prisoner in war (Ab. 515).

KĀRANĀ (f.), Agony, torture [कारणा]. Ab. 407.

KĀRANĀ (adv.), On account of, for the sake of [कारणात्]. With gen. *Issariyassa k.*, for the sake of obtaining the kingdom. *Ānandatthera-kāraṇā*, on account of the therā Ānanda (Mah. II, comp. 43). *Kīṭikāraṇā*, on what account?

KARANAM, Making; doing; action; instrument; the body; an organ of sense [करण]. Ab. 901. *Kusalakusalakammakaraṇam*, doing right and wrong actions (Dh. 99). *Thápasa karaṇam*, building the Dagoba (Mah. 107). *Itthakkarāṇam*, brick-making (Ditto). *Okusakaraṇam*, making room. *Abhinavakaraṇam*, renovation. *Karaṇam* is the name of the instrumental relation (see *Karakam*). See *Karapo*.

KARANAM, Motive, cause, reason, means; thing, matter, case, event, substance; destruction [कारण]. Ab. 91, 1127. *Kin nu kho karaṇam*, what can be the reason? (Dh. 213). *Kin nu kho ettha karaṇam*, what can be the cause of this? (F. Ját. 6). *Tutth' dhamanakarāṇam*, the object of her coming there (Mah. 121). *Aparam pi karaṇam etthi*, and I have another reason besides (Dh. 234). *Tena karaṇena*, for this reason, on this account (Dh. 392, comp. 398, 407). *Kena karaṇena*, on what account? (Dh. 349). *Nāham aññena karaṇena gata*, this was my sole object in going (Dh. 242, comp. 235). *Imaṃ karaṇam adikkhi*, did not tell me this matter (Dh. 212). *Brāhmaṇa ekaṃ te karaṇam kothemi*, Brahmin, I have somewhat to tell thee (Dh. 163). *Tathā karaṇam pariyenitabbam*, then the matter is to be investigated. *Karaṇaṃ te futam dhamane mayā*, your case became known to me as I approached (Mah. 243). *Dukkha-karaṇāni*, painful circumstances (Dh. 395). *Khippam eva imaṃ karaṇam sikkheyya*, would soon teach him this thing (Dh. 400). *Akaraṇa*, unreasonable, groundless. For abl. *karaṇā*, see separate article.

KARAṆḌAKO, A box [करण्डक]. Alw. I. 74; F. Ját. 5; Mah. 161.

KARAṆḌAVO, A sort of duck [करण्डव]. Ab. 626.

KARAṆḌO, and **-ḌAM**, A basket, a wicker-work box [करण्ड]. Ab. 317; Mah. 268.

KARAṆIKO (*adj.*), Investigating, judging [कारणिक]. Ab. 723. One of the guardians of hell is called *karaṇiko*, "the judge" (Ab. 658).

KARAṆIYO (*p.p. karoti*), That ought to be done or made [करणीय = कृ]. Ab. 772. *Udāho karaṇiyo*, effort must be made (Kamm. 8). *Aññālikaraṇiyo*, to whom salutation should be made, deserving salutation (Alw. I. 78). *N'atthi kusalakusalakāmaṃ karaṇiyan*, there is no use in doing good or bad actions. Neut. *karaṇiyan*,

that which ought to be done, duty. *Saṅgha-karaṇiyanī karoti*, to perform ecclesiastical duties (Dh. 348). *Cattāri karaṇiyanī cattāri akaraṇiyanī*, four things to be done, four things to be avoided (Kamm. 8).

KARAÑJO, The plant *Pongamia Glabra* [करञ्ज]. Ab. 567.

KARAÑO (*adj.*), Making, causing [करण]. *Sa-maggikaraṇa*, causing reconciliation (Mah. 6). Fem. -*ñī*.

KARĀNO, see *Karoti*.

KARAṆṬAKĪPHALO, The Jack-tree or bread-fruit tree, *Artocarpus Integrifolia*. Ab. 569.

KARAPĀLIKĀ (*f.*), A wooden sword, a cudgel [करपासिका]. Ab. 392.

KARĀPANAM, Causing to be made. Dh. 250.

KARĀPETI (*caus. karoti*), To cause to be made or done. Dh. 242; Sen. K. 436, 467. P.p.p. *kārāpito* (Mah. 158).

KARAPUṬO, The cavity formed by joining the bent palms of the hands [कर + पुट]. Ab. 268 (same meaning as *añjali*).

KARASĀKHĀ (*f.*), A finger [कर + शाखा]. Ab. 266.

KĀRAVELLO, The plant *Momordica Charantia* [कारवेळ]. Ab. 596.

KARAVĪKO, The Indian cuckoo; name of one of the Kulācalas. Ab. 26, 626; B. Lot. 565, 566. See *Kuraviko*.

KARAVIRO, Oleander or *Nerium Odorum* [करवीर]. Ab. 577.

KĀRAVO, see *Kāru*.

KAREṆU (*m. and f.*), An elephant [करेणु]. Ab. 866 (note). See *Kaperu*.

KARERI (*m.*), The tree *Capparis Trifoliata*. Ab. 553.

KĀRETI (*caus. karoti*), To cause to be done or made, to make, to perform [कारयति = कृ]. Sen. K. 467. *Rajjāṃ k.*, to reign, to rule (Alw. I. 73; F. Ját. 16). *Abhisekam kāretvā*, having caused himself to be inaugurated king (F. Ját. 5). *Yoggam k.*, to make fit (F. Ját. 9). *Paṇḍita akārayi maṇim taṃ nayanam*, caused this jewel to be made into the eye of a statue (Mah. 243). *Sippuggaṇham akārayi*, taught him accomplishments (Mah. 60). *Kārayamāno*, causing to be made for himself (Pāt. 4). *Pārājikena dhammena kāretabbo*, is to be treated according to P. rule, convicted of a P. offence (Pāt. 7). With

two acc. *Sepatham yakkhin akārayi*, caused the y. to make an oath, made her swear (Mah. 49). With acc. and instr. *Tunnavadyehi kāriya kañcu-kam*, having caused a casing to be made by the tailors (Mah. 193). With acc. and gen. *So puriso tassa purisassa kamunam kāreti*, this man causes that man to perform an action (Sen. K. 335). Imperat. 2nd. pers. *kāraya* (Mah. 198). Ger. *kāretvā, kāriya* (Mah. 11). P.p.p. *kārito*.

KARĪ (m.), An elephant [कारिन्]. Mah. 106.

KĀRĪ (adj.), Doing, acting [कारिन्]. *Pāpakāri*, a sinner (Dh. 3). Dh. 52; Sen. K. 512.

KĀRIKĀ (f.), Work, action; a memorial verse, a metrical explanation [कारिका]. Ab. 1105. *Dukkarakārikāni katvā*, having performed difficult deeds (Alw. I. 77). See also under *Kārako*.

KĀRĪRO, The plant Capparis Aphylla [करीर]. Ab. 580.

KARISAM, Excrement [करीष]. Ab. 274, 995.

KARISAM, A superficial measure = four Ammapas. Ab. 197, 995; Mah. 61, 166; Dh. 135.

KARISĀPAṆO, A kārshāpāna [कार्षापण]. Ab. 481. See *Kahāpāno*.

KARISSAM, see *Karoti*.

KĀRITO (p.p.p. kāretī), Caused to be made or done, made, constructed, performed [कारित = कृ]. Alw. I. x; Dh. 78. *Kim me rajjena kāritena*, what's the use of my reigning? (Dh. 406). Neut. *kāritam*, the causal form of the verb (Sen. K. 436).

KĀRIYA, see *Kāreti*.

KARIYA, KĀRIYATI, see *Karoti*.

KĀRIYO (p.f.p. karoti), That ought to or can be done [कार्य]. Ab. 1037.

KARO, The hand; an elephant's trunk; tax, toll, revenue; a ray of light [कर]. Ab. 64, 265, 355, 1047. *Karam gaphāti*, to collect the revenue (Mah. lxxvii). *Dakkhiṇam karam addā*, offered his right arm (Mah. 41). *Karam rañño ūlambitvā*, holding the king's hand (Mah. 41, comp. 25).

KARO (adj.), Making, causing, doing [कर]. Only as the latter part of a compound: *Puñṇukaro*, doing good works (Mah. 132); *dukkaro*, difficult; *hitakaro*, a benefactor (Mah. 20); *passadasamvegakaro*, causing pleasure and pain (Mah. 1); *ānandakaro*, causing joy (Mah. 12); *bhedakaro*, causing discord; *pañhassa antakaro*, one who answers satisfactorily questions put to him. Comp. *Bhayaṇkaro*, *Dinakaro*, *Madhukaro*, *Nidākarō*, *Sukaro*, *Kiccakaro*, etc.

KĀRO, Making, action; a prison; the tree *Canthium Parviflorum*; a song of praise [कार]. *Ganthakāro*, book-making (Alw. I. x). See *Ahaikāro*, *Alaikkāro*, *Balakkāro*, *Sādhukāro*. *Kāro* is used after letters to form their name: *akāro*, the letter a; *ākāro*, the letter ā; *kakāradāyo*, the letters k and the rest (Sen. K. 201); *okārukārā*, the letters o and u (Sen. K. 206). Ab. 1011; Dh. 274.

KĀRO (adj.), Making [कार]. *Rathakāro*, a coach-maker. *Bhattakāro*, a cook. See *Andhakāro*, *Cammakāro*, *Cittakāro*, *Suvassakāro*, etc.

KAROTI, To act; to do; to cause; to cause to become, to render, to make; to perform [कृ]. *Bhāsati vā karoti vā*, speaks or acts (Dh. 1). *Tathā katvā*, having done so, having acted thus (Dh. 156). *Mā evaṃ akattha*, do not do so (Dh. 80). *Kim katvā*, having done what? by what means? *Yam kiñci katvā*, by some means or other (Dh. 156). *Aham pi kiñcid eva karissāmi*, I too will do something or other (Dh. 106). *Idāni kiṃ karomi*, what am I to do now? (Dh. 157). *Kiñci akatvā*, having done nothing, without doing anything (Alw. I. 99). *Yathā maṃ na muñcati tatthā kātum vaffati*, I must manage that he does not dismiss me (Dh. 156). *Yathā so nāgacchati tatthā karissāmi*, I'll take care he does not come. *Diso disaṃ yan taṃ kayirā*, whatsoever an enemy would do to an enemy (Dh. 8). *Na te labbhā kiñci kātum*, it is not allowed to do anything to them (Alw. I. 72). *Kim vo bhante hatthi kiṃ karonti*, pray, sir, what do the elephants do to you? (Dh. 154). *Ñatake viya akāsi*, treated them like relatives (Dh. 240). *Te attano civarāni kiṃ karissanti*, what will they do with their own clothes? (Dh. 174). *Tesaṃ andāgamanam karissāmi*, I'll prevent their coming back, lit. I will cause their non-return (Dh. 154). *Akariya janakhedaṃ*, without causing human suffering (Mah. 215). *Lomaḥaṇṇam k.*, to cause amazement (Mah. 107). *Karoti so tatthā attānaṃ yathā naṃ icchati diso*, he makes himself what his enemy would wish him to be (Dh. 20). *Katvāna mahesiṇ Sīhasivaliṃ*, having made S. his queen (Mah. 46). *Ratham k.*, to build a chariot. *Bhāsamamuffhiṃ k.*, to convert into a handful of ashes (Dh. 354). *Tathārapaṇ mittam kātum*, to make such a man one's friend (Alw. I. 75). *Dajham k. bandhanam*, makes the fetter strong (Dh. 63). *Ujum k.*, to make straight (Dh. 7). *Upham k.*, to heat (F. Jāt. 57). *Naggam*

k., to strip naked (Mah. 261). *Uyyénam ramapī-gam akāsi*, rendered the garden delightful (F. Jāt. 6). *Paṇsum samam katvā*, making the earth smooth (Dh. 154). *Khetṭam dve koṭṭhūse katvā*, having divided the field into two, lit. made it into two portions (Dh. 126). *Haṭthagataṃ k.*, to make one's own (Dh. 228). *Vissāsaṃ k.*, to make friends with (F. Jāt. 17). *Aggim k.*, to make a fire (F. Jāt. 2). *Vohāraṃ k.*, to trade (F. Jāt. 14). *Kasim k.*, to till the ground (F. Jāt. 9). *Aṭṭam k.*, to go to law, to bring an action. *Kimici dāyaṃ akatvā*, not feeling desire for anything (Dh. 281). *Akatvā ratim akkharesu*, not delighting in syllables (Kh. 21). *Sitaṃ k.*, to smile (F. Jāt. 10). *Kālaṃ k.*, to die. *Mānaṣaṃ k.*, to resolve (Mah. 76). *Okāsaṃ k.*, to make room for. *Paribhogam k.*, to use (Dh. 106). *Paccaggamaṇaṃ k.*, to go to meet (Dh. 231). *Sammaṇaṃ k.*, to pay honour to (Mah. 241). *Sakkāraṃ k.*, to entertain hospitably. *Anuññaṃ k.*, to permit. *Mettaṃ karoti*, to show friendship to (Kh. 6). *Iddhiyo k.*, to work miracles (Dh. 299). *Sīlabbheḍaṃ k.*, to commit a breach of morality (Dh. 156). *Saṅgittim k.*, to hold a rehearsal (Mah. 11). *Sākaḍḍhaṃ k.*, to converse (Dh. 121). *Naraṃ kurute vasaṃ*, gets a man into his power (Dh. 9). *Dandam k.*, to inflict punishment (Alw. I. 99). *Divāvāharaṃ k.*, to take one's midday rest. *Abbhutaṃ k.*, to make a bet, lay a wager. *Kalahaṃ k.*, to quarrel. *Papiddhinaṃ or patthanaṃ k.*, to make an aspiration for, to pray for. *Saddaṃ k.*, to make a noise, to shout. *Puññaṃ k.*, to do good actions. *Kammaṃ k.*, to do a deed, to perform an action. *Pavattim k.*, to establish (Mah. 88). *Vamsaṭṭhitim k.*, to establish one's dynasty. *Upamaṃ k.*, to make a comparison (Dh. 24). *Opamaṃ k.*, to give a simile or illustration (Alw. I. xlii). *Sokaṃ k.*, to mourn (Dh. 360). *Viriyaṃ or ātappaṃ k.*, to make an effort, to exert oneself (Mah. 13; Dh. 310). *Yuddhaṃ k.*, to fight, to make war (Mah. 153). *Parāpaghātanaṃ akatvā*, without mentioning life-slaughter (Alw. I. cxxiv). *Attano ghare akāsi*, kept them in his own house (Alw. I. 75). *Haṭthe karitvā*, having placed it in his hand. *Vāme kenipphim katvā*, placing his sister on his left side (Mah. 44). *Pappam ucchaṅge katvā*, having put the letter in the fold of her dress (Dh. 221). *Bahi naṃ karissāmi*, I'll put him outside (Dh. 94).

Ekato k., to put together (Mah. 140). *Purato k.*, to put in front (Mah. 233). *Dvedhā k.*, to divide. *Añnattha k.*, to put elsewhere (Alw. I. 63). *Tato amacce katvāna*, next in order posting the ministers of state (Mah. 233). *Manasi karoti or manasi-karoti*, to attend to (Mah. 158, Dh. 401). *Puttā vā dānaṃ vā tasmim samaye kim eva karissanti*, when that time comes what good will sons and riches do to you? (Dh. 258). *Jiviteṇa kim karissāmi*, what is the use of living? lit. what shall I do with life? *Karoti* is sometimes compounded with a noun or adj., the short *a* of the nominal base being first changed to *i*: *daḥhikaroti*, to make firm; *bhasmīkaroti*, to reduce to ashes; *anāthīkaroti*, to render helpless (Att. 207); *capāḍīkaroti*, to provoke. The present tense of *karoti* is as follows: *karomi*, *karosi*, *karoti*, *karoma*, *karotha*, *karonti*. Pres. 1st pers. *kurute* (Dh. 9, 39; Mah. 219; Sen. K. 462), *kubbati*, *kubbate* (Sen. K. 463), pl. *kubbanti*. Opt. *kayirā* (Dh. 8, 10, 19; Mah. 244; Das. 6), *kayirātha* (Dh. 5, 22, 55; Kh. 14), *kubbetha*, *kare* (Dh. 8, Sen. K. 465), *kareyya* (F. Jāt. 2; Sen. K. 465). Imperat. 2nd pers. *kuru* (Mah. 18, 61), *karohi* (Dh. 42); 3rd pers. *karotu*; 2nd pers. pl. *karotha* (Sen. K. 436); 3rd pers. pl. *karontu*. Fut. *karissati* (Sen. K. 428; Dh. 156; F. Jāt. 12). There is also a contracted form of the fut. of which the 1st pers. is *kāhāmi*, 2nd *kāhasi*, *kāhisi*, 3rd *kāhati*, *kāhiti*, 1st pl. *kāhāma* (Sen. K. 452; Dh. 28, 123, 322; Mah. 49). Aor. *akāsi* (this is the usual form in prose, Sen. K. 455, F. Jāt. 6, Mah. 72, pl. *akāsum*), *akā* (Mah. 23, 37, pl. *akāsu*, 2nd pers. pl. *akāttha*), *akari* (Sen. K. 455, F. Jāt. 13, Mah. 13, 72, Dh. 129, pl. *akarun*, *akarimsu*). Aor. 1st pers. pl. with ātm. term. *akaramhase* (F. Jāt. 13). Inf. *kattum*, *kātum* (Sen. K. 512), *kātave* (Mah. 217, Sen. K. 485, 503). Ger. *katvā*, *katvāna*, *kattāna*, *kātāna*, *karitvā*, *kariya* (Sen. K. 486, 503, 510, 512, Mah. 194, 215 *akariya*, comp. Att. 214 *abhimukhī-kariya*). P.pr. *kubbaṃ* (Dh. 10; F. Jāt. 13), *kubbanto* (Sen. K. 433; Mah. 244), *karonto* (Dh. 21), *karaṃ* (Dh. 25, Mah. 137, dat. *karatu*), *karamāno*, *kurumāno*, *karāno*, *kubbāno*. Part. fut. *karissam* (Cl. Gr. 120). Pass. *kariyati*, *kariyyati*, *kayyati*, *kariyati*, *kayirati* (Sen. K. 437, 438). Pass. aor. *kariyittha* (Sen. K. 502). Pass.p.pr. *kariyamāno*, *kariyyamāno*, *kayiramāno*,

being done or made (Att. 199; Alw. I. xxi; Dh. 261; B. Lot. 717). P.f.p. *karapīyo*, *kattabba*, *kātabba*, *kicco*, *kāriyo*, *kayiro*, *kayyo*. P.p.p. *kato*.—Although the grammarians appear to treat *kayirati* as an active form (see Cl. Gr. 130; Alw. I. 20, 41; Sen. K. 441, 463), there can be little doubt that it is really a passive. I have met with the pres. twice elsewhere than in the grammars, and in both cases it is used as a passive. The first instance is at Dh. 389, *yehi tam kayirati*, "by whom this is done;" the second is at Pāt. 90, *makkhikamadhund pi kayirati*, "it is also made from honey." Comp. also at Sen. K. 333, *Yena vā kayirate tam karapam*, "and that by means of which anything is done is called the instrument." The part. pres. *kāyiramāno* occurs frequently, and always as a passive, e.g. *mahāthūpo kayiramāno*, while the Mahāthūpa was being built (Mah. 177). *Kayirati* is a metathesis of *kariyati* or *kariyati*. The opt. *kayirā* is a metathesis of the Sansk. कुर्यात्, through the foll. steps, *kuryāt*, *karyāt*, *kariyā*, *kayirā*. In the opt. *kayirātha* the *-tha* probably represents the final *-त्* of कुर्यात्. There is nothing in Pāli usage to prevent the imperat. 2nd sing. *kayirāhi*, given at Sen. K. 441, from being a passive. The p.f.p. *kayiro* is a metathesis of *kariyē*. The pass. *kayyati* is a contraction of *kariyati* through an intermediate form *karyati*. In *kayyo*, S. कार्य, assimilation has taken place.

KĀRU (m.), An artisan [कारु]. Ab. 504; Sen. K. 514. Pl. *kāraṇo*. Five are enumerated at Ab. 505, *taochako*, *tantavāyo*, *rajaṇo*, *nahāpito*, *cammakara*.

KĀRUKO, An artisan [कारुक]. Sen. K. 474.

KĀRUNĀ (f.), Compassion, mercy [कारुणा]. Ab. 160. *Karunābhāvanā*, exercising the meditation of pity or sympathy, fixing the mind intently on the idea of human suffering and the wish to relieve it (E. Mon. 246; Man. B. 417). *Karunākara*, a mine of mercy (Alw. I. vii). See *Appamaññā*, *Kammaṭṭhānaṃ*. Comp. *Karuno*.

KĀRUNĀVĀ (adj.), Merciful [कारुणावत्]. Alw. I. xlii.

KĀRUNIKO (adj.), Compassionate, merciful [कारुणिक]. Ab. 727.

KĀRUNĀM, Compassion [कारुण्य]. Ab. 160; Dh. 319.

KĀRUNĀTĀ (f.), Compassionateness [कारुण्यता]. Mah. 243.

KARUṆO, That which moves compassion, the pathetic, pathos [कारुण्य]. Ab. 102. See *Karunā*.

KASĀ (f.), A whip [काशा]. Ab. 370; Dh. 26; Mah. 259.

KASAKO, A ploughshare [काशक]. Ab. 448.

KĀSAM, see *Kāso*.

KĀSAMADDO, The plant Cassia Sophora [कासमद]. Ab. 598.

KASAMBU (n.), Sweepings, rubbish. Ab. 224.

KASĀPETI (caus. next), To cause to be ploughed. Dh. 141.

KĀSATI, To plough, to till the ground [काश]. P.pr. *kasanto* (Mah. 98). Imperat. ātm. 1st. pers. pl. *kasāmaṇe* (F. Jāt. 10, 32). P.p.p. *kaṭṭho*, *kasito*. When काश means "to draw," its present in Pāli is *kaḍḍhati*, and its p.p.p. *kaḍḍhito*.

KĀSATI, To shine [काश].

KASĀYITO (adj.), Stained [काशयित]. Att. 193.

KASĀYO, and **KASĀVO** (adj.), Having an astringent taste; fragrant [काशाय]. Dh. 260. Masc. and neut. astringent taste (Ab. 148); the colour red or reddish yellow; astringent juice (Ab. 960); stain, impurity, depravity, sin (Dh. 2, 115).

KĀSĀYO, and **KĀSĀVO** (adj.), Reddish yellow, yellow [काशाय]. *Kāśāyāni vatthāni*, the yellow robes (B. Lot. 863; Alw. I. 92). *Kāśāvaṇṇa vatthāni*, the yellow robe (Dh. 2). Neut. *kāśāyam* and *kāśāvaṇṇa*, the yellow robes of a Buddhist priest or monk (Ab. 296; Dh. 54). *Kāśāvaṇṇa* or *kāśāvaṇṇa labhati* or *ddiyati*, to assume the yellow robe, to become a monk (Dh. 114; Mah. 38; comp. Dh. 112). *Kāśāvaṇṇa* or *kāśāvaṇṇa nivāseti*, to wear the yellow robes (Dh. 128; Mah. 24). *Kāśāvaṇṇa*, wearing the yellow robe (Mah. 110). *Kāśāvaṇṇa pājoto*, glittering with yellow robes (Mah. 73, 79). *Kāśāvaṇṇa apānetvā*, having thrown off the robes (Dh. 86).

KASERU (m. and n.), Name of a kind of grass [कासेरु]. Ab. 1010.

KASĪ (f.), Ploughing, agriculture [काशि]. Ab. 445; Kh. 11. *Kasīni karoti*, to plough, to till the ground (F. Jāt. 9). *Kasikammaṇi*, tilling, agriculture (F. Jāt. 9, 14; Alw. I. xxix).

KĀSĪ (m.pl.), The name of a people and country [काशि]. Ab. 185. *Kāśīrājā*, king of Kāśī (Dh. 400). *Kāśīrājāṇaṃ*, the country or kingdom of

Kāci (Das. 39; F. Jāt. 2, 3, 9). *Kāsi*, in the Kāci country (Mah. 29). Benares was the capital of the *Kāsi* country.

KĀSIKO (*adj.*), Belonging to the Kāci country [कासिक]. *Kāśikam vattham*, Benares cloth (Dh. 251, comp. E. Mon. 155).

KASIMĀ (*m.*), A husbandman, cultivator [कसि + मन्]. Cl. Gr. 24.

KASINO (*adj.*), All entire [कसल]. Ab. 702.

KASINO, and **-NAM**, This is the name for one of the divisions of the *Karmasthāna*, and is a process by means of which mystic meditation may be induced. There are ten sorts of *Kasiṇa*, *paṭhavī-kasiṇam*, *āpokasiṇam*, *tejakasiṇam*, *vāyokasiṇam*, *nilakasiṇam*, *pītakasiṇam*, *lohita-kasiṇam*, *oddāta-kasiṇam*, *ākāśakasiṇam*, *paricchinndāśakasiṇam*, earth, water, fire, wind, blue, yellow, red, white, light, and the sky seen through a narrow aperture (E. Mon. 252). The word *kasiṇa* is the Sansk. कसल, and this rite is I think so named because in practising it the mind is wholly absorbed or engrossed in one predominant idea on which it is intently fixed. In *Paṭhavīkasiṇa* a circle (*kasiṇa-maṇḍala*) a few inches in diameter moulded of earth or clay is placed upon a low frame. Seated at a short distance the priest must fix his eyes upon the circle, and concentrate his mind upon the idea of the element of earth, inwardly repeating its various names, and dwelling on the thought that the particles of his own body are composed of this element. He must continue this exercise until his mind attains a state of absorption or mesmeric trance, when *Nimitta* will be produced, the circle being seen when the eyes are closed as clearly as when they are open (see *Nimittam*). In *Āpokasiṇa* the object contemplated is a bowl full of water, in *Ālokakasiṇa* a circle of light thrown upon a wall, in *Paricchinndāśakasiṇa* a portion of sky seen through a hole in the roof of a hut. In *Nilakasiṇa* some object of a blue colour is used, as a piece of blue cloth, or some blue flowers, or a blue circle painted on a wall; and so with the remaining *Kasiṇas*. Saṅgīti S. enumerates ten *Kasiṇāyatana*s, *paṭhavīkasiṇam*, *āpek.*, *tejak.*, *vāyok.*, *nilak.*, *pītak.*, *lohita.*, *oddātak.*, *ākāśak.*, *vīṇāśakasiṇam*. E. Mon. 252 and foll.; Man. B. 10; Dh. 131, 270. See *Kam-maṣṭhāna*.

KASIRO (*adj.*), Painful, grievous, miserable [कस्र].

Das. 34. Neut. *kasiram*, trouble, distress (Ab. 89). *Kasirena*, with difficulty (Alw. I. 92). See also *Kiccho*.

KASITO (*p.p.p. kasati*), Ploughed. Ab. 1040.

KASMĀ, **KASMIM**, see *Ko*.

KASMIĀJAM, Saffron [काश्मीरज]. Ab. 303.

KASMIRO, Cashmere [कश्मीर]. Ab. 185; Alw. I. xlii. *Kasmīragandhārā*, (*pl.*) Cashmere and Candahar (Mah. 73).

KĀSO, and **KĀSAM**, The grass *Saccharum Spontaneum* [काश]. Ab. 601, 1125.

KĀSO, Cough [कास]. Ab. 329, 1125.

KASSA, **KASSACI**, see *Ko*, *Koci*.

KASSAKO, A husbandman, farmer, cultivator [कसक]. Ab. 447; F. Jāt. 14.

KASSAPO, Name of one of the twenty-four Buddhas, the last before Gotama; name of a famous disciple of Buddha, president of the first *Mahāsaṅgīti*; name of a *Rishi* [काश्यप]. Ab. 109; Mah. 2, 12. See *Isi*.

KĀSU (*f.*), A hole in the ground, a pit; a multitude [कसु]. Ab. 650, 1125. Loc. *kānyam* (Ab. 684).

KĀTABBO, see *Kattabbo*.

KATĀBHINIHĀRO (*adj.*), Having formed the resolution to become a Buddha [कत + abhināra]. See *Abhināro*, and Man. B. 92.

KATĀBHISEKO (*adj.*), Whose inauguration ceremony has been performed [कत + अभिषेक]. *Rājā katābhiseko*, the anointed king (Mah. 159).

KATACCHU (*m.*), A spoon. Ab. 458. *Kaṭacchumattam bhattam*, a mere spoonful of boiled rice (Dh. 352). *Kaṭacchubhikkhā* appears to mean food ladled into a priest's bowl when he calls at a house for alms (Dh. 229).

KATĀHAM, and **KATĀHAKAM**, A jar, vase, flower-pot [कटाह, कटाहक]. Mah. 90, 108, 111.

KATAHATTHO (*adj.*), Skillful [कत + हत्त]. Ab. 720; Dh. 223; Mah. 150.

KATAKAM, and **-KO**, A bracelet; the side of a mountain [कटक]. Ab. 285, 608. *Pāḍakakam*, a foot-bangle.

KATĀKATO (*adj.*), Wrought and unwrought; done and not done [कत + अकत]. Ab. 486. *Na paresam katākatam*, not other people's sins of commission and omission (Dh. 10).

KATAKO (*adj.*), Artificial, feigned [कतक]. Ab. 1036.

KATAKO, The nut plant, *Strychnos Potatorum*, the seed of which is used to clear water [कतक]. Ab. 1036.

KATAMĀLĪ (m.), The tree Cassia Fistula [comp. कतमाल]. Ab. 552.

KATAMO (adj.), What? which? [कतम]. *Katamaṃ gaṇṭhādhuraṃ*, which (of the two) is the gaṇṭhādhura? (Dh. 80). *Katamo devaloko 'bhīrammo*, which of the six devalokos is the most delightful? (Mah. 199). *Katame dasa dhammā bhāvetabbā*, what are the ten things that ought to be increased?

KATAÑJALĪ (adj.), Saluting respectfully [कत + अञ्जलि]. Mah. 112. See *Añjali*.

KATAÑÑŪ (adj.), Grateful [कतञ्ज]. Mah. 157, 161.

KATAÑÑUTĀ (f.), Gratitude [कतञ्जता]. F. Jāt. 13; Kh. 5.

KATAPUNNATĀ (f.), State of having done good works, meritoriousness [कतपुण्य + ता]. Kh. 5, 14.

KATARO (adj.), What? which? [कतर]. *Katarāṃ dvuso piṭakam paṭhamam saṅgāyama*, which of the three piṭakas shall we rehearse first? *Aṭṭhārasasu bhāsasu katarabhāsāya kathemi*, which of the eighteen languages shall I speak in? (Alw. I. cvii). *Katanagarato āga' attha*, from what town do you come? (Dh. 234). Gen. fem. *katarissā* (Dh. 172).

KATATTAM, Fact of having been done or made [कत + त्व].

KATAVĀ (preterite participle from *karoti*), Having done or made [कतवन्].

KATĀVAKĀSO (adj.), Having obtained an opportunity, having received permission [कत + अवकाश].

KĀTAVE, see *Karoti*.

KATAVEDĪ (adj.), Grateful [कतवेदिन्]. Das. 44.

KATĀVĪ (preterite participle from *karoti*), Having done or made [कत + विन्]. Cl. Gr. 146.

KATHĀ (f.), Speech, discourse; conversation, discussion; a story, tale, account [कथा]. Ab. 113. *Tassa kathāya nissoko hutvā*, comforted by what he said (Dh. 96). *Sace mātū katham paṭhamam supāṭi*, if he hears his mother speak first (Alw. I. cvii). *Dhammī kathā*, a religious discourse or sermon (see also *Dhammakathā*). *Anupubbikathā*, discourse or exposition of a succession of subjects (*dānakathā* *silakathā*, *saggakathā*, see Dh. 79, this formula is of frequent occurrence). *Tiṣṣam khattiyānaṃ kathā udapādā*, a discussion arose between the three noblemen (Dh. 141). *Kāya kathāya*, conversing on what subject? (F. Jāt. 8). *Satthu gupakatham kathentā*, talking about the Teacher's goodness (Dh. 314). *Kathā 'va kā*,

who can describe? lit. what description can there be? With loc. *Idhadipatṭhasaṅghassa kā kathā 'va idhāgame*, what description can be adequate in the case of the arrival of the clergy belonging to Ceylon? (Mah. 171, comp. 160, 164). *Kathāmaggo*, account, narrative, history (Ras. 65).

KATHALO, A potsherd or fragments of broken pottery; gravel [कठर?]. B. Lot. 384, 576; Dh. 322; Ab. 925.

KATHAM (adv.), How? [कथम्]. Ab. 1139; Sen. K. 415. *Katham āgatā*, how did you get here? (Dh. 155). *Kathan nu sakkam gaṇhissam*, how then can I obtain a branch? (Mah. 111, comp. 158, 165). *Mokkhe sabbabhayā katham*, how can there be a release from all dangers? (Att. 194). *Katham hi nāma likhitacoraṃ pabbajessanti*, I should like to know how they can ordain a proclaimed thief (Alw. I. 72). *Katham karissā*, how will you work? i.e. how much work will you do? (Mah. 174). *Uphodakam paṭiyādeti katham*, he gets the hot water ready, and how does he set about it? (Dh. 106).

KATHANAM, Saying, talking, conversing, relating [कथन]. Ab. 1168; Dh. 135, 234.

KATHĀNĀM, One of the high numerals, 10,000,000¹⁰, or 1 followed by 126 ciphers (see *Saṃkhyā*). Ab. 476; Sen. K. 413.

KATHAÑCI (adv.), Scarcely, with difficulty [कथन् + चिद्].

KATHAÑKATHĀ (f.), Doubt [from कथन् + कथम्]. Ab. 170; Dh. 432; Ras. 80. *Vigatā kathaṅkathā*, whose doubts are dispelled. Comp. *akathaṅkathā*, free from doubt, = क + कथन्वा + क् (Dh. 73).

KATHĀPETI (caus.), To cause to be said; to cause to be told, to learn [fr. कथ्]. *Dhammakatham kathāpesim*, I have caused sermons to be preached (Mah. 196). *Tikkhattum kathāpetvā*, having made them repeat it thrice (Alw. I. 97). *Kammaṭṭhānam kathāpesāmi*, I will get myself taught K. (Dh. 195). *Tam tam bhāsam kathāpetvā uggaṇhi*, learnt such and such a language by hearing it spoken (Alw. I. cvii).

KATHĀVATTHU (n.), Subject of discourse [कथा + वत्तु]. Dh. 258, 407. There are ten, which Subhūti tells me are *appicchakathā*, *santūṭṭhik.*, *pavivekak.*, *asamsaggak.*, *viriyārambhak.*, *silakathā*, *samādhik.*, *paññak.*, *vimuttik.*, *āpādam.*

nakathá. The list given in Wade's Dict. of Buddhism substitutes *dánakathá* for *viriyáram-bhakathá*.

KATHÁVATTHUPAKARAṆAM, Book of subjects of discussion, book of controverted points [कथा + वच + प्रकरण]. This is the name of one of the books of the Abhidhamma. It was composed by the apostle Moggaliputtatissa, and delivered by him at the third Mahāsaṅgīti (Mah. 42; Alw. N. 18). It contains a thousand sūtras, half of which deal with points of Buddhist doctrine, and half with non-Buddhist doctrines. Sometimes written *kathāvatthupparakaraṇa* (Mah. 42). E. Mon. 170.

KATHETI, To say, to speak, to tell, to recite, to narrate, to repeat, to preach, to teach, to talk, to converse, to speak to, to speak of, to mean [कथ्]. *Tasmim kathente*, when he was talking (F. Jāt. 16). *Tasmim kathente kathente yeva*, as he continued to speak (Dh. 97). *Ekavacanam pi kathetum*, to utter a single word (F. Jāt. 8). *Katarabhdāya kathemi*, in what language shall I speak? (Alw. I. cvii). *Kīnci na kathessasi*, you will not say anything (F. Jāt. 17). *Kim kathesi*, what is this you say? what do you mean? (Dh. 80). *Te vejassu kathayimhu*, they told it to the doctor (Dh. 82). *Devadūtasuttam kathesi*, preached the D. discourse (Mah. 83). *Kammattānaṃ me kathetha*, teach me k. (Dh. 80). *Abhidhammā*, or *abhidhamman*, or *abhidhammena kathayanti*, they preach from the A., they preach the A. (Sen. K. 322). P.pr.ātmi. *kathayamāno*, saying, speaking. Pass. *kathiyati*, *kathyati* (Ab. 69, 906; Alw. I. viii). Pass.p.pr. *kathiyamāno* (Dh. 179). P.p.p. *kathito*.

KATHĪ (*adj.*), Speaking [कथा + इन्]. *Citrakathī*, eloquent. *Dhammakathī*, a preacher.

KATHIKĀ (*f.*), Talk, parley, a pact or agreement [कथ् + क्वा]. Dh. 405. *Kathikam karoti*, to come to terms, to make an agreement (Alw. I. 74; Dh. 122, 123). Often written *katikā*.

KATHIKO (*adj.*), Speaking, preaching [कथिक्]. *Kathiko mahā*, a great preacher (Mah. 83). *Dhammakathiko*, a preacher (Mah. 221, and see sep.).

KATHINO (*adj.*), Hard, solid; severe, difficult [कठिन्]. Ab. 714. The term *kāṭhinam* is applied to a robe made for a Buddhist priest in the course of a single day and night. This gift is considered highly meritorious. Sometimes the

whole process of making the robe from the raw cotton is gone through in a single day. The *Kāṭhina* must be formally presented by the donor before a chapter of at least five priests (E. Mon. 121; Att. 142). *Kāṭhinadussan*, cloth for the *Kāṭhina*. *Kāṭhinacivarāni*, K. robes (Att. 227). Pāt. 106.

KATHITO (*p.p.p. katheti*), Spoken, said, related, told; spoken of, meant [कथित = कथ्]. Dh. 98.

KATHITO (*p.p.p.*), Boiled, boiling [from कथ्]. Ab. 743; Mah. 152.

KATHĪYATI, KATHYATI, see *Katheti*.

KATI (*interr. pron.*), How many? [कति]. *Kati dhurāni*, how many burdens? (Dh. 80). *Katīhi iriyāpathehi*, in how many positions? (Dh. 81). *Kativasso*, how many years old? (Dh. 405). *Katividhe*, of how many sorts?

KATĪ (*f.*), The small of the back, the hip, the waist [कटि]. Ab. 272; Mah. 137. *Yāva kaṭito*, as high as the waist (Dh. 148). *Kaṭisuttam*, a rope round the waist.

KATICI, Few, some [कतिचिद्]. *Dandhā ācariyā bahū paṇḍitā nāma katīci eva honti*, the foolish teachers are many, the wise are few indeed (Dh. 124).

KATIKĀ, see *Kathikā*.

KATIPĀHAM, A few days [कतिपय + अह्]. *Katipāhena*, in a few days (Mah. 107). *Katipāhen' eva*, in a very few days (Dh. 121, 198). *Katipāham vasitvā*, having lived with him a few days (F. Jāt. 5). *Katipāhassa accayena*, or *katipāhaccayena*, after a few days (Mah. 50).

KATIPAYO (*adj.*), A few, some, several [कतिपय]. *Katipayātherā*, several priests (Mah. 39). Mah. 144.

KATO, and **KATO** (*p.p.p. karoti*), Made; done; composed; performed [कृत = कृ]. *Katāni akatāni*, things done and things left undone (Dh. 10). *Kaccāyanakato yogo*, the rules were composed by K. (Alw. I. 104). *Perāpachi kato p' eso*, the history compiled by the ancients (Mah. 1). *Mam' eva katam*, this is my doing (Dh. 13). *Tambalohādhi kato*, made of copper and other metals (Pāt. 80). *Haṭṭhinā katamaggo*, the passage made by the elephant (Mah. 153). *Teyā kapaṇṇasāḍḍāya*, in the hut built by you (Dh. 88). *Katakammam*, a deed done (Dh. 99, 306). *Cittakato*, variegated (Dh. 27). *Sambādhikato*, crowded (Alw. I. x, for the long i in this and similar compounds see the article *Karoti*). *Kata* as the first part of a compound forms numerous adjectives, e.g. *katacitto*, variegated (Dh. 312); *katakkico*,

having fulfilled all his duties (Mah. 43); *kata-buddhakicco*, having fulfilled the duties of a Buddha; *katabhattakicco*, having finished his meal (Dh. 98, 403); *sukatasakkdro*, very hospitably entertained, lit. for whom hospitality was well performed (Mah. 56); *katasaṅgaho*, assisted or relieved (Mah. 219); *katasaṅgaho Upālithero*, the elder Upāli by whom the convocation was held (Mah. 29); *katapuñño*, meritorious, lit. by whom good deeds have been done (Dh. 3, 39); *katanicchayo*, having decided, lit. by whom a decision had been made (Mah. 161, 172); comp. *Katañjali*, *Katābhiseko*, *Katāvakaḍḍo*, etc. See *Kaṭo* (2).

KATŌ, Matting, a mat made of rushes sown together; the temples of an elephant; pudendum muliebre [कट]. Ab. 364, 455, 997; Dh. 187.

KATŌ = कृत, Made, done (Ab. 997). This form of *kato* I have only met with in the compounds *akaṭa*, *dukkatā*, *sukatā*, *pariyantakāṭa*.

KATOPAKĀRO (*adj.*), Having had a service done for one, assisted [कृत + उपकार]. Att. 214.

KATTĀ (*m.*), An agent, doer, maker [कर्तृ]. Loc. *kattari*. Pl. *kattāro*. Base in comp. *kattu-*. In gram. a name of the active voice (Sen. K. 443).

KATTABBO, and **KĀTABBO** (*p.p. karoti*), That ought to be done or made, that can be done [कर्तव्य = कृ]. Sen. K. 512; F. Jāt. 52. *Jātena maccena kattabbaṃ kusalaṃ bahum*, much good may be done by a mortal man (Dh. 10). *Thūpa kattabbaṃ niṭṭhitam*, the work which was to be performed at the thūpa is completed (Mah. 193). *Ettakā rañño kattabbakiccam karotha*, so many of you perform the duties that ought to be performed for the king (Dh. 236). *Idāni 'ssa kattabbaṃ jānissāmi*, now I shall be able to pay him out, lit. I shall know what to do to him (Dh. 169, comp. on the same page *Gotamassa ca kattabbaṃ karissāmi*, I shall have my revenge on G.). *Kattabbayuttakam vattam*, duties proper to be performed (Dh. 84). *Kim nu kātabbam*, what is to be done? (Mah. 153, 243). *Appamādo kātabbo puñṇakamme*, you must be zealous in good works (Mah. 132). *Kātabbam paṭisaṅkharapaṇam*, repairs must be made (Mah. 220).

KATTARETI, To be loose, flaccid, weak [probably a denominative from next].

KATTARO, A weak or decrepit man, an old man [from कर्तृ]. *Kattarayattāhi*, the walking stick of a mendicant or ascetic (Ab. 443; Mah. 245, the Ind. Off. MS. reads *kattara-*).

KATTHA (*adv.*), Where? whither? wherein? [कुत्र]. Ab. 1160; B. Lot. 514. *Kattha gamissāma*, whither shall we go? (Dh. 170). *Kattha dinnam*, bestowed upon whom? (Dh. 434). *Katthogadho*, belonging to what, living where? Comp. *Kutra* and *Kuttha*.

KATTHACI (*adv.*), Anywhere; somewhere, in some places, in some cases, ever [कुत्र + चिद्]. See *katthaci gamissati*, if he goes anywhere (Dh. 156). *Yattha katthaci viharantā pi*, wherever they may be living (Dh. 281). *Yattha katthacid eva*, whithersoever (Dh. 198). Kh. 16.

KATTHAKO, Name of a sort of reed. Dh. 30, 332.

KATTHAM, A piece of wood, a stick; a jungle [काष्ठ].

Ab. 548, 1040; F. Jāt. 18; Alw. N. 36. *Kaṭṭhakkarako*, one who collects sticks for firewood (Att. 217).

Kaṭṭham jhāpeti, he burns firewood (Cl. Gr. 130).

Kaṭṭhasa tuvaṃ mañṇe, a fig for you! (Sen. K. 332).

KATTHAMAYO (*adj.*), Made of wood [काष्ठ + मय]. Sen. K. 401.

KATTHANĀ (*f.*), Praise or boasting [कृतव].

Ab. 118.

KATTHATI, To praise, to boast [कृतव]. Cl. P.

Verbs, 12.

KATTHISSAM, A silken coverlet embroidered with

gems. Ab. 315.

KATTHO (*adj.*), Miserable, bad [कष्ट]. Neut.

kaṭṭham, misery (Ab. 1040).

KATTHO (*p.p. kasati*), Ploughed [कष्ट = कृ].

Ab. 1040. Comp. *Kiṭṭham*.

KATTHURIKĀ (*f.*), Musk [कस्तूरिका]. Ab. 303.

KATTIKĀ (*f.*), Name of a Nakkhatta [कर्त्तिका].

Ab. 58.

KATTIKEYYO, The god of war [कार्तिकेय].

Sen. K. 388.

KATTIKO, Name of a month [कार्तिक]. Ab. 75.

The months *Kattika* and *Assayuja* are called re-

spectively *pacchimakattiko* and *pubbakattiko* (Ab.

76). Mah. 239 (*pubbakattikamāso*).

KATTU, see *Kattā*, *Kāmo*.

KATTUM, see *Karoti*.

KATU (*m.*), A sacrifice, oblation [कतु]. Ab. 412.

KATU (*adj.*), Harsh, sharp, severe; wrong [कटु].

Ab. 976. Masc. *kaṭu*, pungent or acrid taste.

KATUKO (*adj.*), Harsh, severe; pungent, acrid [कटु].

Ab. 148; Dh. 260. *Kaṭukapphalo*,

Having bitter fruit (Dh. 12; F. Jāt. 7). *Kaṭukā*

vācā, harsh words. Fem. *kaṭukā*, black hellebore

(Ab. 582).

KATUKAROHINĪ (*f.*), Black hellebore [कटु-
करोहिणी]. Ab. 582.

KĀTUM, **KĀTUNA**, **KATVĀ**, see *Karoti*.

KAVACO, Mail [कवच]. Ab. 377.

KAVANDHO, and **-DHAM**, A headless trunk, especially one retaining the power of motion [कवन्ध]. Ab. 406; Att. 218.

KAVĀTAKO, and **-KAM**; and **KAVĀTO**, and **-TAM**, A door; a trap-door; a window [कपाट, कवाट]. Mah. 57, 217; Dh. 372; Pāt. 75, 87.

KĀVERĪ (*f.*), The Cauvery river in India [कावेरी]. Ab. 683.

KĀVEYYAM, Poetry [कवि + एय].

KAVI (*m.*), A monkey [कपि]. Ab. 1105. See also *Kapi*.

KAVI (*adj.*), Wise [कवि]. Ab. 228. Masc. *kavi*, a wise man (Ab. 1105), also a poet. There are four sorts of poets, *cintākavi*, *sutakavi*, *atthakavi*, *paññābhāṣakavi*, the poet of imagination or fiction, the poet of tradition, the poet of real life, the improvisatore.

KAVITṬHAPHALIKO (*adj.*), Belonging to the fruit of *Feronia Elephantum* [कपित्थ + फल + इक]. Sen. K. 392.

KAVITṬHO, The tree *Feronia Elephantum* [कपित्थ]. Ab. 551. See also *Kapittho*.

KĀYABANDHANAM, A waist-band, girdle [काय + बन्धन]. Ab. 439; Mah. 93; Dh. 389. A *k.* is one of the articles of dress of a Buddhist priest.

KĀYAGATO (*adj.*), Referring to the body [काय + गत = जन्म]. See *Sati*.

KAYAKKAYAM, Trading, commerce [कय + कय]. Kh. 11.

KĀYĀNUPASSANĀ, see *Satipaṭṭhāno*.

KAYAVIKKAYIKO, A trader [कय + विकय + इक]. Ab. 469.

KAYIKO, and **KĀYIKO**, A buyer [कयिक, कायिक]. Ab. 470.

KĀYIKO (*adj.*), Bodily, corporeal [कायिक]. *Kāyikaṃ cetasikaṃ dukkhaṃ*, physical and mental suffering (Dh. 91). Comp. *Brahmakāyiko*.

KAYIRAMĀNAKO (*adj.*), Being made. Mah. 237. This word is *kayiramāna*, the pass. part. pres. from *karoti*, with the suffix *-क*.

KAYIRATI, see *Karoti*.

KAYIRO (*p.f.p. karoti*), That ought to be done [कार्य = कृ]. Dh. 55. Comp. *Kāriyo*, *Kayyo*.

KAYO, Purchase [कय]. *Kayavikkayo*, barter, trade (Pāt. 10).

KĀYO, The body; a collection, multitude [काय].

Ab. 151, 630, 1084; Dh. 8. *Addhakāyo*, the upper part of the body (B. Lot. 569). *Mahājanakāyo*, the entire populace. *Dve janakāyā*, two groups or sets of people (Dh. 98). *Senākāyo*, an army (Mah. 151). *Balakāyo*, a body of troops. *Paṭhavikāyo āpokāyo*, the aggregate or element of earth, of water. *Buddho ti varam aparimāṇam kāyaṃ na sakkā parimāṇam kātum*, I cannot fathom this wonderful, this immeasurable entity called Buddha (Alw. I. 97). *Kāyassa bheda*, after the dissolution of the body (Dh. 25). *Arukāyo*, mass of corruption (Dh. 27). When opposed to *vācā* and *ceto*, *kāya* may be rendered by "deed." *Kāyena vācāya uda cetasā vā*, by deed, word, or thought (Kh. 9; Dh. 70; Man. B. 286, and comp. *Duccaritaṃ*). *Kāyena saṃvaro*, restraint in actions (Dh. 65). *Santakāyo santavāco*, one who is tranquil in action and in speech (Dh. 68). *Kāyakammaṃ*, action as opposed to words (Dh. 379). Pāt. 78 says there are two sorts of *abhinīhāra* or offering, viz. *kāyābhinīhāro* when the gifts are actually brought to the person for whom they are intended, and *vācābhinīhāro* when they are only offered or promised. There are two *Kāyas* or aggregates which united make up the sentient being, *nāmakāyo* and *rūpakāyo*; the latter is the *rūpakkhanda* or organized body, the former the aggregate of the other four *khandhas*. At Dh. v. 259 the comment explains *kāya* by *nāmakāya*, so that *dhamaṃ kāyena passati* would mean, "dwells on the Truth with all his mental faculties" (see Dh. 378). *Kāya* is sometimes used to mean the sense of touch or feeling, that sense being inherent in every part of the body, e.g. *jivhāya rasam sāyati kāyena phoṭṭhabbāṃ phusati*, "tastes a flavour with his tongue, feels a contact or sensation with his body" (see Man. B. 399, *Āyatanaṃ*, *Indriyaṃ*, *Piṇḍanaṃ*). For *Kāyabhāvanā* see *Satipaṭṭhāno*.

KAYYATI, see *Karoti*.

KAYYO (*p.f.p. karoti*), That can or ought to be done [कार्य = कृ]. Sen. K. 520. Comp. *Kāriyo*, *Kayiro*. For the form comp. *ayya* = कार्य.

KE, **KECI**, see *Ko*, *Koci*.

KEDĀRO, and **-RAM**, A cultivated field, especially one irrigated [केदार]. Ab. 447; Mah. 256 (*kedāre akā*).

KEHAM, An anomalous sandhi for *kim ahaṃ* (Cl. Gr. 16).

KEHI, see *Ko*.

KEKĀ (*f.*), The cry of the peacock [केका]. Ab. 119.

KEKARO (*adj.*), Squinting [केकर]. Ab. 320.

KEKĪ (*m.*), A peacock [केकि]. Ab. 634.

KELĀSO, Name of a mountain in India [केलास].

Ab. 607; Dh. 158; Man. B. 15. See *Himavā*.

KELI (*f.*), Amusement, sport; amorous sport [केलि]. Mah. 140; Dh. 160, 353. *Keḷi* at Ab. 176 and Dh. 192.

KENA, see *Ko*.

KENIPĀTO, A rudder [केनिपात]. Ab. 667.

KERAVAM, The white esculent water-lily [केरव].

KESAGGAM, The tip of a hair [केस + अग]. Dh. 147.

KESAM, see *Ko*.

KESAPĀSO, A tuft or mass of hair [केस + पास]. Ab. 904.

KESARAM, The filament of a lotus or other plant; the mane of a lion or horse [केसर]. Ab. 686. *Kesarasīho*, a maned lion (Ten J. 11). Pāt. 111; Man. B. 18.

KESARI (*m.*), A maned lion, a lion [केसरिण]. Ab. 611. *Kesarivikkama*, having the strength of a lion (Alw. I. x).

KESARO, The filament of a lotus or other plant; the tree *Rottleria tinctoria*; the plant *Mimosa* *Elengi* [केसर]. Ab. 556, 572, 686.

KESAVO, A name of Vishnu [केसव]. Ab. 16.

KESO, Hair [केस]. Ab. 256. *Kesamassu*, the hair and beard (B. Lot. 863; Dh. 134).

KESU, see *Ko*.

KETAKI (*f.*), The tree *Pandanus odoratissimus* [केतकी]. Ab. 604; Mah. 204.

KETANAM, A sign or device on a banner; a banner; a dwelling or house [केतव]. Ab. 397, 1098.

KETAVAM, Gambling; fraud, deceit [केतव]. Ab. 177, 531.

KETU (*m.*), A sign by which an object may be recognized; a banner [केतु]. Ab. 397, 1105. Comp. *Dhammaketu*, *Dhūmaketu*.

KETUBHAM, One of the sciences in which Brahmins are said to be versed, explained thus, *ketubhan ti kappavikkappa kavīnaṃ upakāraṃ sattiham* (Alw. I. lxx.). Ab. 112. The S. appears to be कटुभ (see B. and R. and comp. B. Int. 297). See *Vikkappa*.

KETUMĀLĀ (*f.*), A lambent flame depicted as resting on the head of Buddha, and answering to our halo [केतु + माला]. B. Lot. 699; Mah. 27.

KEVALAKAPPO (*adj.*), All, whole, entire [केवल + कप्प]. Kh. 4.

KEVALĪ (*m.*), One who has wholly gone through or mastered, one who is accomplished [केवलिण]. With gen. *Brahmacariyassa k.*, one who has fully gone through all the duties of a life of holiness, an Arhat. With loc. *Tattha kevalino samaye*, accomplished in this knowledge (Alw. N. 104).

KEVALO (*adj.*), Only, mere, alone, exclusive; all, entire, whole, complete [केवल]. Ab. 786. Adv. *kevalam*, only, merely. *Kevalam jināsānam*, the pure word of Buddha (Alw. I. 66). *Esam etassa kevalassa dukkhakkhandhassa samudayo hoti*, such is the origin of this whole assemblage of sufferings (Alw. N. 26). Neut. *kevalam*, Nirvāṇa (Ab. 8, meaning, according to D'Alwis, "the only way of salvation," see Alw. N. 135). *Na kevalam ca*, nor is this all. *Na kevalam ca imam eva aññam pi*, and not this one only but another also. *Kevalam garaham eva labhati*, gets nothing but blame (Dh. 234). *Janakkhaye kevalam*, there is nothing but destruction of the people (Mah. 137). *Kevalam vittavinditva bhavati*, it only leads to the destruction of property (Ras. 37). *Tvāṃ kevalam devadhamme jānāsi yeva*, you content yourself with merely knowing what the d.s. are (Dh. 305). *Na kevalam rūpaṃ sabbakilesā*, and not lust only but all the other passions (Dh. 136).

KEVATTO, A fisherman [केवर्त]. Ab. 670; Mah. 168.

KEYURAM, A bracelet or bangle worn on the arm [केयूर]. Ab. 287.

KHACITO (*p.p.*), Inlaid [खचित]. Mah. 163. *Suvarṇakhacitam piṭṭham*, a chair inlaid with gold (Mah. 112).

KHĀDAKO, One who eats [खादक]. Dh. 241.

KHĀDANAM, Eating; food [खादन]. Pāt. 81.

KHĀDANIYO (*p.f.p. khādati*), That can be chewed or crunched [खादणीय]. Neut. *khādanīyam*, dry or solid food, opposed to *bhojanīyam*. *Khādanīyam bhojanīyam*, "food hard and soft," is the usual prose equivalent of *khajjabhojjam* (Dh. 98).

KHĀDATI, To eat, to chew, to gnaw [खाद]. To corrode, to rust (Dh. 43). Of eating flesh (F. Jāt. 4, 12), jamba fruit (Mah. 229), boiled eggs (Dh. 325). Caus. *khādati*, to eat, to gnaw (Ras. 26). *Pāpakaṃ udaram tassa khādayam*, worms gnawed his entrails (Mah. 243). P.p. *khādito*, *khādyito*.

KHADIRO, The tree *Acacia Catechu* [खदिर]. Ab. 567.

KHĀDITĀ (m.), One who eats [खाद् + तु].

KHĀDITABBAKO (adj.), Eatable [खाद् + तव + क]. Dh. 323.

KHĀDITO (p.p. *khādati*), Eaten [खादित]. Ab. 757. See *Khāyito*.

KHAGGO, A sword; a rhinoceros [खड्ग]. Ab. 391, 613, 1092. *Khaggavāṇṇo*, a rhinoceros (Ab. 613). *Khaggatāṇṇa*, hilt of a sword (Mah. 156). B. Lot. 864; Mah. 153.

KHAGO, A bird [खग]. Ab. 624.

KHAJJA, see *Kho*.

KHAJJABHOJJAM, Food hard and soft, various kinds of food [खाद्य + भोज्य]. Kh. 11; Mah. 25, 82. *Dibbhehi khajjabhojjehi*, with celestial food (Mah. 7). *Khajjabhojjakaṇ* (Pāt. 86).

KHAJJAKAM, same meaning as *khajjaṇ*. F. Jāt. 46; Dh. 263, 324, 403; Mah. 231.

KHAJJATI (pass. *khādati*), To be eaten [खायते].

KHAJJJO (p.f.p. *khādati*), That can be chewed [खाय]. The term *khajjaṇ* is used of solid or dry food, as cakes, biscuits, fruit, meat. Comp. *Khādanīyo*, *Khādati*.

KHAJJU (f.), Itching, scratching [खज्जु]. Ab. 326.

KHAJJURĪ (f.), The wild date palm tree, Phoenix Sylvestris [खज्जुरी]. Ab. 603.

KHALAGGAM, Firstfruits of the threshing-floor [खल + गग]. Dh. 126.

KHALAM, A threshing-floor. See *Khalo*.

KHALATI, To stumble, to fall [खलत्].

KHALĀNO, and -**NAM**, The bit of a bridle [खलीन]. Ab. 370.

KHALĀTAM, Stumbling, fall; error, failing, fault, [खलत्ति]. Ab. 1108; Dh. 271, 375.

KHALLĀTO (adj.), Bald [खल्लट]. Ab. 321.

KHALO (adj.), Mischievous, vile [खल]. Ab. 927.

KHALO, A threshing-floor; oil-cake, paste [खल]. Ab. 454, 927. *Mamsakhalo*, a mash of flesh. Dh. 126, 186. Also neut. in the sense of threshing-floor.

KHALOPĪ (f.), A pot. Ab. 456.

KHALU (adj.), Indeed, truly [खलु]. Ab. 1195.

Imāya khalu bhācē me gaṇṭṭā nu, my servants must surely have been seized by this woman (Mah. 48, comp. 243). *Samayo khalu bho Gotamo dahare sammā*, verily the ascetic Gautama being then a young man (B. Lot. 410, 863). See *Kho*. For *Khalupacchābhāttikāṇaṇ* see *Pacchābhāttiko*.

KHALUNKO, A sort of horse. Ab. 370.

KHAM, The air, the sky [ख]. Ab. 45. Loc. *khe* (Ab. 1061).

KHAMĀ, see *Khama*.

KHAMANAM, Patience, forbearance [खम + नम]. Ab. 161.

KHAMANO (adj.), Patient, forbearing [खम + नम]. Ab. 732.

KHAMĀPETI (caus. next), To beg pardon of some one, to propitiate him; to forgive; to cause to beg pardon [comp. the use of खमयति]. *Thāpaṇaṇ pākatikaṇ katvā khamāpehi*, make atonement by restoring the dagoba (Mah. 129). *Pacchāsaṅghaṇ khamāpetvā*, later having made his peace with the priesthood (Mah. 201, comp. 16; Dh. 84). *Khamāpito vo satthā*, have you obtained the Teacher's forgiveness? (Dh. 105). *Rājānaṇ so khamāpayi*, he forgave the king (Mah. 236). *Assamaṇṇiṇaṇ khamāpayuṇ*, brought about a mutual reconciliation (Mah. 205).

KHAMATI, To endure, to have patience; to forgive; to be able; to be permitted; to be approved, to approve or commend itself [खम]. *Khama me taṇ mam' acaayaṇ*, forgive me this my sin (Mah. 236). *Etāṇ na kkhamaṭi samanupassituṇ*, it is not right to take this view. *Yathā te khameyya tathā vyākareyyāsi*, answer as you think right. *Yass' imāni pañca vatthāni khamanti so sakkāṇ gaṇhaṭu*, let any one who is in favour of these five proposals take a ticket, lit. to whom these five proposals approve themselves (Dh. 145, comp. Kamm. 7, and see *Kammavācā*). P.f.p. *khamitabbo* (Dh. 244). P.p.p. *khanto*.

KHAMBHAKATO (adj.), Having one or both hands resting on the hip [probably खम् + क + कत]. Pāt. 21, 93.

KHAMO (adj.), Patient, enduring, forgiving; durable; suitable, favourable, able [खम]. Ab. 994, 1001. Fem. *khama*, patience, forbearance (Ab. 161), the earth (Ab. 994, comp. *Chama*). *Ovāḍakkhama*, attending to admonition, teachable (Dh. 384). *Pa-casakkhama*, meek (Att. 184). *Addhānakkhama*, lasting a long time.

KHANALAYO, see *Muhatto*.

KHĀNĀPETI (caus. next), To cause to be dug; to cause to be interred. *Pokkharapāṇaṇ kh.*, to have a pond dug (Dh. 189). *Nābhīppamāpeṇa dvāpēṇa khamāpetvā*, having buried them in pits waist-deep (Dh. 299, 176). Mah. 85.

KHANATI, To dig, to dig up [खन]. *Thālaṭṭhānaṃ khaṇitvā*, having dug down the high ground (Dh. 273). *Taṣṭhāya mūlam khaṇatha*, dig up the root of lust (Dh. 60, comp. 44). Inf. *khaṇtum*, *khaṇitum*; p.f.p. *khaṇtabbo*, *khaṇitabbo* (Sen. K. 503). P.p.p. *khato*. Sometimes written *khaṇati*, probably from the false analogy of words like *khaṇa*, or by confusion with the root खण्, e.g. see Dh. 44 (one MS. has n), 60, 409; Pāt. 12. Pass. *khaṇāti*. Caus. *khāneti* (Mah. 169), *khaṇāpeti*.

KHANDĀKHANḌAM, and **-NDIKAM**, In pieces [खण्ड + खण्ड with lengthened a, comp. *phalāphaḷa*]. *Khaṇḍākhāṇḍam kārapeti*, to reduce to fragments (Dh. 300, comp. 176). *Khaṇḍākhāṇḍikaṃ koṭṭeti*, to tear into shreds (Dh. 174).

KHANDANAM, Dividing, breaking [खण्डन]. Ab. 943, 1014.

KHANDAPHULLO (*adj.*), Broken [खण्ड + पुञ्ज]. *Khaṇḍaphullapaṭisaṃkharapaṇaṃ*, repairing dilapidations. *Sikkhāya padāni pañca akhaṇḍaphullāni samādiyaṃsu*, take upon yourself the five moral precepts whole and unbroken (Dh. 97).

KHAṆḌETI, To divide, to break [खण्ड]. Mah. 22.

KHANDHĀDISO (*adj.*), Like the skandhas [खण्ड + ह्य]. Dh. 36.

KHANDHAKAM, see *Vinayo*.

KHANDHĀVĀRO, A stockade; a fortified camp; an army [खण्डावार]. Ab. 198. *Khandhāvāraṃ nivāseti* and *niveseti*, to encamp, to entrench oneself, to make a fortified camp. *Khandhāvāraṃ bandhati* appears to mean to halt or to settle down temporarily in a place (Dh. 265; Ten J. 24).

KHANDHIKO (*adj.*), Carried on the shoulders [खण्डि + क]. Sen. K. 390.

KHANDHO, The god Skanda [खण्ड]. Ab. 13 (possibly a wrong reading for *khaṇḍo*, but both editions have *-dh*, and also Clough's dict.).

KHANDHO, The shoulders; the trunk of a tree; a multitude, quantity; one of the five elements of being [खण्ड]. Ab. 264, 548, 630, 851. *Haṭṭhikkhandho*, the back of an elephant (Mah. 38, 45; Ras. 17). *Nisidāpiya taṃ khandho*, the elephant placing the king on his back (Mah. 217). Of a lion's back (Mah. 44). *Rukkhakkhandho*, the trunk of a tree (Dh. 165). *Tūlānaṃ khandhā*, the trunks of palmyra trees (Mah. 141, comp. 113). *Dukkakkhandho*, aggregation of sufferings (Alw. N. 36). *Puññakkhandho*, accumulation of merit

(Att. 195). *Tamokkhandhena āvūṭṭā*, shrouded in thick darkness (Alw. N. 98). *Mahatā tejjakkhandhena*, by this vast accumulation of heat. *Mahantam bhogakkhandhaṃ pahāya*, leaving behind him a great store of wealth. *Maṣikkhandho*, a magic jewel (F. Jāt. 3). Khandha is one of the technical terms of the Buddhist philosophy. There are five khandhas, "elements or attributes of being," *rūpakkhandho*, *vedanākkhandho*, *saññākkhandho*, *saṃkhārakkhandho*, *viññāṇakkhandho*. They are also called *rūpupādānakkhandho*, *vedanupādānakkhandho*, *saññupādānakkhandho*, *saṃkhārupādānakkhandho*, *viññāṇupādānakkhandho* (see *Upādānaṃ*). Separately they are *rūpaṃ*, *vedanā*, *saññā*, *saṃkhārā* (*pl.*), *viññāṇaṃ*, or Form, Sensation, Perception, Discrimination, Consciousness. For a full description of each khandha see the sep. articles *Rūpakkhandho*, *Vedanākkhandho*, etc. Khandha in this connexion probably means collection or aggregate, for *Rūpakkhandha*, or the organized body, is an assemblage of twenty-eight elements and properties, and *Viññāṇakkhandha* has no less than eighty-nine subdivisions, and *Saṃkhārā* fifty-five. The five khandhas embrace all the essential properties of every sentient being: some beings possess them less completely than others, and the inhabitants of the four *Arūpa-brahmalokas* do not possess the first khandha (*rūpa*) at all. When a man dies the khandhas of which he is constituted perish, but by the force of his *Kamma* a new set of khandhas instantly starts into existence, and a new being appears in another world, who though possessing different khandhas and a different form is in reality identical with the man just passed away, because his *Kamma* is the same. *Kamma* then is the link that preserves the identity of a being through all the countless changes which it undergoes in its progress through *Saṃsāra*. Though the khandhas perish at death there is practically no break in the line of organized existence, for the formation of the new khandhas follows instantaneously, and without appreciable interval, upon the dissolution of the old. When by the attainment of Arhatship *Kamma* has been destroyed the potentiality for re-birth conveyed by *Kamma* ceases, and the death of the Arhat is the annihilation not merely of his khandhas but of his existence. *Vedanā*, *saññā* and *saṃkhārā* are collectively termed

dhammā, "faculties" (Dh. 90; Alw. N. 70).—*Attā khandhā*, former existences (Dh. 413). *Khandhavatṭaṇ*, continuing or renewal of the khandhas, i.e. continued existence (Dh. 278). *Khandhaparinibbāṇaṇ*, annihilation of being (Dh. 350). *Khandhānam udayavyayaṇ*, the formation and dissolution of the khandhas, viz. the successive revolutions of re-birth and death (Dh. 67). Man. B. 388, 394, and foll.; B. Int. 475, 496, 511, and foll., 634; Dh. 36, 354, 422.

KHANDICCAM, State of being broken [खण्डित + च].

KHANDO (*adj.*), Broken, fragmentary, imperfect [खण्ड]. *Khaṇḍadanto*, having broken teeth (Dh. 315). *Khaṇḍo*, lump sugar (Ab. 462). *Khaṇḍo* and *khaṇḍam*, a fragment, piece, part (Ab. 53). *Mattikākhaṇḍo*, a lump of clay (Ab. 447). *Cammakhaṇḍo*, a strip of skin, a rug (Mah. 3; Pāt. 87). *Pācīnākhaṇḍo*, eastern division (Mah. 137). *Dvīkhaṇḍam*, in two parts, broken in two (Mah. 141).

KHĀNETI, see *Khanati*.

KHANITTĪ (*f.*), A spade or hoe [खनिच]. Ab. 447.

KHĀNITTIKO, One who digs [खनिच + इक्].

KHAÑJANO, A wagtail [खज्जन]. Ab. 643.

KHAÑJARĪṬO, A wagtail [खज्जरीट]. Ab. 643.

KHAÑJATTAM, Lameness [खज्ज + ल्]. Mah. 142.

KHAÑJO (*adj.*), Lame [खज्ज]. Ab. 320. *Pādena khañjo*, lame of one foot.

KHAÑÑATI, see *Khanati*.

KHAṆO, A moment; a brief measure of time; leisure; right moment, opportunity [खण]. Ab. 66, 855. *Khaṇena āgantvā*, coming in a moment (Dh. 87). *Taṅkhapaṇ*, and *taṅkhape*, that instant, at once, instantly. *Tasmīṇ khaṇe*, at that moment, at once, thereupon (F. Jāt. 10; Dh. 87, 155). *Nibbattakkhaṇe*, at the moment he was re-born (Dh. 153). *Khaṇe khaṇe*, from time to time, as opportunity offers (Dh. 43). *Dullabhā khaṇa-sampatti*, it is difficult to find an opportunity (B. Lot. 306). *Khaṇāttito*, one who has let the right moment pass (Dh. 56). For *khaṇalayo*, *khaṇamuhutto*, and for *khaṇo* as a measure of time see *Muhutto*.

KHANTABBO, see *Khanati*.

KHANTI (*f.*), Patience, long-suffering, forbearance, endurance [खान्ति]. Ab. 161; Dh. 34. *Khanti-bala*, whose strength is patience, strong in en-

durance (Dh. 71). *Khanti* is one of the *Pāramitās* (Man. B. 102).

KHANTIMĀ (*adj.*), Patient, forbearing [खान्ति-मन्]. Ab. 732.

KHANTO (*p.p.p. khamati*), Patient, enduring [खान्त = चन्]. Ab. 732.

KHĀNU, and **KHĀṆU** (*m.* and *n.*), The stump of a tree [from खन् or perhaps खण्]. Ab. 549. *Khānumatthake patitvā*, having fallen on to a stump of a tree (Dh. 107). B. Lot. 576; Sen. K. 539.

KHĀNUKO, and **-KAM**, The stump of a tree [khānu + क्]. *Khānuke laggesi*, tied to a post. *Khānuka* appears also to mean something much smaller than the stump of a tree, as a splinter or thorn, for at Ten J. 24 an elephant is represented as treading on a *khādirakhānuka*, "acacia splinter," which runs into his foot and has to be extracted with an instrument. Often written *khāpuka*.

KHĀNUMĀ (*adj.*), Having stumps [khānu + मन्]. Cl. Gr. 24.

KHARĀDIYĀ (*f.*), A proper name. Sen. K. 227.

KHĀRAKO, Alkali, potash, soda; a bud; name of a tree [चारक]. Ab. 544, 568, 1116. Comp. Dh. 260 *khāriko*.

KHARANAM, Pouring, flowing [चरन्].

KHARATI, To flow, to stream [चर].

KHĀRĪ (*f.*), A measure of grain containing about three bushels [खारी]. Ab. 483.

KHARO (*adj.*), Solid; sharp; severe; hoarse; rough, harsh [खर]. Ab. 711. Masc. *kharo*, an ass (Ab. 502), a saw (Ab. 967). *Khara vedanā*, acute pains (F. Jāt. 12; Ras. 23). *Khara sudhā*, solid cement (Mah. 169).

KHĀRO (*adj.*), Salty, alkaline [चार]. *Khārā mattikā*, saline earth (Ab. 182). Masc. *khāro*, alkali, potash, lye (Ab. 1134).

KHĀṬAKO, The fist [खटक्]. Ab. 268, 1031.

KHĀTAM, A pond or tank [खात = खन्]. Ab. 677; Dh. 316.

KHATI (*f.*), Digging, excavating [from खन्]. Sen. K. 498.

KHATO (*p.p.p. khanati*), Dug, excavated. Sen. K. 498.

KHATTĀ (*m.*), A door-keeper; a charioteer [चप्]. Ab. 1095.

KHATTAM, A kshatriya [चप्]. Ab. 335.

KHATTIYAMAHĀSĀLO, A wealthy kshatriya [चण्डि + महा + सार]. Ab. 337; Dh. 233. To

be a mahāsāla a khattiya must possess at least a hundred koṭis of treasure, and his daily expenditure must be twenty ammaṇas of kaḥāpapas.

KHATTIYO, A kshatriya, or man belonging to the warrior caste, a prince, nobleman [खट्विज्]. Ab. 335. *Moriya khattiyā*, the Maurya princes (Mah. 21). *Sannaddho khattiyo tapati*, the warrior shines in his armour (Dh. 69). *Rājā khattiyo*, a kshatriya king (Dh. 52). Fem. *khattiyā*, *khattiyāni*, a kshatriya lady or princess (Ab. 236; Mah. 61).

-KHATTUM, This is an adverb forming multiplicative numerals [खट्वस्]. *Ekakkhattum*, once. *Dvikkhattum*, twice. *Sattakkhattum*, seven times. *Soḷasakkhattum*, sixteen times. *Sattasahasakkhattum*, seven thousand times (Dh. 174).

KHĀYATI (*pass.*), To be known, to be seen, to appear [खायते = खा]. *Sabbasattānaṃ khāyati*, is visible to all men (Dh. 244). *Naccantamayūro viya khāyati*, looks like a dancing peacock (Dh. 237). P.p. *khāyito*.

KHĀYIKO, Eating [खादिक + क]. *Aggakkhāyikaḥḍṭake*, in the famine in which men ate sprouts (Mah. 195, the term. *-ka* belongs to *aggakkhāyika*).

KHĀYITO (*p.p.p. khāyati*), Eaten [खादित]. Pāt. 78. Comp. last.

KHAYO, An abode; diminution, loss, decay; phthisis; end, destruction [खय]. Ab. 207, 323, 763; Mah. 137; Dh. 63, 69, 72, 75. *Paññakkhayo*, exhaustion of merit (Kh. 13). *Taphānaṃ khayō*, cessation or extinction of desire (Dh. 28). *Āyukkhayo*, cessation of life, death. *Khayavayaṃ*, decay and death, perishableness (Dh. 89).

KHEDANAṀ, Suffering [खेदन्].

KHEDO, Affliction, suffering, weariness [खेद]. Ab. 1159; Mah. 215, 248.

KHELO, Saliva, phlegm [खेद]. Ab. 281; Kh. 3; Dh. 102, 142, 349.

KHEMI (*adj.*), Safe, tranquil [खेमिन्]. Kh. 15; Dh. 46.

KHEMO (*adj.*), Safe, secure, prosperous, peaceful [खेम]. Ab. 88. *Saraṇaṃ khemaṃ*, a sure refuge (Dh. 34). Neut. *khemaṃ*, safety, well-being, happiness (Ab. 1037), also Nirvāṇa (Ab. 8). *Khemappatto*, secure (B. Lot. 403).

KHEPAKO (*adj.*), Throwing, letting fall [खेपक्]. Pāt. 22. *Khepako*, a darter, an archer (Ab. 922).

KHEPANAM, Throwing [खेपक्]. Ab. 1078.

KHEPETI (*cons. khipati*), To throw; to spend, to pass [खेपयति = खिप]. *Sabbakilesaṃ khepetvā*, having thrown off all leats (Dh. 184). *Addhamāsaṃ khepetvā*, having spent half a month (Mah. 11). *Tattha divasaṃ khepetvā*, having spent the day there (Dh. 117). *Devalokaṃ deva-lokaṃ samsarantā dvēnavasī kappe khepesuṃ*, they passed ninety-two kalpas transmigrating from one heaven to another (Dh. 129).

KHEPO, Throwing; abuse, contempt, blame [खेप]. Ab. 121, 1078. *Cittakkhepo*, madness (Dh. 25).

KHETAKAM, A shield [खेटक्]. Ab. 392.

KHETĀJĪVO, A husbandman, farmer, cultivator [खेप + जाजीव]. Ab. 447.

KHETTAM, Landed property; a cultivated field; a wife; the body; place, region, domain; extent [खेत्त]. Ab. 880; Dh. 64. *Khettagālo*, and *khettagopālo*, and *khetarakkhako*, one who watches a field to ward off depredations by thieves, animals, etc. (F. Jāt. 15, 53). *Sādhavakhetāni*, fields of hill paddy and barley (F. Jāt. 15). There are three Buddhakkhetas, "regions of a Buddha," *visayakkhetam*, *opākkhetam*, *jātikketam*. The first is the region to which Buddha's omniscience extends, and is co-extensive with the material universe as it includes an infinite number of Cakkavālas. The second is the region to which Buddha's authority extends, it includes a hundred thousand koṭis of Cakkavālas. The third is said by Hardy to include "the systems, ten thousand in number, in which a Buddha may be born (between the birth in which he becomes a claimant for the Buddhahip or a Bodhisat, and the birth in which he attains the supremacy), or in which the appearance of a Buddha is known, and to which the power of spirit or priestly exorcism extends" (Man. B. 2, comp. 143; B. Lot. 363).

KHIDPĀ (*f.*), Play, sport [खीडा]. Ab. 176; Mah. 66 and err.; Dh. 326. See also *Kīḍā*.

KHIJATI, To be afflicted [खिद्]. Cl. P. Verbs, 6.

KHILAJĀTO (*adj.*), Sulky, discontented, obstinate [खिज + जात = खज]. Pāt. 72. Comp. *Cetakkhilo*.

KHILIBHŪTO (*adj.*), Stubborn [खिबी + भूत्].

KHILO, Stubbornness, obstinacy; waste or fallow land [खिल].

KHĪLO, A pin, a stake [खील्]. Ab. 1115; Mah. 172. See also *Kūlo*, and comp. *Indakkhilo*.

KHĪNABĪJO, Whose germ of existence has withered, whose Karma is exhausted, an Arhat [बीय + बीज]. Kh. 10.

KHĪNAPUNABBHAVO, One for whom re-birth has come to an end, an Arhat [बीय + पुनर् + भव]. Alw. N. 108.

KHĪNĀSAVO, One in whom human passion is extinct, an Arhat [बीय + आसव]. Ab. 10; Dh. 16, 74.

KHINNO (*p.p. khijjati*), Tired, distressed [खिन् = खिद्]. Ab. 841.

KHĪÑO (*p.p. khyati*), Decreased, decayed, come to an end, ceased, died out [बीय = बि]. *Khīṇaṃ purāṇaṃ*, their old (Karma) is exhausted (Kh. 10). *Khīṇā jāti*, re-birth is at an end. *Khīṇamacche pallale*, in a lake where the fish have perished (Dh. 28).

KHIPANAM, Throwing [चिप् + ञ्]. Ab. 1004.

KHIPATI, To throw; to discharge, to shoot [चिप्]. *Saraṇaṃ khipi*, he shot an arrow (Mah. 45). *Bahiṃ khipati*, pitches them outside (Mah. 137). Aor. *khipi* (Dh. 193). P.p.p. *khitto*. Caus. *khepeti* (see sep.), *khipāpeti* (Mah. 124, 211, 262; Dh. 341).

KHIPATI, To sneeze [चिप्, चीप्, चीप्, चु]. Aor. *khipi* (Ten J. 19). P.p.p. *khipito*. Loc. absolute *khipite*, when a person sneezes (Ten J. 19). Caus. *khipāpeti* (Ten J. 21).

KHIPITAKAM, A sneeze. Ten J. 19.

KHIPPO (*adj.*), Quick, speedy [चिप्]. Ab. 40. Adv. *khippaṃ* and *khippaṃ eva*, speedily, soon, directly (Dh. 12, 25, 42, 51; Mah. 121). *Khippataraṇa* (*adv.*), more quickly (F. Jāt. 50).

KHĪRAM, Milk [बीर]. Ab. 500. *Khīrasāgara*, the Milk Ocean (Mah. 240). *Khīramukho dāraḥ*, a milk-faced boy (Dh. 353).

KHĪRANNAVO, The mythical ocean of milk [बीर + चर्चव]. Ab. 659.

KHĪRAPAKO (*adj.*), Drinking milk [बीरप + क]. *Khīrapako vaccho*, a sucking calf (Dh. 50).

KHĪRIKĀ (*f.*), A sort of date tree [बीरिका]. Ab. 564.

KHĪRODAKAM, and **KHĪRODO**, Water from the Milk Ocean [बीर + उद्दक and उद्द]. F. Jāt. 28; Ras. 33.

KHITO (*p.p.p.*), Exhausted [चित = बि].

KHITTO (*p.p.p. khipati*), Thrown; darted [चित्त = चिप्]. *Rattikhittā sardā*, arrows shot in the night (Dh. 53). Dh. 7; Mah. 137, 152.

KHĪYANAM, Being angry, complaining, murmuring. Pāt. 18. *Khīyanaka* (Pāt. 12).

KHĪYATI (*pass.*), To decrease, to waste away, to be exhausted, to come to an end; to be angry, to murmur, to complain, to make a fuss [बीयते = बि]. Mah. 138; Alw. I. 72; Pāt. xxviii (*manussa khyanti*, people are annoyed). Imperat. *khyatu* (Dh. 383). Opt. *khyetha* (B. Lot. 314). Aor. *khyittha* (Mah. 62). P.p.p. *khyāno*. *Khiyyati* at Pāt. xxviii.

KHO (*adv.*), Indeed [खु]. *Esa kho daḥḥaṃ karoti bandhanaṃ*, he indeed makes strong the bond (Dh. 63). *Sace kho Upāli samānesu Sakyaputtīyesu pabbajeyya evaṃ kho Upāli amhākaṃ accayena sukhaṃ jīveyya*, supposing U. were to become an ascetic in the S. fraternity then indeed at our death he would live happily (Alw. I. 101). *Buddhasāsanadāyādo hoti kho maddiso*, tell me, can a man like myself become a relative of religion? (Mah. 36). *Ye ca kho*, but those indeed who . . (Dh. 16). *Tena kho pana samāyena*, now at that time . . (Alw. I. lxix; Alw. N. 103). *Na kho paṇ'etaṃ Ānanda evaṃ daḥḥhabbaṃ*, nay, Ānanda, the matter is not to be viewed thus (B. Lot. 402). *Atha kho tesaṃ brāhmaṇānaṃ etad ahoṣi*, and those brahmins thought thus (Alw. I. lxix, comp. Kh. 4). *Kuhiṃ nu kho*, I wonder where (Dh. 193, comp. 163). *Kim nu kho karissāmi*, what shall I do? (Dh. 175). Very frequently used as the second or third word of a sentence, without any special meaning, or where we should use the conjunction "and": *Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etad avocum*, and seated on one side those priests thus addressed Buddha (Dh. 175, comp. Kh. 4); *N' eva kho asakkhi Bhāradvāja*, and neither was Bh. able (Alw. N. 103); *Ayaṃ kho samāno Gotamo*, this ascetic Gotama (Alw. I. lxix); *Ayaṃ kho brahmaṇa pariyāyo*, this, brahmin, is the way (Alw. N. 35). *Kh' aṭṭha = kho aṭṭha*; *kho assa = kho assa* (Sen. K. 208); *kho esa = kho esa* (Alw. N. 34). See also *Khalu*.

KHOBHETI (*caus.*), To shake, to agitate, to stir up [चोभयति = चुम्]. *Sakalaṃ jambudīpaṃ khotvā*, after rousing all India with his eloquence (Dh. 405). F. Jāt. 51.

KHOMO (*adj.*), Flaxen [चीम]. Ab. 297. Neut. *khomaṃ*, linen, a linen garment (Ab. 291; Kamm. 9).

KHONDO (*adj.*), Lame [खोद]. Ab. 320.

KHOPANA, see *Kho*.

KHUDĀ (*f.*), Hunger [बुधा]. Ab. 468; Ras. 35.

KHUDDAGHAṆṬIKĀ (*f.*), A fringe of bells used as an ornament [बुद्धचण्डिका]. Ab. 286 (the spelling is -*ṇṭhikā*, which reading is found in some MSS.).

KHUDDAJANTU (*m.*), and -NTUKO, A small animal, as an insect, worm [बुद्ध + जन्तु]. Ab. 494; Sen. K. 365.

KHUDDAKO (*adj.*), Small [बुद्धक]. Dh. 265, *Sujano khuddako*, good men are few (Ras. 35). Fem. *khuddikā* (Mah. 88). *Khuddakapāṭho*, name of one of the books of *Khuddakanikāya* (Kh. 16). For *Khuddakanikāyo* see *Nikāyo*.

KHUDDAM, Honey [बीड़]. Ab. 494, 821.

KHUDDĀNUKHUDDAKO (*adj.*), Small and trifling [बुद्ध + अनु + बुद्ध + क]. Ab. 431. By *khuddānukhuddakāni sikkhāpadāni* are no doubt meant the minor details of canonical law, precepts not involving questions of fundamental morality (Pāt. xxxvii, 17, 102).

KHUDDO (*adj.*), Small; low, vile, poor, mean, miserly, miserable [बुद्ध]. Ab. 704, 739, 821; Kh. 15. *Khuddasaṅkha*, a small shell (Ab. 676). *Khuddasākhā*, a twig (Dh. 111). Fem. *khuddā*, a bee (Ab. 645, 821).

KHUDITO (*p.p.*), Hungry [बुधित]. Ab. 756.

KHUJJO (*adj.*), Hump-backed, crooked [कुब्ज]. Ab. 319. Fem. *khujjā* (Dh. 159, 177). *Piṭṭhiyā* (*instr.*) *khujjo*, crook-backed (Sen. K. 399).

KHULUKHULUKARAKO (*adj.*), Making a scraping noise.

KHUPPIPĀSĀ (*f.*), Hunger and thirst [बुध् + पिपासा]. B. Lot. 443.

KHUPPIPĀSITO (*adj.*), Hungry and thirsty [बुध्ति-पासित]. Man. B. 458 (the reading *khuppipāsika* is perhaps correct).

KHURAGGAM, Hall of tonsure, a room in which the heads of Buddhist priests are shaved [चुर + अगार, see *Aggam*]. Mah. 24, 103.

KHURAKO, Name of a tree [चुरक]. Ab. 561 (same as *tilaka*).

KHURAPPO, An arrow with a horse-shoe head [चुरप्प]. Ab. 389.

KHURATI, To cut, to scratch [चुर, चुर]. Cl. P. Verbs, 7.

KHURO, A razor; a sharp blade [चुर]. Alw. I. cili.

KHURO, The hoof of a horse or ox [चुर]. Ab. 371; Mah. 218.

KHV, see *Kho*.

KHYĀ (*f.*), Indication, sign [ख्या]. *Itthikhyā*, sign of the feminine (Sen. K. 228, 229).

KHYĀTO (*perf. part. khāyati*), Known, famous [ख्यात = ख्या]. Ab. 724, 935.

KIBBIDHĀNAM, Rules of kṛit affixes [कृत + विधान]. Sen. K. 479.

KIBBISAM, Fault, demerit, sin [विस्मिन्]. Ab. 84, 1062; Alw. I. xiii.

KĪCAKO, A sort of bamboo, *Arundo Karka* [कीचक].

KICCĀDHĪKARAṆAM, A question or case that arises in connexion with the performance of ecclesiastical duties or rites [कृत्य + अधिकरण]. Pāt. 64, see *Adhikaraṇam*.

KICCAKARO (*adj.*), Performing services or duties [कृत्य + कर]. Pāt. 79.

KICCĀKICCĀNI (*neut. pl.*), Duties great and small, all sorts of duties [कृत्य + कृत्य with lengthened *a*]. Dh. 13, 265. This is a compound like *phalāphalāni*.

KICCHO (*adj.*), Difficult, troublesome, wearisome, laborious, painful [कच्छ]. Ab. 89; Dh. 33. Neut. *kiccham*, pain, trouble. Acc. *kiccham*, instr. *kicchena*, and abl. *kicchā*, with great trouble, with difficulty (Sen. K. 323; Alw. I. 92; Dh. 114). *Akicchena*, without trouble (Mah. 89).

KICCO (*p.f.p. karoti*), That ought to be made or done [कृत्य]. *Tumhehi kiccaṃ ātappam*, you yourself must make an effort (Dh. 49). *Yam hi kiccaṃ tad apaviddham*, for what ought to be done is neglected (Dh. 52). Neut. *kiccaṃ*, work, duty, service, business, need (Ab. 772). *Kiccaṃ me atthi*, I have something to do (Dh. 86). *Amhākam ekaṃ kiccaṃ atthi*, I am very busy (Dh. 93). *Kiccaṃ samuppanne*, when need arises (Kh. 12). *Tava tathārūpe kiccaṃ sati*, if you should meet with a similar accident, lit. if such a need should arise to you (Ras. 30). With instr. *Mayhaṃ rajjena kiccaṃ n' atthi*, I do not want the kingdom (Dh. 341). *Gamaṇakiccaṃ n' atthi*, there's no occasion to go (Dh. 219). *Paḍāpakiccaṃ n' atthi*, there's no need of a lamp (Pāt. 1). *Tūḍiṇa pāpena mama yaṭṭhiḡaḡapakiccaṃ n' atthi*, I have no business to be holding a staff with a sinner like you (Dh. 86). *N' atthi mayhaṃ tumhākaṃ samapāṇam upasaṅkamanakiccaṃ*, I don't want

to be running after your priests, lit. there is not to me any need for the approaching of your priests. *Sabbattha kicce*, in every part of the work (Mah. 109). *Attano kiccena*, on some business of his (Att. 213). *Kattabbakiccā vicāretvā*, having performed all the necessary duties of hospitality (Alw. I. 79). *Akaramhase te kiccā*, we have done thee a service (F. Jāt. 12). *Lonkādāpassa kiccessu mā paṇajjī*, be unremitting in serving Ceylon (Mah. 105). *Pubbakiccā*, preliminary business (Pāt. 1). *Buddhakiccā*, the duties or mission of a Buddha. *Dhātukiccā*, ceremonies performed in honour of a sacred relic. *Petakiccā*, duties to departed relatives (Dh. 206, comp. Kh. 11). *Sartrakiccā*, performing the last duties to the body of a dead person (Das. 3, Dh. 222). *Ājāhanakiccā*, cremation ceremony. *Katakicca*, one who has performed his duties or mission (Mah. 43; Dh. 69).

KIDĪ (*adj.*), Like what? [कीदृश]. Sen. K. 525.

KIDIKKHO (*adj.*), Like what? of what sort? [कीदृश]. Sen. K. 525.

KIDISO, and **KIRISO** (*adj.*), Like what? of what sort? [कीदृश]. Sen. K. 525. *Silāṃ nāma kīdisaṃ*, what's sila like? (Dh. 193). *Kīdisaṃ? yaṃ ogho nābhīhtrati*, what sort of island? one that the flood does not overwhelm (Dh. 182). *Kīdisaṃ bhadda*, how are you, madam? (Dh. 89, comp. 82). Fem. *kīdisī* (Dh. 314). Mah. 27, 243.

KĪKĪ (*f.*), The blue jay [किंकि]. Ab. 643.

KILA (*adv.*), It is said, they say [किल]. *Supine kila evaṃ āha*, they say he said this in a dream (Alw. I. 6, 7). See the usual form *Kira*.

KĪLĀ (*f.*), Sport, amusement, play [कीला]. Ab. 176. *Sīhakkīlā*, lion's gambols (F. Jāt. 47). *Kīlā-guḷako*, a play-ball (Mah. 141). *Guḷakkīlā*, playing at ball (139). *Kīlāmaṇḍalam*, playground (Dh. 328). *Kīlā-upavanam*, a pleasure grove, a park (Pāt. 115). *Jalakkīlā*, an aquatic festival (Mah. 218). *Tissavāpimakkīlā*, a great aquatic festival at the Tissa lake (Mah. 159). See also *Khiddā*.

KILAMANAM, Fatigue [कलम + नम]. Ab. 761.

KILAMATHO, Fatigue [कलमथ]. Ab. 761; Dh. 306.

KILAMATI, To be tired, worn out, troubled, exhausted [कलम]. Dh. 78, 154; Alw. I. 101. Caus. *kilamāpeti*. P.p.p. *kilanta*.

KĪLANAM, Playing, sport [कीलन]. *Tesaṃ kīlanakāle*, while they were sporting (F. Jāt. 47).

Kīlanuyyānam, pleasure grounds (Pāt. 115). Comp. *Sādhukīlanam*, *Paṇsukīlanam*.

KILANJO, A mat, matting [किलिज्ज]. Ab. 455; Mah. 212; Alw. I. 78.

KILANTO (*p.p.p. kilamati*), Wearied, exhausted [किलान्त = कलम]. *Maggakilanto*, tired with his journey (Dh. 210). *Nāvakkilantadehattā*, from their bodies being exhausted with the sea-voyage (Mah. 217). *Uṇhe kilante*, in this exhausting heat (Mah. 103). Mah. 132.

KILĀSO, A cutaneous complaint, dry leprosy [किलास]. Kamm. 4. *Kilāso ti na bhijjanakam na paggharaṇakam padumapūṇḍarikavappam kuṭṭham yena gunnam viya sabalam sarīram hoti*.

KĪLATI, To play, to sport [कीलति]. *Sīhakkīlam kīlāmsu*, gambolled as lions will (F. Jāt. 47). *Migavaṃ kīlītum agā*, went forth to enjoy the sport of the chase (Mah. 78). *Tassa ekadivasaṃ mahānadiyaṃ jālakaṇḍake kilantassa*, one day as he was amusing himself by throwing nets in the great river (F. Jāt. 5). P.pr. *kīlāmno* (Dh. 281; Mah. 141). P.p.p. neut. *kīlītam*, sport (Ab. 176). *Salīlakīlītam*, a water festival (Mah. 78).

KILESO, Sin, depravity, corruption, human passion, moral defilement, lust [किल्ेश]. The ten Kilesas, or evil passions, are *lobho*, *doso*, *moho*, *māno*, *dīṭṭhi*, *vicikicchā*, *thīnam*, *uddhaccaṃ*, *ahirikā*, *anottappaṃ*, desire, hate, ignorance, vanity, heresy, doubt, sloth, arrogance, shamelessness, hardness of heart (B. Lot. 444, comp. Man. B. 417, 418). Kleṣa or moral depravity being the cause of sinful actions is therefore primarily the cause of re-birth or continued existence. Arhatship consists in the annihilation of Kleṣa (E. Mon. 281, 288, 290). The five Kilesas are probably *lobha*, *dosa*, *moha*, *māno*, *uddhaccaṃ*. At Dh. v. 88 the commentator explains *cittakleṣā* by the five nivarāṇas. *Kilesāturo*, love-sick (Ten J. 51). For *kilesakāmo* see *Kāmo*. Dh. 138, 227, 278, 350, 432. See *Kīṣṇanam*.

KILINNO (*p.p.p.*), Wet [किलिन्न + किल्िद]. Ab. 753.

KILISSATI, To suffer, to be injured; to be deprived [किलिष]. *Na kiliseyya*, let him not allow himself to be disgraced (Dh. 29, 326). *Vatthāni kilissanti*, one's clothes get dirty. P.p.p. *kilīṭṭho*.

KĪLITAM, see *Kīlati*.

KĪLITO (*p.p.p.*), Bound [कीलित = कील]. Ab. 747.

KILITṬHO (*p.p.p. kilissati*), Afflicted, suffering; depraved, sinful, polluted, vicious; soiled, dirty;

contradictory [किट्ट = किट्]. Ab. 125. *Kamma-kiliṭṭhaṃ*, evil actions, demerit (Dh. 3). *Kiliṭṭhā cetand*, sinful intention (Mah. 41). *Sabbagehaṃ kiliṭṭhaṃ karontā*, dirtying the whole house (Dh. 300). *Kiliṭṭhagattena*, with unwashed limbs (Dh. 304).

KILO, A pin, a stake [कील]. Ab. 374, 449. See *Khilo*.

KILOMAKAM, This word is क्लोमन् + क्; it is explained by Visuddhi Magga in the following words, *kilomakesu paṭicchannakilomakaṃ hadayaṃ ca vakkhaṃ ca parivāreṭvā appaṭicchannakilomakaṃ sakalasāre camassa heṭṭhato māṃsaṃ pariyonandhitvā ṭhitam*, which appear to mean "Of the two k.s the innermost k. surrounds the heart and kidneys, the outer k. envelops the flesh below the skin throughout the whole body." From this it would appear to indicate some membrane, as the pleura.

KIM (*adv.*), Why? Pray! What! [किम्]. This word must not be confounded with *kiṃ* the neut. sing. from *ko*, for the use of which see under *Ko*. Ab. 949, 1138, 1139. *Kim āgato 'si*, why are you come? (Mah. 103). *Na kṛṇissanti kiṃ bhikkhā*, why should not monks amuse themselves? (Mah. 33). *Kim evaṃ vadesi*, why do you say that? (Dh. 159). *Iceḍḍalobhasamāpanno samaṇo kiṃ bhavissati*, can a man be a Cramapa who is full of lust and covetousness? (Dh. 47). *Kim Ānando na ppahoti*, what! is Ānanda not qualified? *Kim vo bhante hatthi kiṃ karonti*, pray, sir, what do the elephants do to you? (Dh. 154). *Roruppadena tass' eva kiṃ pūremi manoratham*, can I fulfil my wish by getting angry with him? (Mah. 261). *Gadrahānaṃ rave atthaṃ kiṃ jānāsi*, what! do you know the hidden meaning in the bray of an ass? (Mah. 250). *Kim ayaṃ mahārājā gahapatiko viya dhāvati*, why there's a king running like an ordinary householder! (Dh. 234). *Samma Sujāta kiṃ umuattako 'si*, why, friend Sujāta, are you mad! (Das. 31). *Kim mahārāja avissamitvā āgato 'siti āma bhante*, pray, great king, did you come here without having any rest? Yes, lord (Dh. 401). *Kim kḍḍam*, is it black? (Dh. 193). *Kim tass' eva dinnam mahapphalam amhākam pi dinnam mahapphalam eva*, of course alms given to him have a great reward, and alms given to us have a great reward also (Dh. 339). *Kim bhante natthukammaṃ kataṃ*, well, sir, did you use my

remedy? (Dh. 83). With foll. *pana*: *Kim pana vaṇṇam bhāsittā*, did you really praise? (Dh. 395); *Kim pana so tumhehi mārento diṭṭho*, come! did you see him kill them? (Dh. 88); *Kim pana Rājagaha tato adhiḥkaṃ ratanaṃ n' atthi*, let me see, is there no treasure in R. greater than this? (Alw. I. 75); *Kim pana passasi bhacce me bhōti tvam*, pray, madam, do you see my servants? (Mah. 48); *Kim pan' ettha apattibhāvaṃ na jānāsi*, do not you know there is sin in doing this? (Dh. 103). With foll. *nu*: *Kim nu kho rogo na vṭpa-santo*, how is it the disease is not cured? *Kim nu 'ma 'va samaṇiyo*, of course these are pious nuns (Pāt. 99; Sen. K. 206; comp. the example from Dh. 338 given above). See *Kinti*, *Kiṇṇu*, *Kimuta*, *Kimapi*.

KIMAṆGA (*adv.*), Far more [किम् + अङ्ग].

KIMAPI (*adv.*), Far more [किम् + अपि]. *Gantū ca kimapi bhāṇitū ca na sakkoti*, and he is unable to walk, much less to speak (Att. 206).

KIMATTHAM (*adv.*), On account of what? why? [किमर्थम्]. Mah. 159; F. Jāt. 54; Dh. 95, 248; Sen. K. 280.

KIMATTHO, What need? [किम् + अर्थ]. *Kim-attho me (dat.) Buddhena*, what do I want with Buddha? (Sen. K. 330). See *Ko*.

KIMI (*m.*), A worm, an insect [किमि]. Ab. 623.

KIMIJO (*adj.*), Produced by a worm; silken [किमिज्]. Ab. 298.

KIMNĀMO, and **KINNĀMO** (*adj.*), Having what name? [किम् + नामन्]. *Kimnāmo 'si*, what is your name? (Kamm. 5).

KIMNIMITTO (*adj.*), Having what mark? [किम् + निमित्त]. Ras. 67.

KIMPACCAYĀ, By means of what? [किम् + प्रत्ययात्].

KIMPAMĀNO, (*adj.*), How large? of what dimensions? [किम् + प्रमाण]. Mah. 111.

KIMPURISO, A class of demigods in the service of Kuvera [किम् + पुत्र]. Ab. 45.

KIMSANTHĀNO (*adj.*), Having what shape? [किम् + संस्कार].

KIMSU (*adv.*), How? [किम् + स्विद्]. Ab. 1139.

KIMSU (*neut. pron.*), What? [किम् + स्विद्]. *Kim sūḍha vittaṃ purisassa seṭṭham*, what is a man's best treasure on earth? (Sen. K. 207, *kiṃ sūḍha* = *kiṃ su idha*). *Kim su tassa mahabhayam*, what is its great fear? (Alw. I. 106).

KIMSUKO, The tree *Butea Foudosa* [किंशुक].
Ab. 555.

KIMU (*adv.*), How much more! [किम् + उ].
Cl. Gr. 73.

KIMUTA (*adv.*), How much more! [किम् + उत].
Ab. 1138; Att. 192.

KIMVADANTĪ (*f.*), Report, rumour [किंवदन्ती].

KIMVĀDĪ (*adj.*), Saying what? holding what doctrine? [किम् + वादिन्]. Mah. 42.

KIMYATHĀ (*adv.*), How? [किम् + यथा].

KINĀTĪ, To buy [की]. Sen. K. 440. Ger. *kiṣitvā* (Mah. 223).

KIŃCANAM, Anything, something; moral defilement, sin, clinging to the world, attachment [किञ्चन]. *Yesan no n' atthi kiñcanam*, we who have nothing, or perhaps "we who are free from attachment to the world" (Dh. 36, comp. the stanzas at Dh. 175, 308, where *kiñcana* appears to have its secondary and technical meaning). The three *Kiñcanas* are *rāgo kiñcanam*, *doso kiñcanam*, *moho kiñcanam*. *Kiñcana* is sometimes explained by *palibodho*, "obstacles to religious perfection." Under the term may be included any of the Kilesas, as *rāgo*, *doso*, *moho*, *māyā*, *sātheyyam*. Dh. 71, 428, 433. I have also met with a masc. *kiñcano*.

KIŃCĀPI (*adv.*), However much, although [किञ्चिद् + अपि]. *Kiñcāpi te honti bhūsapamattā*, however much they are tempted (Kh. 8). *Ayaṃ āyasmā Ānando kiñcāpi sekha*, the venerable Ānanda though only a sekha. With foll. *pana*: *Te hi kiñcāpi "dethāti" ayācitvā 'va gharadvāre tiṭṭhanti atthato pana yācanti yevo*, for although they stand at the house door without begging and saying "give me," yet in reality they do beg (Dh. 365); *Idaṃ kiñcāpi heṭṭhā vuttam eva upāsakassa pana punappuna dāḥikarapaṭṭhaṃ idhāpi Satthāro gahitaṃ*, although this has been said above yet to confirm the devout hearer again and again it is introduced by the Teacher in this place also (Dh. 369). Dh. 148, 235, 243; Kh. 9.

KIŃCETĪ, To crush, to trample. Cl. P. Verbs, 2.

KIŃCI (*adv.*), A little, rather [किञ्चिद्]. Ab. 1148.

Kiñci rattanā, reddish (Ab. 97). With the original final *d* restored for euphony: *Kiñcid ānako*, somewhat deficient (Ab. 742). For the pronoun *kiñci*, "something, anything," see *Koci*.

KIŃCIDESO, This word appears to be किञ्चिद् + देश, and to mean "a trifling matter" (Pāt. 5).

KIŃCIKKHAM, A small thing, any trifle. Alw. N. 120. *Āmisakiñcikkhahetu*, for the sake of some trifling gain.

KIŃCIMATTAM, A little, some trifle [किञ्चिद् + मात्र]. Mah. 260; Pāt. 11.

KIŃJAKKHO, A filament, especially of the lotus [किञ्जल्क]. Ab. 686. *Kiñjakkhapāsāno* appears to be some sort of marble or other ornamental stone (Mah. 213).

KIŃKĀRANĀ (*adv.*), On account of what? why? [किम् + कारणात्]. Dh. 83, 105, 158.

KIŃKARANĪYAM, Business, job [किम् + करणीय = कृ].

KIŃKARO, and **KIŃKĀRO**, A servant [किञ्कर]. Ab. 514. *Sahakiñkaro*, attended by his servants (Mah. 180). See *Paṭissavī*.

KIŃKINĪ (*f.*), A small bell [किञ्किणी]. Ab. 286; Mah. 179.

KIŃKINIKAM, and **-KO**, A small bell [किञ्कि-निक्क]. Sen. K. 391; Mah. 163. *Kiñkīnikajālaṃ*, a row or fringe of tinkling bells (Dh. 191; Mah. 162).

KIŃKIRĀTO, Name of a plant [किञ्किरात्]. Ab. 579.

KIŃNAM, Ferment, yeast [किञ्चल]. Ab. 533.

KINNĀMO, see *Kiṇṇāmo*.

KINNARO, A class of demigods in the service of Kuvera [किन्नर]. Ab. 45. Fem. *kinnarī*, a nymph (Mah. 37).

KINNIMITTO (*adj.*), Having what mark? [किम् + निमित्त]. Ras. 69.

KINNU, see *Ko*, and *Kiṇ*.

KINTI (*adv.*), How? Pray! [किम् + इति]. *Kinti naṃ māreyyan ti cintento*, thinking "How can I make away with him?" (Alw. I. 101). *Kinti tumhākaṃ raṭṭhaṃ subhikkhaṃ*, pray is your country fertile? (Alw. I. 97). For the pron. *kiṇ* followed by *iti* see *Ko*.

KIPILLO, An ant [पिपील]. Mah. 249.

KIPILLIKO, An ant [पिपीलिक]. Dh. 224; Alw. N. 104; Sen. K. 366.

KIRA (*adv.*), They say; 'tis said [किञ्च]. Ab. 1199. *Kuntakinnariyā saddhiṃ samādasāṃ kappayī kira*, tradition says that he cohabited with a nymph (Mah. 37; comp. Dh. 106). *Pubbe kira tayo āsuṃ bhātaro*, we are told that in a former existence there were three brothers (Mah. 24). *Iti kira ekatimsatime kappe Sikkhiṃ nāma sammāsam-buddho*, we all know that in the thirty-first kappa

from the present one a supreme Buddha named Sikkhi . . (Ras. 25). *Satthā kira Sāvattihim gato*, they say the Teacher is gone to S. (Dh. 109). *Ayyassa kira akkhī vāto vijjhati*, I hear the wind hurts your reverence's eyes (Dh. 82). *Attā hi kira duddamo*, for self is proverbially difficult to subdue (Dh. 29). *Na nu hiñci kira tena jitaṃ*, did I hear that man say he had won something? (Dh. 291). *Te kira sakupā pañcannam katthimam balam dhārenti*, these birds are said to possess the strength of five elephants (Dh. 154). In delivering a message from another person; *Bhagavā samaggā kira hotūti dve vāre pesetvā*, Buddha having twice sent to say that they were to make up their quarrel (Dh. 104); *Tvaṃ enaṃ kira ghātehi idaṃ devivaco iti vatvāna*, having said, "You are to kill this child, those are the queen's commands" (Mah. 216). See *Kila*.

KIRANO, A ray of light [किरण]. Ab. 64.

KIRĀTO, A man of a tribe of out-caste hillmen or aborigines [किरात]. Ab. 517; Alw. I. cvii. *Khujjavāmanakirātādayo* are mentioned as in the retinue of a king.

KIRĪTO, and **-TAM**, A diadem [किरीट]. Ab. 283.

KIRIYĀ (*f.*), and **KIRIYAM**, Action, performance, work, deed [किरिया]. Ab. p. 103, line 10 from bottom; Ab. 877; Sen. K. 522. *Mātugāmassa viya kiryā*, a woman-like proceeding (Dh. 159). *Disvāna tassa kiryāṃ*, beholding this feat of his. *Dukkhaṃ antakiryāya*, for putting an end to suffering (Alw. I. 72). *Sātaccakiryā*, perseverance (Dh. 80). *Cittakiryā*, operations of the mind. *Maṅgalakiryādivasaṃ*, a day on which festival is held (Dh. 288). See also *Kriyā*.

KIRO, A parrot [कीर].

KISALAYAM, A sprout, a shoot [किसलय]. Ab. 543.

KISMICI, see *Koci*.

KISO (*adj.*), Thin, emaciated; small, poor, mean [किश]. Ab. 704; Dh. 71; B. Lot. 569; Mah. 33. *Kisakalandaka*, a tiny squirrel (Att. 202).

KISORO, A colt [किशोर]. Ab. 369.

KISSA, see *Ka*.

KIT, and **KITO**, A grammatical term, a kṛit affix; a word formed with a kṛit affix [कृत्]. Sen. K. 514. *Kite suttasatam*, a hundred rules of kṛit affixes (Alw. I. 104). *Kitakappa*, chapter on the kṛit affixes (Sen. K. 468). *Kitapaccayā*, kṛit affixes. *Kibbidhānaṃ*, rules of kṛit affixes (Sen. K. 489).

KITAKO, A word formed with a kṛit affix [कृत् + क्त]. Cl. Gr. 112.

KITAVO, A gambler; a cheat, a rogue [कितव]. Ab. 531; Dh. 45, 376.

KITO (*p.p.* *kīpāti*), Bought [कीत = की]. Ab. 515.

KITO, A worm, an insect [कीट]. Ab. 623; Alw. N. 104.

KITTAKO (*adj.*), How much? how great? how many? *Kittakaṃ jhānaṃ*, what extent of country? (Mah. 81). *Manussānaṃ kittakaṃ eyum*, what is the length of men's lives? (Dh. 226). *Kittakaṃ dhanam*, how much treasure? (Dh. 235). *Kittakehi te bhikkhāhi attā*, how many priests do you wish me to bring? (Dh. 113). Mah. 26. Comp. *Ettako*.

KITTANAM, Mention, report [कीर्तिन].

KITTĀVATĀ (*adv.*), How far? to what extent? in how many ways? Ab. 1141. Formed on the false analogy of *ettāvata*.

KITTETI, To proclaim, to celebrate, to publish, to announce, to propound, to call [कृत्]. *Mahāvibhaṅga ti kittetvā*, calling it the Mahāvibhaṅga. *Tassa kamman kittayantā*, publishing the news of his feat (Mah. 141). P.p.p. *kittite* (Ras. 69).

KITTHAM, Growing corn, the crop on the ground [कृत् = कृत्]. Ab. 452.

KITTI (*f.*), Fame, renown; rumour, report [कीर्ति]. Ab. 117; Alw. I. x, 107.

KITTIMĀ (*adj.*), Renowned [कीर्तिमान]. Sen. K. 400.

KITTIMO (*adj.*), Artificial, factitious, false [कृत्रिम]. Ab. 1036.

KITTISADDO, Fame, reputation [कीर्ति + शब्द]. *Kalyāṇo kittisaddo*, good fame (Sen. K. 342). *Pāpako kittisaddo*, evil report, ill fame.

KIVA (*adv.*), How? how much? [कियन्]. Ab. 1141. *Yāva kivaṃ ca*, however much (Dh. 348). *Kivādūre* (*loc.*), at what distance, how far off? (Dh. 232). As first part of a compound forms a few adjectives: *Kivādūre ita Kalasigāmo hoti*, how distant is K. from this place? (Alw. I. xlii). *Kivamahantaṃ mama cakkaṃyugaṃ karissasi*, how big will you make my pair of wheels? (Dh. 96).

KO (*interr. pron.*), Who? which? what? of what sort? [किम्]. Acc. *kaṃ*. Instr. *kena*. Gen. and dat. *kassa*. Abl. *kaṃ*. Loc. *kaṃ*. Fem. *ka*. Fem. Instr. *kāya* (F. Jāt. 8). Neut. *kiṃ*. Gen. and dat.

neut. *kissa*. Plur. *ke*. Gen. and dat. pl. *kesam*. Instr. and abl. pl. *kehi*. Loc. pl. *kesu*. Neut. pl. *káni*. *Ko'si*, who are you? (fem. *ká'si*, Dh. 159, 193). *Ke pana tvañ*, who are you? (Dh. 192). *Ko jánáti kim p' esa karissati*, who knows what this fellow will do? (F. Ját. 12). *Ko cirataram ko sightharam*, which of the two (is born) later, which sooner? (Alw. I. xlii). *Ke ete viravanti*, who are these screaming? (Dh. 194). *Ko dukkaro*, which of the two is the more difficult? (Mah. 41). *Kam árabbhā*, about whom? (Dh. 77). *Kim árabbhā*, about what? *Tam ko náma na jáneyya*, who could fail to recognize him? *Ko náma tvañ*, who art thou? (Dh. 96). *Ke náma te upajjhāyo*, who is your spiritual master? (Kamm. 5; comp. Dh. 134). *Ká nám' esa mátgá-massa viya kiriyá*, what a woman-like proceeding! (Dh. 159). *Kv attho*, and *kim payojanam*, what is the use or meaning of? (Sen. K. 202, 478, followed by instr.). *Kim akási puññam*, what good deed have you done? (Dh. 99). *N' ávahati kan námnattham*, what evil does it not produce! viz. it produces much evil (Att. 193). *Kena'ssu nivuto loko*, by what is the world shrouded? (Alw. I. 106). *Kim*, what is this? (Mah. 157). *Kim idam*, what is this? (Dh. 300). *Idam kim*, why is this? why so? (Dh. 160). *Kim etam* or *kim náma etam*, why is this? what is the meaning of this? how is this? (Mah. 156; F. Ját. 49, 57). *Kim pana nu kho etam*, now what on earth can it be? (Alw. I. 101). *Ayam te bráhmaño kim hoti*, what is this brahmin to you? (F. Ját. 10). *Tumhákam ettha kim*, what's that to you? (F. Ját. 17). *Kim te dukkham*, what is your ailment? (F. Ját. 12). *Pitund vindsitam kim kim eva*, what were the several acts of destruction committed by my father? (Mah. 238). *Khattiyá kim agghanti*, what are kshatriyas worth? (Dh. 352). *Idam kim karomi*, now what am I to do? (Dh. 157). *Kim nu kátabbam*, what is to be done? (Mah. 153, 243). *Kim nu kho karissāma*, what shall we do? (Dh. 333). *Kim katvā*, having done what, by what means? (F. Ját. 17). *Gehe kim karissāmi*, what can I do at home? i.e. it is no use living at home (Dh. 313). *Porānabhummatth-arapāni kim karissanti*, what do they do with the old carpets? (Dh. 174). With instr.: *Jvitena kim karissāmi*, what is the use of my living? *Ettakehi kim karissatha*, what will you do with all these? (Dh. 174). *Kim nu kho pesemi*, what shall I send? (Alw. I. 75). *Kim nu kho ettha*

kārapam, what is the cause of this? (F. Ját. 6). *Kassa imāni*, whose are these things? (Dh. 302). *Kena vuttam*, by whom was it said? (Alw. I. xxi). *Kissa phalam nám' etam*, what is this the fruit of? (F. Ját. 5). *Kena te attho*, what are you in want of? (F. Ját. 2). *Kissa hetu*, on account of what? why? *Kena hetuā*, and *kasmā hetuā*, on what account? why? The gen. neut. *kissa*, instr. *kena*, and abl. *kasmā*, are used adverbially in the sense of "why?" *Kissa pana thero eken' unam akāsi*, now why did the elder omit one? *Kissa viññā attānam upatāpaye*, why should the wise man distress himself? (Das. 5); *Ken' ambo kaṭuka-pphalo*, why has the mango bitter fruit? (F. Ját. 7); *Tvañ kendāsi kiso*, why are you thin? (Mah. 33); *Kasmā mañ pucchasi*, why do you ask me? (Dh. 98); *Kasmā evam karosi*, why do you do so? (Dh. 333); *Kasmā pana tvañ bhikkhu bahubhāṇḍo jāto*, how is it, priest, that you have got so much property? (Das. 38). The neut. *kim* with instr. is used in the sense of "what is the use of?" the person being in the dat. case: *Kim me samapa-bhāvena*, what is the use of my being a monk? (Dh. 199); *Kim me gharāvāsena*, what is the use of my living at home? lit. what have I with living at home? (Dh. 79, comp. 153 *kin no gh.*); *Kim me jvitena*, what is the use of my living? I am sick of life (Dh. 353); *Kim te jaḍhi*, what have you to do with matted hair? (Dh. 70); *Kim me rajjena kārītena*, what is the use of my reigning? (Dh. 406, comp. Ras. 18); *Kim bhācchasi piva nahāya*, never mind your servants, drink and bathe (Mah. 48); *Kim bahundā*, what is the use of (saying) much? why say more? enough has been said, in short (comp. Att. 191 *kim iha bahundā*). *Kim* is sometimes followed pleonastically by *iti*: *Kinti maññanti no ime*, what are these meditating against us? (Mah. 153); *Kinti katvā esa patito*, how came he to fall? (F. Ját. 17; comp. Ten J. 52). For the adv. *kim* see sep. article. The base *kim* forms the first part of compound nouns, adjectives, and adverbs, as *kimpuriso*, *kiṅkaro*, *kimattho*, *kimpamāpo*, *kiṇḍāmo*, *kimattham*, *kiṅkārāpā*; *kiṇḍoḥaḥo*, what sort of longing? (Dh. 219); *ko nu hāso kiṇḍānando*, what laughter can there be, what joy? (Dh. 27); *kiṇḍāraṇi*, what sort of logs? (Dh. 324); *kiṇobhāso nám' eso*, what is that light? (Dh. 95); *kiṅkalāho nám' esa*, what is that disturbance about? (Dh. 352).

KOCCHAM, A comb (Pát. 82); some sort of seat or couch, explained at Ab. 311 by *bhaddapīṭha*, from Pát. 86 it would appear to be made of wicker or matting.

KOCI, and before a vowel often **KOCID** (*pron.*), Any, some [किम् + चिद्]. Acc. *kañci*. Instr. *kenaci*. Dat. and gen. *kassaci*. Loc. *kasmici*. Pl. *keci*. Abl. and instr. pl. *kehici*. Fem. *kúci*. Neut. *kiñci*. Neut. loc. *kismici* (Dh. 13), *kismiñci*. Neut. pl. *kánici*. *Ma' idha koci pávati*, let nobody enter here (Alw. I. 79). *Hirñisedho puriso koci lokasmin vijjati*, is there in this world any man restrained by shame? (Dh. 26). *Kocid eva vijjati*, is there any body at all? (Dh. 310). *Kenacid eva karaṇṭiyena*, on some business or other (Alw. I. lxix, comp. Dh. 203). *Janá keci*, some of the people (Mah. 198). *Keci*, some people. *Kehici vutte*, it being said by some people. *Kassaci vacanam sutvā*, having heard some one or other speak (F. Ját. 18). *Kañci adisvā*, not seeing anybody (Ten J. 2). *Tass'eko sindhavo purisam kañci s' dārohitum addā*, there was a horse of his who allowed nobody to mount him (Mah. 142). Neut. *kiñci*. *Kiñci bhayam*, any danger (Att. 206). *Kismiñcid eva adhikarape*, at some circumstance or other (Pát. 99). *Kiñci vattukāmo*, wishing to say something (F. Ját. 18). *Aham pi kiñcid eva karissāmi*, I too will do something or other (Dh. 106). *Kiñci laddham ghare no*, did you receive anything at my house? (Mah. 31). *So kiñci na paṭivadati*, he makes no reply (Das. 31). *Kassaci kiñci avatvā*, without saying anything to anybody (Dh. 221, comp. F. Ját. 17). *Kim etan ti vutte na kiñceti vadati*, being asked "What is this?" he replies "Nothing." *Na kiñci atthi*, there is nothing (Kh. 7). For *Yo koci* see *Yo*.

KODANḌAM, A bow [कोदण्ड]. Ab. 338.

KODHANO (*adj.*), Angry, passionate [कोधन]. Ab. 732.

KODHETI (*caus. kujjhati*), To make angry [कोधयति = कुञ्च].

KODHO, Anger, wrath [कोध]. Ab. 164; Dh. 40.

KOHANÑAM, Hypocrisy, deceit [कुहण + य].

KOJAVO, A goats' hair coverlet of fine workmanship. Ab. 312; Pát. 87.

KOKANADAM, The red lotus [कोकणद]. Ab. 686.

KOKĀSAKO, The red lotus. Ab. 686.

KOKILO, The Indian cuckoo [कोकिल]. Ab. 633. Fem. -*lā* (F. Ját. 49).

KOKO, A wolf [कोक]. Ab. 615.

KOLĀHALO, and **-LAM**, Uproar, tumult, shouting, screaming [कोलाहल]. Ab. 130; Dh. 103; Mah. 165. *Ekakoldhalam ahu*, there was one universal uproar (Mah. 113; F. Ját. 17). A hundred thousand years before the commencement of a *Saṇivattakappa* a deva traverses all the *cakkavālas* that are to be destroyed, proclaiming with a loud voice the coming destruction. This shout of warning is called *kappakoldhalam*. There are four other *kolāhalas* or warnings, *cakkavattikoldhalam* a hundred years before the birth of a universal monarch, *buddhakoldhalam*, a thousand years before the birth of a Buddha, *maṅgalakoldhalam* twelve years before Buddha preaches the *Maṅgala-sutta*, and *moneyyakoldhalam* "seven years before Buddha explains the *moneyyapaṭipatti* or ordinances of the *rahats*" (Man. B. 30).

KOLAKAM, Black pepper; a particular perfume [कोलक]. Ab. 304, 459.

KOLAM, and **KOLO**, The jujube fruit [कोल]. Ab. 559; Dh. 351.

KOLAMBO, A pot. Ab. 456.

KOLAVALLI (*f.*), A sort of pepper, *Piper Chaba* [कोलवल्ली]. Ab. 583.

KOLEYYO (*adj.*), Of noble family [कोलेय]. Sen. K. 388.

KOLI (*f.*), The jujube tree [कोली]. Ab. 558.

KOLITO, A name of the apostle *Moggallāna* [कोलित]. Ab. 435; B. Int. 391; Dh. 120.

KOMALO (*adj.*), Soft [कोमल]. Ab. 716. *Komalagattatā*, softness of the limbs (B. Lot. 591).

KOMĀRABHACCO, A proper name [कीमारभुज]. B. Lot. 449.

KOMUDI (*f.*), Moonlight; the day of full moon in the month *Kattika* [कीमुदी]. Ab. 54; Dh. 391.

KONĀGAMANO, Name of one of the twenty-four Buddhas. Man. B. 95; Mah. 2; Dh. 117, 129, 344.

KONAKO, A corner [कोण + क]. Mah. 241.

KONĀMO (*adj.*), Having what name? [formed anomalously from *ko* followed by the indeclinable *nāma*, see under *Ko*]. *Putto konāmo*, what is his son's name? (Dh. 234, 235).

KOŃCO, and **KOŃCĀ** (*f.*), A heron [कोञ्च]. Ab. 641; Dh. 28.

KONḌAÑÑO, Name of one of the twenty-four Buddhas [कीण्डिय]. Man. B. 94; Dh. 117; Mah. 1.

KOṆO, A corner or angle; a bow or quill for a musical instrument; the point of a sword [कोण]. Ab. 144, 394, 867, 871. *Vitdnacatukopamhi*, at the four corners of the curtain (Mah. 179).

KOPETI (*caus. kuppati*), To make angry, to annoy, to offend; to disturb, to spoil, to throw into confusion [कोपयति + कुप्]. *Dasarājadhamme akopento*, practising the ten royal virtues, lit. not contravening them (Dh. 416). *Kammaṃ na kopenti*, do not spoil the proceedings (Pāt. 30). Dh. 108; Mah. 237.

KOPI (*adj.*), Wrathful [कोपिन्]. Ab. 732.

KOPINAM, Padenda; a cloth to cover them; improper act [कोपीन्]. Ab. 985; Dh. 398.

KOPO, Anger, ill temper [कोप]. Ab. 164; Dh. 364. *Kopaṃ karoti*, to be angry, to show ill-temper (Dh. 271).

KORAKO, and **-KAM**, A flower bud [कोरक]. Ab. 544.

KOSAJJAM, Indolence, sloth [कोसीज]. Dh. 43, 370, 371.

KOSALĀ (*m.pl.*), Name of a country and its people [कोसल]. Ab. 184. *Kosalarājā*, the king of Kosala (Dh. 231, 340). *Kosalaratṭham*, the K. country (Dh. 277). E. Mon. 300.

KOSALLAM, Skill, proficiency, knowledge, mastery [कोशल]. Sen. K. 200. *Akkharakosallaṃ*, thorough knowledge of the letters (Sen. K. 200). The three Kosallas are *āyakkosallaṃ*, *apāyakkosallaṃ*, *upāyakkosallaṃ*, knowledge of what is advantageous, knowledge of what is injurious, knowledge of expedients, or how to act under given circumstances. The ten Appanakosallas are certain proprieties to be observed when the endeavour is made to obtain samādhi (E. Mon. 257).

KOSALO (*adj.*), Belonging to Kosala [कोसल + ल].

KOSAMBAKO (*adj.*), Belonging to the Kauçāmba country [कोशाम्ब + क]. Dh. 103, 109.

KOSAMBI (*f.*), Name of the capital of the Kauçāmba country [कोशाम्बी]. Ab. 200; Dh. 103, 142, 153, 399.

KOSAPHALAM, Bdellium, a fragrant gum [कोश + फल]. Ab. 304.

KOSEYYO (*adj.*), Made of silk [कोशिय]. Ab. 298. Neut. *koseyyaṃ*, silken stuff or cloth (Ab. 291, 315; Kamm. 9).

KO'SI, see *Ko*.

KOSI (*f.*), The sheath of a sword [कोशी]. Ab. 391.

KOSIKO, Bdellium, a fragrant gum [कोशिक]. Ab. 557.

KOSINĀRAKO (*adj.*), Belonging to *Kusinārd*. Cl. Gr. 90.

KOSIYO (*adj.*), Silken [कोश + य]. Ab. 315.

KOSIYO, Indra; an owl [कोशिक]. Ab. 20, 638, 1045.

KOSO, A shout, a call; a measure of length = five hundred bow-lengths, or about six or seven hundred yards [कोश]. Ab. 197, 811.

KOSO, and **KOSAM**, A sheath; a bud; treasure; a testicle [कोश]. Ab. 273, 486, 811. *Sakosam rajjam*, a wealthy kingdom (Att. 212). *Kosadrakkho*, the guardian of a treasure (Mah. 13). *Aṇḍakoso*, an egg-shell.

KOSOHITO (*adj.*), Sheathed, hidden [कोश + चवहित = धा]. B. Lot. 572; Mah. 137. See *Vatthaguyham*.

KOTĀRĀVANAM, Proper name [कोटरावन]. Sen. K. 418 (given as an instance of the lengthening of a vowel).

KOTARO, and **-RAM**, The hollow of a tree [कोटर]. Ab. 548; Att. 194.

KOṬI (*f.*), Point, tip, end, extremity; top, summit, height; eminence, excess; ten millions [कोटि]. Ab. 474, 871. *Asikoṭi*, the point of a sword (Mah. 63). *Tassa ubho koṭiyo dāsivā*, seizing with their beaks the two ends of the stick (F. Jāt. 17, comp. 12, and Dh. 85). *Heṭṭhimakotiya*, at the lower end or extremity (Dh. 261, 287). *Purimā* or *pubbā koṭi*, the beginning (Alw. N. 21). *Nekakoṭi* (*adj.*), numbering many koṭis (Mah. 158). *Channavutikoṭiyo* (*adj.*) *bhikkhū*, ninety-six koṭis of priests (Mah. 194). *Channavutidhanakoṭi*, ninety-six koṭis of treasure (Mah. 26).

KOṬILLAM, Crookedness, deceitfulness [कोटिल]. Ab. 859.

KOṬIPPAKOṬI (*f.*), One of the high numerals, a koṭi of prakoṭis, viz. 10,000,000³, or 1 followed by twenty-one ciphers [कोटि + प्र + कोटि]. Ab. 474; Ras. 18; Sen. K. 413. See *Saṅkhyā*.

KOṬIPPATTO (*adj.*), Having reached the end or summit, having fully accomplished or attained; perfectly attained, perfect [कोटि + प्राप्त = आप]. With gen. *Sāvakaṇḍamānāssa koṭippatto*, having perfectly acquired the knowledge given by the pāramitās (Dh. 134). *Catubbidhapaṇḍicakoṭippatto*, having attained eminence in the four ac-

complishments of a pundit (Att. 23). *Dānapāramiṇ koṭippattam katvā*, having carried to perfection the virtue of charity (Att. 57, comp. 214). *Koṭippattapamodo*, excessive joy (Att. 190).

KOTṬAKO (*adj.*), Breaking, cutting [कुट्ट + क]. *Silākoṭṭako*, a stone-cutter or mason.

KOTṬANAM, Pounding, cutting (from *koṭṭeti*).

KOTṬĀPETI (*caus. next*), To cause to be pounded. Pāt. 105.

KOTṬETI, To strike, to break, to pound, to cut [कुट्ट]. *Tuṇḍena koṭṭetvā*, pecking him with her beak (F. Jāt. 49). *Sayam eva suvaṇṇam koṭṭetvā*, himself beating out the gold (Dh. 93, comp. 369). *Vīhi k.*, to pound paddy (rice) to rid it of the husk (Dh. 141, comp. Pāt. 105). *Koṭṭetvā māretvā*, having smitten them and killed them (Dh. 301, 224). *Ayadaṇḍena koṭṭitakamsatīlaṇ viya*, like a gong struck with an iron rod (Alw. N. 35). *Koṭṭayitvā mahāvanam*, having felled the forest (Mah. 140). Dh. 174; Mah. 175.

KOTṬHĀGĀRAM, A store-room, store-house [कोष्ठ + आगार]. *Koṭṭhāgāraṇ ti tividham koṭṭhāgāraṇ, dhanak. dhaññak. vatthukoṭṭhāgāraṇ*, storehouses are of three sorts, treasuries, granaries, warehouses. *Ratanakoṭṭhāgārāni*, jewel stores (Das. 24, comp. Dh. 131). *Dussakoṭṭhāgārātela-koṭṭhāgārāni*, linen and oil closets (Dh. 175, comp. 236).

KOTṬHĀGĀRIKO, A treasurer or storehouse keeper [कोष्ठगार + इक]. Dh. 128.

KOTṬHAKE, A room; a store-room [कोष्ठ + क]. *Nahānakoṭṭhako*, a bath-house. *Dvārakoṭṭhako*, the battlemented chambers over a city gate, a battlement, rampart, portico (Mah. 154, 164).

KOTṬHAM, A granary [कोष्ठ]. Ab. 458. See also *Koṭṭho*.

KOTṬHĀSAYO (*adj.*), Contained in the intestines [कोष्ठ + आशय]. This is the name of one of the Vāyus or airs in the human body (Ab. 39; Man. B. 400).

KOTṬHĀSO, A part, a portion, a share; portion, lot, destiny. Ab. 485; Dh. 103, 126, 261; Kh. 31.

KOTṬHO, A granary; a storeroom; the abdomen; a room, a closet [कोष्ठ]. Ab. 271, 862; Dh. 141, 351.

KOTṬHU (*m.*), A jackal [कोट्टु]. Ab. 615. Also *koṭṭhuko*.

KOTṬIMO (*adj.*), Smoothed, beaten (?) [कुट्टिम]. *Koṭṭimasuvannam*, beaten gold (Dh. 250).

KOTṬIMO, and **-MAM**, A floor or pavement made of pounded stones [कुट्टिम]. Mah. 169.

KOTṬO (*adj.*), Breaking [कुट्ट]. *Pāṭṭakotṭo*, a stone-breaker.

KOTṬHALAM, see *Kuṭṭhalam*.

KOTUMBARAM, A sort of cloth. Ab. 291.

KOVIDO (*adj.*), Knowing, acquainted with, skilled, wise [कोविद]. Ab. 228. With loc. *Pucchāsu kovidō*, skilled in putting questions (Mah. 19). With gen. *Maggāmaggaṇa kovidō*, who knows the right way and the wrong (Dh. 72). Fem. *kovidā* (Mah. 132). Dh. 63.

KOVIḶĀRO, A sort of ebony, *Bauhinia Variegata*; a tree in the Devaloka [कोविदार]. Ab. 27, 552; Dh. 189.

KRIYĀ (*f.*), Action, act, performance [क्रिया]. Ab. 174, 877, p. 103. *Kriyāpadam*, a verb. See *Kiriya*. For *kriyācittam* see *Vīññānam*.

KU (*f.*), The earth [कु]. Dh. 181.

KU-, A pronominal base found in the interrogatives *kuto, kutra, kuttha, kva, kuham, kuhiṃ, kuddacanam*; and as the former part of several compounds, implying inferiority or wickedness, e.g. *kupurisō*, a bad man, *kunnadī*, an insignificant river, *kudittīhi*, false views, heresy.

KUBBĀNO (*part. pres. from karoti*), Doing, making [कुर्वीण]. Dh. 39, 362.

KUBBARO, The pole of a carriage [कुबर]. Ab. 374.

KUBBATI, see *Karoti*.

KUBUDDHI (*adj.*), Weak-minded, foolish [कुबुद्धि]. Mah. 208.

KUCCHĀ (*f.*), Blame, contempt [कुत्सा]. Ab. 121.

KUCCHANAM, Contempt [कुत्सन]. Ab. 1171.

KUCCHI (*m. and f.*), The belly; the womb; cavity, hollow; interior [कुचि]. Ab. 271. *Kucchirogo*, an internal complaint (Mah. 243; Dh. 215). *Kucchipāro*, belly-full (Dh. 113). *Kucchi-ajiraṇ*, an inner court (Mah. 215). Loc. *kucchimiṇ* (Alw. I. 77), *kucchiyaṇ* (Dh. 324). Abl. *kucchito* (Dh. 207).

KUCCHITO (*adj.*), Contemptible, vile, bad [कुत्सित]. Ab. 699.

KUCCHITṬHO (*adj.*), Contained in the abdomen [कुचि + क्ख]. This is the name of one of the Vāyus or vital airs in the human body (Ab. 39; Man. B. 400).

KUCO, The female breast [कुच]. Ab. 270.

KUDĀCANAM (*adv.*), Ever, sometimes [कुदा + चन]. Ab. 1161; Sen. K. 301. *Na kuddācanam* and *mā kuddācanam*, never (Dh. 2, 38).

KUDĀRO, A bad wife [कु + दार]. Sen. K. 380.

KUDĀSO, A bad servant [कु + दास]. Sen. K. 380.

KUDDĀLIKO, One who digs with a kuddāla [कुहाल + इक].

KUDDĀLAM, and -LO, A spade [कुहाल]. *Kuddā-lādihatthā*, with spades or similar tools in their hands (Dh. 187). Dh. 186, 409.

KUDDAM, A wall [कुद]. Ab. 204; Kh. 11.

KUDDHO (*p.p.p. kujjhati*), Angry, incensed, indignant [कुध = कुध]. Ab. 1077; Mah. 15, 154.

KUDITTHI (*f.*), Scepticism, unbelief, heresy [कु + इट्ठि]. Att. 9; Mah. 129.

KUDRŪSO, A sort of grain. Ab. 450.

KUDUBO, A measure of capacity equal to a fourth of a pattha [कुदुव]. Ab. 482.

KUDUMALO, An opening bud [कुदुमल]. Ab. 544.

KUGANDHI (*adj.*), Ill-smelling [कु + गन्धि].

KUGEHAM, A bad house [कु + गेह]. Sen. K. 380.

KUHAKE (*adj.*), Deceitful, cheating [कुहक]. Ab. 983.

KUHAM (*adv.*), When? whither? [कुह]. Sen. K. 310. Comp. *Kaham*, *Kuhim*.

KUHANĀ (*f.*), Deceit, hypocrisy [कुहना]. Ab. 983.

KŪHANO (*adj.*), Deceitful, hypocritical [कुहन]. Ab. 983.

KUHARAM, A hole, a cavity [कुहर]. Ab. 649.

KUHETI, To deceive [कुह].

KUHIṀ (*adv.*), Where? whither? [कुहि]. Ab. 1160; Sen. K. 310. *Kuhim vasati*, where does he live? (Dh. 123). *Kuhim gacchanti*, where are they going? (Dh. 79, 114). Alw. I. xlii; Mah. 205; Dh. 163, 192. See *Kuham*.

KUHIṀCANAM (*adv.*), Anywhere, somewhere [कुहि + चन]. Ab. 1160; Sen. K. 310.

KUHIṀCI (*adv.*), Anywhere; to any place [कुहि + चि]. Dh. 33, 114.

KUJJHATI, To be angry [कुज्ज]. Pres. with *ātm.* term. *kujjate* (Sen. K. 438), 2nd pers. sing. *kujjhi* (F. Jāt. 25). Opt. *kujjheyya* (Dh. 40). Aor. *kujjhi*. Ger. *kujjhitvā* (Mah. 205; Dh. 218). With dat. *Tassa mā kujjha*, be not angry with him (Sen. K. 327).

KUJO, A tree [कुज]. Ab. 540.

KUKKU (*n.*), A measure of length, a hattha or cubit. Ab. 268.

KUKKUCCAKO (*adj.*), Remorseful, sensitive [कौ-कुल्ल + क]. Pāt. 99.

KUKKUCCAM, Misconduct; remorse; doubt; moroseness, querulousness, restlessness [कौकुल्ल]. Ab. 169; Dh. 416; Man. B. 418; Pāt. 17, 18. *Hatthakukkuccam pādakukkuccam*, impropriety or misbehaviour with the hands and feet.

KUKKUCCĀYATI (*denom. from last*), To feel remorse.

KUKKUHO, An osprey. Ab. 640.

KUKKULO, Hot ashes, embers. Ab. 36.

KUKKURO, A dog [कुकर]. Ab. 518.

KUKKUTO, A cock [कुकुट]. Ab. 640. Fem. *kukkutī*, a hen (Cl. Gr. 40). At Mah. 57 *kukkutayantaka* is rendered "an iron ladder."

KUKUTTHAKO, A sort of bird. Ab. 628.

KULĀCALO, Principal mountain [कुल + चलय]. This is the name given to the seven vast concentric circles of rock or mountain which surround Mount Meru. Their names are *Yugandharo*, *Īndharo*, *Karavīko*, *Sudassano*, *Nemindharo*, *Vinatakko*, *Asakappo*, *Yugandhara* being the nearest to Meru (Ab. 26, 27; B. Lot. 842; Man. B. 12).

KULAJO (*adj.*), Of good family [कुलज]. Ab. 1074.

KULAKO (*adj.*), Of good family [कुलक].

KULALO, A bird of the falcon tribe. Ab. 637.

KULĀLO, A potter [कुलाल]. Ab. 507.

KULAM, A flock, herd, multitude; family; species; a house, a building; lineage; good family, nobility [कुल]. Ab. 332, 632, 1060. *Gajakulāni*, different species of elephants (Ab. 361). *Kulaputto* or *kuladrako*, a young man of good family, "fils de famille" (B. Lot. 322; Alw. I. 78; at Mah. 75 and Dh. 354 *kuladāriko*). *Kuladhītā* and *kuladārikā*, a young lady of good family (Mah. 75; Dh. 233). *Kulapālīkā*, a lady of rank (Ab. 234). *Kulagharam* and *kulageham*, a gentleman's house or family (Dh. 226, 371; Ras. 26). *Attano kulagharam*, the house of her own family (Dh. 222). *Samānakulajāto*, of equal rank (Mah. 51). *Kassakakule nibbattitvā*, having been born in a cultivator's family (F. Jāt. 14; comp. Das. 6). *Amācakkulam*, a nobleman's family (F. Jāt. 16). *Brāhmaṇakkulam*, a brahmin family (F. Jāt. 9). *Parihānam kulam patiṭṭhapessāmi*, I will relieve my distressed family (Ditto). *Kulesu ananugiddho*, not showing greed in the families he frequents for alms (Kh. 15). *Parakulesu*, in the families of other people, in neigh-

- bours' houses (Dh. 13, 264). *Kulasāṃsaṭṭhadoscna*, for the offence of associating with the laity (Mah. 207, lit. "with families," Buddhist priests being forbidden to live with householders). *Rājakulaṃ*, a palace (see sep.). *Gokulaṃ*, a cow-stable. *Kammarakulaṃ*, a forge. *Kuladhammo*, customs peculiar to particular families or castes (Man. B. 494). *Kuladevatā*, a deva who is the guardian of a particular family (Att. 88). *Mahākulaṃ*, a great family. *Khattiyaṃ kulaṃ*, a kshatriya family.
- KULAM**, A slope, a bank [कुल]. Ab. 660, 664; Cl. Gr. 44.
- KULATĀ** (f.), An unchaste woman [कुलटा]. Ab. 233.
- KULATTHO**, A kind of vetch, *Dolichos Uniflorus* [कुलत्थ]. Pāt. 87.
- KULAVĀ** (adj.), Belonging to a high family [कुलवत्]. Cl. Gr. 24.
- KULĀVAKAM**, A nest [कुलाय + क]. Ab. 627; F. Jāt. 49.
- KULIKO** (adj.), Belonging to a family [कुलिक]. *Kappakakuliko*, belonging to a barber's family (the term. belongs to the whole compound).
- KULĪNAKO**, A thorough-bred horse [कुलीनक]. Ab. 369.
- KULĪNO** (adj.), Belonging to a family; of good or noble family [कुलीन]. Ab. 333. *Nedkulīno uccakulīno*, of low birth, of high birth (Gog. Ev. 31, the term. here belongs to the whole compound). *Janā kulīnā sabbe*, all the respectable inhabitants (Mah. 254).
- KULĪRO**, A crab [कुलीर]. Ab. 675.
- KULISO**, and -SĀM, Indra's thunderbolt [कुलिश]. Ab. 24.
- KULITTHI** (f.), A woman of good family, a lady, noblewoman [कुल + स्त्री]. Ab. 234.
- KULLO**, A winnowing basket; a raft [कुल्ल]. Ab. 455, 665.
- KULŪPAKO**, and **KULŪPAGO**, One who associates much with a family, a family friend, a confidant [कुल + उपग]. Sen. K. 209; Mah. 177, 233. *Rāja-kulūpako*, a royal favourite.
- KUMĀRAKO**, A child, a youth; a royal infant or youth, a prince [कुमारक]. *Gabbhakumārako*, the unborn infant prince (Mah. 58). Alw. I. cvii; Mah. 4, 23. Fem. *kumārīkā*, a girl, a young woman, a princess (Ab. 231; Dh. 300, 352; Mah. lxxviii).
- KUMĀRO**, A child, a youth; a young prince; Skanda, the god of war [कुमार]. Ab. 17, 251, 907; Mah. 23; B. Lot. 300.
- KUMBHAKAM**, The mast of a ship [कुम्भक]. Ab. 666.
- KUMBHAKĀRO**, A potter [कुम्भ + कार]. Sen. K. 468. *Kumbhakārako* at Dh. 193.
- KUMBHAṆḌO**, A class of supernatural beings or demons, attendants on Virūlhaka; name of a plant [कुम्भाण्ड]. Ab. 13, 597, 1030; Man. B. 24, 46; B. Int. 600; Dh. 194; Pāt. 87. *Kumbhaṇḍasmi*, Virūlhaka (Ab. 31). *Kumbhaṇḍako* at Mah. 72.
- KUMBHATHŪNAM**, A sort of drum or similar musical instrument. Ab. 140.
- KUMBHĪ** (f.), A pot; name of a plant = *kumudikā* [कुम्भी]. Ab. 456, 564. *Ācāmakumbhī*, a vessel used for cloacal purposes (Mah. 164).
- KUMBHIKO** (adj.), Containing a kumbha measure [कुम्भ + रक]. Sen. K. 391, 392; Cl. Gr. 91.
- KUMBHĪLO**, A crocodile or alligator [कुम्भीर]. Ab. 674; Dh. 375.
- KUMBHO**, A waterpot, a pitcher, a vessel; one of the frontal globes of an elephant which swell in the rutting season; a measure of capacity equal to ten ammaṇas [कुम्भ]. Ab. 363, 483, 853; Dh. 8. *Sappikumbhasatam*, a hundred hogsheads of clarified butter (Mah. 38). *Kumbhaddā*, a prostitute (Dh. 241).
- KUMINAM**, A funnel-shaped basket fish-net. Ab. 521.
- KUMMĀSO**, Sour gruel [कुम्भास]. Ab. 1048.
- KUMMO**, A tortoise [कुर्म]. Ab. 674.
- KUMUDAM**, The white esculent water-lily; one of the high numerals, 10,000,000¹⁵, or 1 followed by 105 ciphers [कुमुद]. Ab. 476, 688; Dh. 50. See *Saṅkhyā*.
- KUMUDIKĀ** (f.), Name of a plant [कुमुदिका]. Ab. 564.
- KUMUDO**, see *Disdgaḷo*.
- KUNĀLO**, The Indian cuckoo (*kokila*); name of one of the Mahāsaras [कुणाळ]. Ab. 633, 679; Man. B. 17.
- KUNĀPO**, and -PAM, A corpse [कुणाप]. Ab. 405; Dh. 316.
- KUÑCANĀDO**, and **KOÑCANĀDO**, The roaring or trumpeting of an elephant. Ab. 119. *Kuñcandāṃ* or *koñcandāṃ karoti*, to trumpet (Mah. 106; Att. 135; Ten J. 29). At Mah. 152 *koñcasu karoti*.

KUŃCIKĀ (*f.*), A key [कुञ्चिका]. Ab. 222, 901.
Kuñcīkāvivaraṃ and *kuñcīkacchiddaṃ*, a keyhole (Ab. 222; Dh. 298).
KUŃCITO (*p.p.*), Bent, crooked [कुञ्चित = कुञ्च]. Ab. 267, 709.
KUNḌAKO, The red powder which adheres to the grain of rice under the husk. Ab. 454.
KUNḌALĀM, A ring, an earring, an ear ornament [कुण्डल]. Ab. 284; Dh. 62, 93, 412; Mah. 195.
KUNḌALĪ (*adj.*), Having rings [कुण्डलिन]. Dh. 93. Masc. *kuṇḍallī*, a snake (Att. 194).
KUNḌAM, The many-flowered jasmine, *Jasminum Multiflorum* [कुण्ड]. Ab. 578.
KUNḌAM, A jar, a waterpot [कुण्ड]. Ab. 456.
KUNḌATI, To heat [कुण्ड]. Cl. P. Verbs, 11.
KUNḌIKĀ (*f.*), The waterpot of an ascetic [कुण्डिका]. Ab. 443; Dh. 122; Mah. 47.
KUNḌO, An iguana or ichneumon (*godhd*) [कुण्ड]. Ab. 622.
KUNĪ (*adj.*), Having a crooked limb [कुञ्चि]. Ab. 320. With instr. *Haṭṭhena kuṇi*, having a crooked hand (Sen. K. 339).
KUNĪJARO, An elephant [कुञ्जर]. Ab. 360; Dh. 57. Sometimes as the last part of a compound used in the sense of eminent, e.g. *munikuṇjārā*, eminent sages (Alw. I. vii, see Ab. 696).
KUNĪJO, and **KUNĪJĀM**, A place overgrown with creeping plants [कुञ्ज]. Ab. 609.
KUNKUMAM, Saffron, *Crocus Sativus* [कुङ्कुम]. Ab. 147, 303.
KUNKUMO (*adj.*), Dyed with saffron [कुङ्कुम + क]. Sen. K. 392.
KUNNADĪ (*f.*), A very small river, an insignificant stream [कु + नदी]. Sen. K. 318; Gog. Ev. 15.
KUNTALO, Hair [कुन्तल]. Ab. 256.
KUNTANĪ (*f.*), A curlew (*koñca*). Ab. 641.
KUNTHO, A sort of ant [कुन्त]. Alw. N. 104, 111; Sen. K. 366; Mah. 249.
KUNṬHO (*adj.*), Slow, lazy [कुण्ठ]. Ab. 729. *Kuṇṭhapado aso*, a slow-footed horse (Dh. 184).
KUNTO, A lance or spear [कुन्त]. Ab. 394; Mah. 150, 159, 160 (a sceptre?).
KUPAKO, The mast of a ship [कूपक]. Ab. 666.
KUPITO (*p.p.p.* *kuppati*), Angry, enraged, excited [कुपित = कुप]. Dh. 128, 166, 303; Mah. 280. With loc. *Sabrahmacārisu kupito*, angry with his fellow-students.
KUPO, A pit; a well; the mast of a ship [कूप]. Ab. 931. *Kūpamaṇḍūko*, a frog in a well, used

figuratively of a man of confined ideas (Cl. Gr. 80).
Lomakūpo, a pore of the skin. *Nāvāya kēpaya-ṭṭhikā*, the mast of a vessel (Mah. 120). *Vaccakūpo*, a cesspool (Alw. I. 101).
KUPPAM, Any metal except gold or silver, as copper, zinc, etc. [कुप्प]. Ab. 486.
KUPPANAM, Being angry (from next). *Khippan-kuppanasīlī*, whose nature it is to be easily infuriated (Mah. 243).
KUPPATI, To be angry; to be disturbed, shaken, agitated, thrown into confusion [कुप]. Ger. *kup-pitvā* (Dh. 169). P.pr. *kuppatāno* (Att. 202). P.p.p. *kupito*. *Kammaṇḍo na kuppati*, the k. is not disturbed (Pāt. 30). Caus. *kopeti*. Comp. *akuppo*.
KUPURISO, A bad man [कु + पुण]. Sen. K. 380.
KUPUTTO, A bad son [कु + पुत्र]. Sen. K. 380.
KURAM, Boiled rice [कूर]. Ab. 465. Sen. K. 539 has *kūro*.
KURANḌAKO, A sort of Amaranth [कुरण्डक]. Ab. 579.
KURANḌO, An antelope [कुरण्ड]. Ab. 619. See *Kurūṅgo*.
KURARO, A sea-eagle or osprey [कुरर]. Ab. 640.
KURAVĪKO, A fine-voiced bird, probably the Indian cuckoo. Mah. 22; B. Lot. 566. See *Karaviko*.
KURU, Imperat. 2nd pers. sing. from *Karoti*.
KURŪ (*m.pl*), Name of a people [कुरु]. Ab. 184. *Kururaṭṭhaṃ* (Dh. 162, 416). Loc. *kurūsu*, among the Kurus, in the Kuru country.
KURUMĀNO, P.pr.āt. from *karoti*, formed upon *kurute*.
KURUNDĪ (*f.*), Name of one of the three great collections of *aṭṭhakathā* or commentaries on the Tipiṭaka. Pāt. vii, viii.
KURUNḌO, A sort of deer. Dh. 147, 331. See *Kurūṅgo*.
KURURO (*adj.*), Cruel; hard, severe; formidable [कूर]. Ab. 928.
KURUTE, see *Karoti*.
KURUVINDO, A ruby [कुरुविन्द]. Mah. 166. Perhaps cinnabar is meant at Mah. 169.
KUSĀ (*f.*), A rein, bridle [कुशा]. Ab. 371.
KUSAGGAM, The tip of a blade of Kuṣa grass [कुश + कण]. Dh. 13; Att. 198.
KUSALAKAMMAPATHO, Way of virtuous action or merit [कुशल + कर्म + पथ]. There are ten, *pāṇātipātā veramaṇī*, *ādinuddāna veramaṇī*, *kāmesu micchācārā veramaṇī*, *maṇḍvā veramaṇī*, *piṇḍaya vācāya veramaṇī*, *pharusāya vācāya veramaṇī*,

samphappalāpā veramaṇi, anabhijjā, avyāpado, sammādiṭṭhi, "refraining from killing, from stealing, from impurity, from lying, from slander, from harsh language, from frivolous talk, freedom from covetousness and from malice, and orthodox" (Ras. 15).

KUSALĀKUSALAM, Good and bad [कुशल + अकुशल]. *Kusalākusalakammaṃ*, doing good and doing evil, merit and demerit (Dh. 99).

KUSALATĀ (f.), Skill, knowledge [कुशलता]. *Āpattikusalatā āpattivuttānākusalatā*, skill in discerning what is sinful, and skill in discerning what leads to sin.

KUSALATTAM, Skilfulness [कुशल + त्व]. Dh. 231.

KUSALI (adj.), Prosperous; meritorious [कुशलिन]. Cl. Gr. 29.

KUSALO (adj.), Skilful, expert, clever; lucky, happy, prosperous; good, right, virtuous, meritorious [कुशल]. Ab. 720; Dh. 9; Kh. 15. *Ce samanubhāsiyamāno taṃ paṇinissajjeyya iccetaṃ kusalaṃ*, if being admonished he forsake it, well and good (Pāt. 5). With gen. *kusalo naccagītasea*, skilled in dancing and singing (Cl. Gr. 145, also loc., see Sen. K. 345). *Ācāra-kusalo*, skilled in right conduct (Dh. 67, comp. Att. 212). *Vācā kusala*, appropriate, happy, well-timed speech (F. Jāt. 18). *Kusalaṃ kammaṃ*, and *kusalakammaṃ*, good actions, meritorious Karma (Dh. 96; Man. B. 445; E. Mon. 5; see *Kammaṃ*). Neut. *kusalaṃ*, health (Ab. 331), luck, happiness, good fortune (Ab. 803), a good action, good works, merit, meritorious Karma (Dh. 10, 33, 345; Ab. 86). *Kusalakiriya*, doing good actions. With dat. *kusalaṃ bhavato hotu*, health to you! good luck to you! (Sen. K. 329). There are three *Kusaladhātus*, "elements of goodness or merit," they are *nekkhammadhātu*, *avyāpādadhātu*, *avihiṃsādhātu*, self-abnegation, benevolence, humanity. The three *Kusalamūlas*, "roots of goodness, or groundwork of merit," are *alobho*, *adoṣo*, *amoho*, freedom from covetousness, from anger, and from ignorance. The three *Kusala-saññās*, or meritorious ideas, are *nekkhammasaññā*, *avyāpādasaññā*, *avihiṃsāsaññā*. The three *Kusala-vitakkas*, or meritorious thoughts, are *nekkhammavitakko*, *avyāpādavitakko*, *avihiṃsāvitakko*. The three *Kusala-saṅkappas*, or meritorious resolves, are *nekkhammasaṅkappo*, *avyāpādasāṅkappo*, *avihiṃsāsaṅkappo*. The *dasakusalaṃ* and *dasakusalakammāni* appear to be identical with the ten *Puñña-*

kiriya-vatthus (Att. 56, 200, 204, 212). *Kusalā cetanā*, virtuous or meritorious thoughts (Gog. Ev. 68). *Kusalacittam*, virtuous or meritorious state of mind (Man. B. 448, see *Lokuttaro*). *Kusalavipāko*, the good result or reward of a good action (see *Kammaṃ*). *Kusalavipāko* (adj.), having a good result or reward. *Kusalārdsi*, accumulation of merit.

KUSESAYAM, A water-lily or lotus [कुशेशय]. Ab. 685.

KUSI (n.), One of the four cross seams of the robe of a Buddhist priest. Ab. 296.

KUSINĀRĀ (f.), A town in India, the capital of the Mallas [the Sansk. name is कुशिनगर or कुशिनगरा]. Ab. 201; B. Int. 85. It was at K. that Buddha died (Man. B. 343; Mah. 11).

KUSITO (adj.), Slothful, inert, indolent [कुसीद]. Dh. 2, 21, 49, 289, 383. There are eight *Kusitavattus*, "occasions of indolence," viz. when a priest has a duty to perform, when he has performed a duty, when he has a journey to make, when he has made a journey, when he has failed to obtain food in alms, when he has obtained food in alms, when he is attacked by illness, when he is recovering from an illness: in each of these cases the slothful man lies down and rests instead of exerting himself (comp. the *Ārambhavattus*).

KUSO, A blade of grass; the sacrificial grass, *Poa Cynosuroides* [कुस]. Ab. 602, 1079; Dh. 55.

KUSSUBBHAM, A small pond, a puddle [कुसुब्ध]. Gog. Ev. 15. Comp. *Sobbham*.

KUSULO, A granary [कुसूल]. Ab. 458.

KUSUMAM, A flower; the menses [कुसुम]. Ab. 545, 1105; Mah. 68.

KUSUMBHAM, Safflower, *Carthamus Tinctorius* [कुसुम्भ].

KUTADHĀRIKĀ (f.), A maid-servant, lit. "she who carries the water-jar" [कुट + धारिका]. Ab. 236.

KUTĀGĀRAM, Any room or building with a peaked roof or pinnacles, a pagoda; a room at the top of a house or palace, a belvedere, attic; a funeral hearse or pile, a state funeral hearse, a catafalque [कुट + आगार]. Mah. 124, 126, 155, 162, 163.

KUTAJO, The plant *Wrightia Antidysenterica* [कुटज]. Ab. 573.

KUTAKAM, A heap, a mound; a peak [कुट + क]. Ab. 224; Mah. 4.

KUTANNATAM, The plant *Cyperus Rotundus* [कुटन्नट]. Ab. 592.

KUTASIMBALI (f.), A variety of the silk-cotton tree [कूट + शिम्बली]. Ab. 565.

KUTASSO, A vicious horse [कूट + अस]. Lit. "a deceptive horse," evidently meaning a showy handsome horse with a vicious temper (Ten J. 43).

KUTATTHO (adj.), Continuing unaltered, unchangeable, permanent [कूटत्थ]. Ab. 710.

KUTATTO, A false suit or action at law, one supported by false or frivolous evidence [कूट + त्त]. *Kūṭattakārako*, one who brings a false suit against another (Ten J. 2). *Kūṭattaparājītanussed*, some men who had been defeated in a false suit (Dh. 220).

KUTETTHA, = *kuto ettha*.

KUTHĀRI (f.), An axe [कुठारी]. Ab. 393.

KUTHO, and **KUTHAM**, A woollen blanket [कुच]. Ab. 365, 1053.

KUTĪ (f.), A house; a house of a single room, a hut, cabin, tent, shed [कुटी]. Ab. 207. *Khettagopakassa kuṭiyam*, in the hut of a field-watcher (F. Jāt. 53). *Gandhakuṭi*, chamber of perfumes. *Vaccakuṭi*, a privy. Sen. K. 338; Att. 218.

KUTIKĀ (f.), A hut or tent [कुटिका]. *Chattakuṭikā*, an umbrella-tent (Pāt. xxxii).

KUTILO (adj.), Crooked; shifty, deceitful [कुटिल]. Ab. 709.

KUTIMBAM, see *Kuṭumbam*.

KUTIRAM, A box, a kennel [कुटीर]. Att. 194.

KUTO (adv.), Whence? how? much less [कुतस्]. Sen. K. 309. *Kuto āgato 'si tvaṃ*, whence comest thou? (Sen. K. 300; Dh. 153). *Kuto vo anabhirati*, whence your dissatisfaction? why are you not satisfied? (Att. 134). *Anattasambhūto mano kuto attā bhavissati*, how can the mind be the self when it springs from that which is not self? (Gog. Ev. 48). *Kuto vā pana tassa uttaritaram*, how indeed can there be a greater? (Alw. I. 108). *Ghoso pi so n' atthi dassanam pana kuto*, we have not even heard of it, much less seen it (Alw. I. 76). *Attā hi attano n'atthi kuto puttā kuto dhanam*, his own self does not belong to him, much less sons and wealth (Dh. 12, comp. 38).

KUTO, and **KUTAM**, A waterpot [कुट]. Ab. 457.

KUTO, and **KUTAM**, Top, summit, peak; a heap, a mass, a multitude; a sledge-hammer; a trap; deceit, deception, falsity, fraud; a part of a plough [कूट]. Ab. 177, 219, 526, 608, 828. *Gahakūṭam*, the peak or pinnacle of a house (Dh. 28). *Pabba-*

tīnam kūtāni, mountain-tops (Mah. 72). *Pañcayojanasatikāni kūtāni*, peaks five hundred yojanas in height (Gog. Ev. 16). As the latter part of a compound forms the names of several mountains, as *Gijjhakūṭo*, "The Vulture's Peak," *Kāḷakūṭo*, "The Black Peak." *Kūṭehi āhandapetvā*, causing them to be pounded with sledge-hammers (Mah. 169, comp. 22). *Tulākūṭam kaṃsakūṭam mānakūṭam*, a false balance, counterfeit metal, false measures (see next).

KUTO (adj.), False, fraudulent, lying [कूट]. *Kūṭasakkhi*, a false witness (Dh. 100). *Kūṭatto*, a false action at law. *Kūṭapaṇṇam*, a forged letter (Das. 2). *Kūṭasso*, a vicious horse (see sep.).

KUTOCI (adv.), From any place [कुतस् + चिद्].

KUTRA (adv.), Where? [कुच]. Ab. 1160. *Kutra nāma*, I wonder where (Att. 212). See also *Kuttha* and *Kattha*.

KUTTAKAM, A woollen carpet. Ab. 314.

KUTTHA (adv.), Where? [कुच]. Ab. 1160.

KUTTHAM, Leprosy; the plant *Costus Speciosus* [कुष्ठ]. Ab. 303, 329, 592, 1120.

KUTTHI (m.), A leper [कुष्ठिन]. Mah. 245.

KUTTIMO (adj.), Artificial [कृतम्]. Sen. K. 528. See also *Kittimo*.

KUTUHALAM, and **KOTUHALAM**, Eagerness, desire, passion; vehemence, violence; excitement, tumult [कुतूहल, कौतूहल]. Ab. 173; Mah. 52, 57, 176; Dh. 207.

KUTUMBAM, and **KUTIMBAM**, Family; family property, family estates, wealth [कुटुम्ब]. Alw. I. 98; Mah. 141.

KUTUMBI (m.), The head of a family; a landed proprietor, a man of property [कुटुम्बिन]. Mah. 142.

KUTUMBIKO, and **KUTIMBIKO**, Same meaning as last [कुटुम्बिक]. Dh. 77, 126; Mah. 141, 254; F. Jāt. 52.

KUVALAYAM, The water-lily [कुवलय]. Ab. 688.

KUVAṂ (adv.), Where? [कु].

KUVEṆĪ (f.), A funnel-shaped wicker basket for catching fish [कुवेणी]. Ab. 521.

KUVERO, A name of Vessavana [कुवेर]. Ab. 32.

KVA (adv.), Where? whither? [कु]. Ab. 1160.

KVACI (adv.), Somewhere; sometimes, in some cases; in some places [क्व + चिद्]. Mah. 1; Sen. K. 220.

KVATTHO, What need of? [क्व + त्तथ]. See *Ko*. With instr. *Rassa icc anena kv attho*, what is meant by *Rassa*? (Sen. K. 201).

L.

LABBHĀ (*indecl.*), Allowable, possible [लब्ध].

Das. 37; Cl. Gr. 72. With inf. *Idaṃ na labbhā evaṃ kátum*, the thing cannot be done in that way (Dh. 212). *Na te labbhā kiñci kátum*, it is not permitted to do anything to them (Alw. I. 72). Comp. *Labbho*. For the origin of this form see *Sakká*.

LABBHANEYYO (*adj.*), Obtainable.

LABBHATI (*pass. labhati*), To be taken, to be received, to be obtained; to be permitted [लभ्यते = लभ]. Mah. 177; Kh. 14; F. Ját. 13. *Labbhate* (Sen. K. 442). *Mayá vutto missakamaggo na labbhati*, the mixed course I spoke about is inadmissible (Pát. xvi).

LABBHO (*p.f.p. labhati*), Obtainable, attainable; proper, right, suitable, admissible [लभ्य = लभ]. Ab. 1086. *Anaññalabbho*, not obtainable by others (Att. 190). Comp. *Labbhá*.

LĀBHĀ, see *Lābho*.

LĀBHAGGAM, Highest gain [लभ + लभ]. Dh. 121, 305.

LABHANAM, Taking, receiving, acquisition [लभन]. Dh. 129, 156.

LABHATI, To obtain, to get, to acquire; to meet with, to find; to receive; to take; to obtain permission, to be allowed; to receive an opportunity, to get a chance, to be able [लभ]. *Laddhá samatthapurise*, taking with him competent men (Mah. 220). *Tittham l.*, to reach port (Mah. 69). *Ācariyam l.*, to find a teacher (Dh. 121). *Kāsavam l.*, to assume the yellow robe (Dh. 114). *So rājā deviyā tassā ekam alabhi dhītaram*, the king had a daughter by this queen (Mah. 43, comp. Dh. 78; *puttam l.*, "to give birth to a son," may also be said of a woman). *Nivāsam l.*, to receive an asylum (Mah. 209). *Pūjam l.*, to receive honour (F. Ját. 7). *Āhāram l.*, to take food. *Sukham l.*, to obtain happiness (Dh. 24). *Vacanam l.*, to get a word said to one (Dh. 155; comp. Mah. 31). *Gabbham l.*, to conceive. *Suce labhetha nipakam saḥāyam*, if he obtain a prudent friend (Dh. 58). *Pabbajjā laddhum vaṭṭati*, the ascetic life ought to be adopted, or asceticism is the right thing to take up (Dh. 121). *Pun' idikkhasamāgamo na sakkā laddhum*, such an assemblage cannot be met with again (Mah. 49). *Añño koci daṭṭhum na labhati*, nobody else gets permission to see him (Alw. I. 80). *Pabbajitum*

sace lacchāmi, if I am allowed to enter the priesthood (Mah. 110). *Gehā bahi nikkhamitum alabhamto*, not being allowed to go out of the house (Dh. 401). With dat. *Labheyyāma . . savandya*, may we be allowed to hear (Dh. 107). *Sukkena sayitum labhissāmi*, I shall be able to sleep in peace (Dh. 176). *Satthāram daṭṭhum na labhimha*, we were not able to have an interview with the Teacher (Dh. 105).—Pres. atm. *labhate* (Dh. 24). Imperat. *labhatu*. Opt. *labheyya*. Opt. atm. *labhetha*. Fut. *lacchati* (Dh. 96, 324; Mah. 104, 122), *labhissati* (Sen. K. 464; Dh. 121, 129, 130). Aor. *alattha* (Sen. K. 457, Mah. 31, Alw. I. 93, Dh. 240; 1st pers. *alattham*, 2nd *alattha*), *alabhi*, *labhi* (Mah. 31, 209, Alw. I. 80; 1st pers. *labhim*). Cond. *alabhisā* (Sen. K. 429; Dh. 292). Inf. *laddhum* (Dh. 114, 160). Ger. *laddhā* (Kh. 8; Mah. 260), *laddhāna* (Mah. 69), *labhitvā* (Dh. 160; Ras. 19). *Aladdhā*, not having obtained (Dh. 28). P.pr. *labhanto*, *labhamāno* (Dh. 108, 130; F. Ját. 7). Pass. *labbhati*, *labbhate* (see sep.). P.f.p. *laddhabho*, *labbho*. P.p.p. *laddho*.

LĀBHI (*adj.*), Possessed of [लभिन]. *Upasampadālabhi*, an ordained priest (the termination belongs to the whole compound).

LĀBHO, Receiving, getting, acquisition, obtaining, taking; gain, receipts [लभ]. Dh. 14, 37, 48. *Lābhasakkāro*, gain and honour (Dh. 143, 298). *Devadattassa kāsvalābho*, D.'s assumption of the yellow robe (Dh. 112). *Apunñalābho*, acquisition of demerit, guilt (Dh. 55). *Appalābho* (*adj.*), whose gains are small (Dh. 66). *Saṅghassa uppannalābhā*, the gains of the priesthood, i.e. charitable gifts (Mah. 87). *Civaralābho*, receiving a robe (Pát. 106). A dat. *lābhā* (for *lābhāya*, comp. *paṭisaṅkhā*, *abhiññā*) is used adverbially with foll. genitive: *Lābhā vata no*, this is for our advantage (Dh. 149); *Lābhā vata me*, this is all gain to me (Dh. 126); *Lābhā vata me yaṃ mama santikam sammāsambuddho uphodakassa atthāya sarakam pahīṇi*, how fortunate I am in that the supreme Buddha has sent a vessel to my humble house for hot water (Dh. 434); comp. the similar use of *atthāya*, e.g. *atthāya me bhavissati*.

LĀBU, A pumpkin [लभु]. See *Alābu*.

LABUJO, The tree *Artocarpus Lacucha* [comp. लभुच]. Ab. 570.

LACCHATI, see *Labhati*.

LADDHĀ, ger. from *labhati* = S. लब्धा; also nom. pl. masc. or sing. fem. from *laddho*.

LADDHABBO (*p.f.p. labhati*), That ought to be received or obtained [लब्धव्य = लभ्]. Dh. 218, 284; Ab. 1086.

LADDHA KO (*adj.*), Delightful, pleasing [लब्ध + क]. Ab. 694.

LADDHI (*f.*), Religious belief; wrong views, heresy [लद्धि]. Ab. 161. *Tassa laddhiyā nissārabhāvaṃ kathetvā*, pointing out the shallowness of his views (Dh. 136). Pāt. vii; Dh. 104, 350.

LADDHI KO (*adj.*), Heretical, schismatic [लद्धि + क]. *Laddhikā bhikkhū*, schismatic priests (Mah. 42). At Dh. 350 the term belongs to the whole compound.

LADDHO (*p.p. labhati*), Taken, obtained, received [लब्ध = लभ्]. Ab. 573. *Kiñci laddham*, did you receive anything? (Mah. 31). *Kaṇhā laddhā*, a damsel has been found (Mah. 62). *Laddhā dāni pi esā* (*upamā*), now I have found the illustration I sought (F. Jāt. 49). *Udakarakkhasena laddho*, tenanted by a water-sprite (Dh. 304, of a pond). *Laddhajayo*, victorious, lit. by whom victory was obtained (Mah. 157, 226). *Laddhabalo*, having obtained reinforcements (Mah. 61). *Sukhan ti laddhanāmaṃ*, having obtained the name of "blissful" (Dh. 421). *Laddhūpasampado*, having received ordination (Dh. 416).

LADDHUM, see *Labhati*.

LAGGĀPETI (*caus. next*), To cause to be hung up. Mah. 201, 211.

LAGGATI, and **LAGATI**, To adhere, to stick fast, to hang from [लग्]. *Ekam ambapakkam jāle laggi*, a mango fruit stuck in the net (F. Jāt. 5). *Aṭṭhi gale laggi*, a bone stuck in his throat (F. Jāt. 12). P.p.p. *lagito*, *laggo*.

LAGGETI, and **LAGETI** (*caus. last*), To fasten, to tie, to hang up. With loc. *Suttaṃ ca tesam hatthesu lagetvā*, and having tied threads to their arms (Mah. 48). *Khānuke laggesi*, tied to a post. *Tāni dāharāṇāni rukke lagetvā*, having hung the ornaments up to a tree (Dh. 142, comp. 247).

LAGGO (*p.p.p. laggati*), Attached, tied, adhering, [लग्न = लग्]. *Laggakeso*, matted hair (Dh. 947). With loc. *Tasmim laggā hutvā*, adhering thereto (Dh. 410). *Alaggacittatā*, detachment of mind, unworldliness.

LAGITO (*p.p.p. laggati*), Adhering [लग्नित = लग्]. Att. 200.

LAGUḲO, A club, a mallet [लगुङ्ग]. Ab. 392.

LAHU (*adj.*), Light; quick; vain; frivolous, flighty; trifling, insignificant; beautiful, delightful [लघु]. Ab. 710, 929; Dh. 7; Sen. K. 201.

LAHU, and **LAHUM** (*adv.*), Quickly; surely, certainly [लघु]. Ab. 40, 1144. *Lahum essati*, it will sail quickly (Dh. 66). *Lahum* (Mah. 16, 39, 52, 168).

LAHUKO (*adj.*), Light; trifling [लघु + क]. *Lahukāni kammāni*, less important acts (Pāt. 62).

LAHUTĀ (*f.*), Lightness, buoyancy [लघुता]. Man. B. 399, 416.

LAHUTTHĀNAM, Bodily vigour [लघु + उत्थान]. B. Lot. 427.

LAJJĀ (*f.*), Shame, modesty, timidity [लज्जा]. Ab. 158; Dh. 335. Instr. *lajjāya*, out of shame (Mah. 43).

LAJJANAM, Being ashamed [लज्ज + लभ्]. Das. 43.

LAJJATI, To be ashamed [लज्ज]. With abl. of the thing ashamed of: *Lajjitā ye na lajjare*, those who are not ashamed of what is shameful (Dh. 56). P.f.p. neut. *lajjitabbo*, that of which one should be ashamed, shameful (Dh. 398). Caus. *lajjāpeti*, *lajjeti*, to cause to be ashamed, to put to the blush (Dh. 194, 335).

LAJJĪ (*adj.*), Feeling shame, modest, quiet, well-conducted [लज्जा + इन्]. Fem. *lajjīni* (Pāt. 99).

LAJJITO (*adj.*), Ashamed; shameful [लज्जित]. Ab. 747; F. Jāt. 47; Dh. 56.

LĀJO, and **LĀJĀ** (*f.*), Fried grain, parched corn [लाज]. Ab. 463, 1133 (*lājāsu*); Mah. 260. *Lājapupphāni* appear to be the flowers of *Dalbergia Arborea*.

LAKĀRO, The letter *L* [ल + कार].

LAKĀRO, A part of a ship. Ab. 668.

LĀKHĀ (*f.*), Lac, an animal dye [लाक्षा]. Ab. 305.

LAKKHAM, A mark; a target; a lac or 100,000 [लक्ष]. Ab. 55, 390, 474, 1020.

LAKKHANAM, Mark, sign, symptom, characteristic; attribute, property, nature, quality; a definition; a grammatical rule; a lucky mark, a personal characteristic from which good fortune may be predicted; the art of fortune telling [लक्षण]. Ab. 55, 178, 1113. *Āṅgalakkhaṇapāṭṭhako*, a fortune-teller, lit. one who reads the bodily marks or lineaments (Att. 190). *Dvattimsalakkhāṇūpeto*, possessed of the thirty-two characteristics (Mah. 27, see *Mahāpuriso*). *Ākiṇṇavaralakkhāṇo*, his person crowded with the principal characteristics of a great man

(*vara* as opposed to the *anuvyañjanalakṣaṇas*). There are three *lakṣaṇas* (*tilakṣaṇaṃ*), or properties of all existing things, *aniccaṃ*, *dukkhaṃ*, *anattaṃ*, impermanence, suffering, unreality (Man. B. 495; Dh. 229). *Itthilakṣaṇāni*, characteristics of female beauty (Mah. 223). *Dhaññalakṣaṇa-sampanno*, possessing personal characteristics indicative of future good fortune (Mah. lxxxviii). The essential property of a thing is called *lakṣaṇa*, e.g. the property of *paṭhavīdhātu* or earth is *kakṣha-lattaṃ* "solidity," that of *āpodhātu* or water is *paggharaṇaṃ* "fluidity," that of *ākāśadhātu* or space is *asamphūṭṭhaṃ* "intangibility," that of *saññā* or sense is *saññānaṃ* "perception," that of *maraṇaṃ* is *cuti* "disappearance." *Satiassa-ggalakṣaṇo pamādo*, sloth, the characteristic or evidence of which is indifference (Dh. 334, comp. 311). According to Pāt. xii to be a *vinayadhara* a man must possess three *lakṣaṇas* or qualifications, he must be thoroughly versed in the contents of the Vinaya Piṭaka, he must be a steadfast observer of the Vinaya precepts, and he must have thoroughly mastered the *īcariyaparamparā*. At Dh. 163 a brāhman woman is represented as versed *salakṣaṇamantānaṃ tīṇaṃ vedānaṃ* "in the three Vedas and the lakṣaṇamantras"; the latter appear to be memorial verses enumerating the outward signs by which character or fortune may be known or predicted; on the same page will be found a *pādalakṣaṇamanto*, or gāthā describing the different sorts of footprints left by men of different characters. *Sasalakṣaṇaṃ*, the figure of a hare (F. Jāt. 58). See *Maṅgalo*, *Manto*.

LAKKHAṆAÑÑU (*adj.*), Knowing signs, skilled in predicting a man's future from the marks on his person [लक्षणाञ्जु]. Mah. lxxxviii.

LAKKHAṆIYO (*adj.*), Distinguished, characterized [लक्षणीय].

LAKKHAÑÑO (*adj.*), Auspicious, beautiful [लक्ष्ण]. *Lakkhaññā ratti*, a beautiful evening.

LAKKHETI, To mark, to characterize, to distinguish, to discern [लक्ष्ति]. Pass. *lakkhiyati*. Pass.p.pr. *lakkhiyamāno*. *Dullakkhiyamānaveśo*, in disguise, lit. having a dress which is not easily recognized (Att. 212).

LAKKHI (*f.*), Prosperity, splendour, beauty, royal power; Lakshmi, the goddess of prosperity [लक्ष्मी]. Ab. 82, 385, 906. *Rājalakṣhi*, royal splendour.

LAKKHITO (*p.p.p.* *lakkheti*), Distinguished, marked; renowned [लक्षित]. Mah. 50.

LAKUṆṬAKO, A dwarf. Ab. 319. *Lakuṇṭaka-sarirattaṃ*, dwarfish stature (Mah. 140).

LĀLĀ (*f.*), Saliva [लाला]. Ab. 281.

LĀLANĀ (*f.*), A woman [ललना]. Ab. 231.

LĀLANAṀ, Dalliance, sport [ललान]. Att. 193.

LĀLAPPATI, and **LĀLAPATI**, To lament [ललपति = लप]. Mah. 198; Das. 35.

LĀLASĀ (*f.*), Ardent desire [ललसा]. Ab. 163.

LĀLĀṬAṀ, The forehead [ललाट]. Ab. 864; B. Lot. 604; Ras. 20. See also *Nalāṭaṃ*.

LĀLATI, To sport, to dally [ललत्]. P.p.p. *lalito*, sporting, beautiful (Att. 191). Neut. *lalitaṃ*, dalliance (Ab. 174).

LĀMAKO (*adj.*), Low, inferior, vile. Ab. 699; F. Jāt. 15; Dh. 409. *Lāmakatara*, viler (Dh. 392).

LAMBAKAṆṆO (*adj.*), Having hanging ears, or ears with long lobes [लम्बकणी]. Name of a family in Ceylon (Mah. 228; Att. 11).

LAMBATI, To droop, to fall; to hang down, to be suspended [लम्बत्]. Mah. 198. *Ākāśe lambamānāni*, hanging in the air (Mah. 199). Caus. *lambāpeti*, to cause to be suspended (Mah. 128, 211).

LAMBIKO (*adj.*), Hanging, suspended [लम्बिन् + क]. Mah. 164, 179.

LAMBITO (*p.p.p.* *lambati*), Suspended, hanging downwards [लम्बित]. Mah. 179.

LAMBO (*adj.*), Pendulous, long, large [लम्ब].

LAÑCHANAṀ, A mark; the seal of a letter [लाञ्छन]. Ab. 55. *Lañchanam chinditvā*, having broken the seal (Alw. I. 79).

LAÑCHATI, and **LAÑCHETI**, To seal [लाञ्छत्]. *Paṭiṭṭhāpitamattikaṃ sāsanaṃ rājamuddāya lañchanta*, sealing an edict with the royal seal after the wax, lit. clay, has been affixed (Dh. 89). Alw. I. 74; Das. 24.

LAÑCHO, A mark, an imprint [लाञ्छ + च].

LAÑCO, A present; a douceur, a bribe [लान्च].

Lañcam dadāti, to give a bribe (Dh. 169, 171, 176, 188). *Lañcam gaheti* or *labhati*, to take bribes (Das. 25; Dh. 220). *Lañcadānaṃ*, bribery (Ab. 824).

LAṆḌAṀ, The dung of animals [लण्ड]. Dh. 154, 158.

LAṆGALĪ (*f.*), Name of a plant [लाङ्गली]. Ab. 588.

LAṆGHATI, To disregard; to jump over, to step over [लङ्घत्]. Dh. 211; Cl. P. Verbs, 1.

LANGHETI, To jump over; to lift up [लङ्घ].
Langhayitodna pākāraṃ, leaping over the wall (Mah. 153). *Chattam langhesi*, raised the royal umbrella, viz. began to reign (Mah. 242).
LANGI (f.), A bolt or bar. Ab. 217.
LANĀ (f.), Ceylon [लङ्का]. Mah. 3.
LANĀDĪPATTHO (adj.), Living in Ceylon [लङ्का-दीप + थ]. Mah. 3.
LANĀDĪPO, and -PAM, Island of Ceylon [लङ्का + दीप]. Mah. 2, 3, 67.
LANĀKIKO (adj.), Belonging to Ceylon [लङ्का + इक]. *Laikikā* (pl.), The Sinhalese people, the Sinhalese (Alw. I. 112).
LANĀKINDO, King of Ceylon [लङ्का + ईश्वर]. Mah. 67.
LANĀKISSARO, King of Ceylon [लङ्का + ईश्वर]. Mah. lxxvi.
LAPAKO, This appears to mean one who fawns or intrigues, the explanation is *lābhasakkāratthikā kūtā lapantīti lapakā* [लप + थ].
LAPANAJO, A tooth [लपन + ज]. Ab. 261.
LAPANAM, Speaking; the mouth [लपन]. Ab. 260.
LAPĀPETI (caus. next), To cause to talk or beg. Dh. 275.
LAPATI, To talk, to prattle, to mutter, to whine, to lament [लप]. Das. 7, 31; Dh. 275.
LAPAYATI, To talk, to prattle, to whine, to beg. Dh. 15, 275.
LĀPAYATI, see *Lāveti*.
LAPITAM, Talk; voice [लपित = लप]. Ab. 755.
LĀPO, A sort of quail, *Perdix Chinensis* [लाप, लाव]. Ab. 639.
LĀPU, see *Alōpu*.
LĀSANAM, Dancing [लासन]. Ab. 100.
LASATI, To shine; to sport [लस]. Att. 210.
LASĪ (f.), Brains (?). Dh. 146.
LASIĀ (f.), The fluid which lubricates the joints [लसिवा]. Kh. 18. I find the foll. in *Visuddhi Magga*, *lasikā aṭṭhisandhinam abbhāṇjanakiccāṃ adbhayaṃdāṃ asitātasandhinu phitā*, "lasikā is found in the hundred and eighty joints, serving the purpose of their lubrication."
LASUNAM, Garlic [लसुण]. Ab. 595.
LATĀ (f.), A creeping plant, a creeper; a branch [लाता]. Ab. 542, 550, 1083; Dh. 60.
LĀTI, To take [ला]. B. Lot. 368.
LATTAKAM, Lac, a red animal dye [लक्तक]. Dh. 190.

LATTHI, and **LATTHIKĀ** (f.), A staff, a stick; an offshoot, a plant [यष्टि, यष्टिका]. Dh. 199; Mah. 120. See *Yatthi*. Comp. *Madhulattthikā*.
LATUKIKĀ (f.), The diminutive Indian quail, *Perdix Chinensis* [लटुका + इका]. Ab. 639; Dh. 104.
LĀVAKO, A reaper [लावक]. Sen. K. 512, 525; Mah. 61.
LAVANAM, Cutting, reaping [लावन]. Sen. K. 524; Ab. 770.
LAVANAM, Salt [लावण]. Ab. 460, 461. See also *Lōṇam*.
LAVANĀM, Cloves [लावङ्ग]. Ab. 303.
LAVANO (adj.), Reaping [लावन]. Sen. K. 524.
LĀVETI (caus. *lunāti*), To cut, to reap [लावयति = लु]. Alw. I. 41. Mah. 61 has *lāpayati*, which is probably a dialectic variety of *lāvayati* (the Ind. Off. MS. has the same reading).
LAVITTAM, A sickle [लावित्र]. Ab. 448.
LAVO, Cutting, reaping; a small piece, a chip, a very little; a drop [लाव]. Ab. 705, 770, 1096.
LĀYATI, To reap [fr. लु]. Das. 31.
LAYO, A brief measure of time (see *Muhutto*); equal time in music and dancing [लय]. Ab. 66, 137.
LEDḌU (m.), A clod of earth [लेड्डु]. Ab. 447; Dh. 340.
LEHATI, To lick [लिह]. P.p.p. *līho*. P.f.p. *leyyo*.
LEKHĀ (f.), A line, a streak, a scratch [लेखा]. Ab. 263, 1098. *Candalekhā*, the crescent moon (Dh. 246). *Pañcalekhāya likhitapothhakam*, a manuscript written with five lines on each page. *Lekhā ākaḍḍhati*, To draw lines (Das. 24). See *Lekho*.
LEKHAKO, A scribe, a secretary [लेखक]. Ab. 348; Mah. 195.
LEKHANAM, Writing; a letter [लेखन]. *Silā-lekhanam*, a rock-inscription.
LEKHETI (caus. *likhati*), To write, to delineate [लेखयति = लिख]. Mah. 162.
LEKHO, Writing, manuscript, inscription; a letter, epistle; a drawing, delineation [लेख]. Ab. 992, 1098. *Lekham tattha avdāyā*, read the inscription upon it (Mah. 162). *Dve lekha*, two epistles. *Lekhe sutvā*, having heard the despatches read (Mah. 34). *Lekham viśajjayi*, despatched a letter (Mah. 53, 203). *Lekham sikkhati*, to learn writing (Alw. I. 100). Pl. *lekha*, writing (Pāt. 83, 84). See *Lekhā*.

LEKHYAM, Writing [लेख = लिख]. Ab. 1098.
LENAM, A cave, a rock cavern, asylum, retreat, refuge; Nirvāṇa [लयन]. Ab. 6, 609; Alw. N. 131; Mah. 167. *Pihitadvāravātapānālene viharanto*, living in a hermitage with the door and window closed (Dh. 325). A rock cell (Mah. 103).
LEPANAM, Smearing, plastering [लेपन]. *Sudhā-mattikalepano*, coated with cement and mortar (Dh. 251, comp. 27).
LEPO, Plastering; plaster, mortar [लेप]. Ab. 1052; Pāt. 70.
LEPYAM, Plastering, modelling in clay [लेप]. Ab. 523, 1006.
LESO, A bit, an atom, a little [लेस]. Ab. 705.
LESO, A trick, a stratagem. Ab. 1108; Mah. 150.
LEYYO (*p.f.p. lehati*), To be licked, or lapped, or sipped [लेह = लिह]. Neut. *leyyam*, mucilaginous food (Ab. 466).
LICHAVI (*m.*), Proper name of a race of Indian princes, also called Vajji [लिच्छवि]. Ab. 336; B. Int. 530; Dh. 360.
LIKHANAM, Writing [लिखन].
LIKHĀPETI (*caus. next*), To cause to be written; to cause to be cut. Mah. 207. *Tassa kesam likhāpetvā*, having caused his head to be shaved (Mah. 139). *Karaṇḍake likhāpetvā*, having got some boxes turned (Alw. I. 74).
LIKHATI, To scratch, to scrape; to write, to inscribe [लिख]. *Pappam l.*, to write a letter (Alw. I. 101). *Buddhaguno likhitvā*, having written down the virtues of Buddha (Alw. I. 77). Mah. 204. *Caus. lekheti, likhāpeti*.
LIKHITAKO (*adj.*), Written [लिखितक]. *Likhitako coro*, a proclaimed thief (Alw. I. 72).
LIKHITO (*p.p.p. likhati*), Scratched; erased; written, inscribed [लिखितक = लिख]. *Likhitā-khilakibbisso*, from whom all sin has been eradicated, lit. scraped off (Alw. I. xiii). *Likhitacoro*, a proclaimed thief (Alw. I. 72).
LIKKHĀ (*f.*), A measure of weight = 1296 Apas [लिक्का]. Ab. 195.
LIKOKAKO, The plant *Alangium Hexapetalum*. Ab. 557.
LIKUCO, A sort of breadfruit, *Artocarpus Lacucha* [लिकुच]. Ab. 570.
LILĀ (*f.*), Play, sport, dalliance [लीला]. Ab. 174.
LILHĀ (*f.*), Ease, grace, playfulness, facility, adroitness, skill, proficiency, mastery [लीह = लिह]. This word is explained by *vildsa*. *Samadagandha-*

sindhurato gamanallīhā, the graceful or sportive gait of the musk-elephant when his temples exude ichor (Att. 191). *Attano issariyalīhāya pucchati*, he asks the question in the very wantonness of power. *Sarirallīhadassanañ*, exhibiting her graceful gestures (Dh. 307 of a nautch girl). *Raṇṇo maṅgalahatthi alaṅkato javamāno na so-bhati vārapallīhāya gacchanto 'va so-bhati*, a king's state elephant with all his trappings on does not look well trotting, he looks best when stepping with an elephant's native grace and dignity (Dh. 234). At Dh. 146 the wicked Devadatta is represented as saying, *dve aggasāwake ubhoṇu passeṇu nīriddāpetvā buddhalīhāya dhammañ desesāmi*, "I'll make my two chief disciples sit down one on each side of me, and I'll preach the Law with all the fluent mastery of a Buddha." *Ajja Buddhavisayam Buddhalīham passisāma*, this day we shall see the Buddha's power, this day we shall behold his easy triumph (Dh. 98, comp. 307, the idea is that of playing with the adversary's arguments, answering them with perfect ease).
LIMPANAM, Smearing, plastering. Dh. 306.
LIMPATI, To smear, to daub, to plaster, to stain [लिप]. *Bhittim l.*, to plaster a wall (Dh. 174). *Pass. lippati. Yo na lippati kāmaṇu*, he who does not cling to pleasure (Dh. 71). *P.p.p. litto. Caus. limpāpeti, limpeti. Kāyam limpetvā chārikam*, having smeared ashes on his body. *P.p.p. caus. limpito. Suvappena limpito*, coated with gold, gilt.
LINGAM, A mark, sign, characteristic; pudendum; gender, sex; nominal theme or crude base [लिङ्ग]. Ab. 273, 910. *Purisalingam itthilingam*, physical characteristics of the male and female sex (Dh. 206). In grammar the three genders are *pullīngam, itthilingam, napumsakalingam*, masculine, feminine and neuter. *Līngavipallāso*, change of gender (Dh. 286). *Dhātulingam*, verbal roots and nominal themes (Sen. K. 433).
LINGAVĀ (*adj.*), Having marks or characteristics [लिङ्ग + वच्]. *Paribbājakalingavā*, in the guise of a devotee (Mah. 54).
LINGI (*adj.*), Having gender [लिङ्गिण]. *Abhinna-līngi*, of the same gender (Alw. I. vii, the termination belongs to the whole compound).
LINO (*p.p. līyati*), Attached, adhering; inherent, hidden [लीन = ली]. *Līnattho*, hidden or recondite meaning. *Alīno*, free from attachment or worldliness (Dh. 44).

LIPĪ (*f.*), A letter of the alphabet; writing [लिपि].

Ab. 1063. *Lipikāro*, a scribe (Ab. 348).

LIPPATI, see *Limpati*.

LITTO (*p.p.p. limpati*), Smeared, plastered [लिप्त = लिप्]. Ab. 746, 958.

LIYATI, To adhere [ली]. *P.p. lino*.

LOBHANIYO (*adj.*), Connected with covetousness [लोभनीय]. *Lobhantiyeḥi dhammeḥi suddho*, free from covetous affections (Sen. K. 324).

LOBHO, Covetousness, desire, cupidity, greed [लोभ]. *Dhanalobho*, lust of wealth (Ras. 18). Dh. 44, 47; Man. B. 417. Lobha is one of the Akusalamūlas, or sinful principles in the heart from which spring demerit or sin.

LOCANAM, The eye [लोचन]. Ab. 149.

LODDO, The tree *Symplocos Racemosa* [लोद]. Ab. 556.

LOHAGUḬO, An iron or metal ball [लोह + गुह]. Dh. 66.

LOHAJAM, Brass, bronze [लोहज]. Mah. 259.

LOHAKĀRAKO, A blacksmith [लोह + कारक]. Ab. 509. Also *lohakāro*.

LOHAKUMBHĪ (*f.*), An iron cauldron; name of a lake in hell [लोह + कुम्भी]. Ab. 658; Mah. 17, 249.

LOHAM, Agallochum [लोह]. Ab. 302. See *Loho*.

LOHAPITTHO, A heron [लोहि + पृष्ठ]. Ab. 643.

LOHITAKO (*adj.*), Red [लोहितक]. *Ubhato lohitaḥkappadhānam*, a red pillow at each end of a couch (a luxury forbidden to a bhikkhu).

LOHITANĀKO, A ruby [लोहित = लङ्क]. Ab. 491; Mah. 69; Pāt. 79; Alw. I. 75.

LOHITAPĀNĪ (*adj.*), Red-handed, bloody, murderous, destroying life whether animal or human [लोहित + पाणि].

LOHITO (*adj.*), Red [लोहित]. Ab. 1028. Masc. *lohito*, the colour red (Ab. 95). Neut. *lohitaṁ*, blood (Ab. 280). *Lohitanadī*, a river of blood (Dh. 224). *Galalohitaṁ*, his throat's blood (Mah. 246, as we say "heart's blood").

LOHITUPPĀDAKO, One who has committed the crime of shedding the blood of a Buddha (see next). Pāt. 28.

LOHITUPPĀDO, The crime of wounding a supreme Buddha so as to draw blood [लोहित + उत्पाद]. See *Abhiḥānam*. Comp. Dh. 279.

LOHO, and **LOHAM**, Iron; copper, brass; any metal [लोह]. Ab. 493, 820, 905; Cl. Gr. 45. *Loha-*

rūpāni ṭhapāpesi dve, set up two brazen images (Mah. 236). *Lohamayo paṭṭo*, a brazen or copper plate (Mah. 143). *Tambaloham*, copper (Mah. 164; Pāt. 80). *Lohapāsādo*, the Brazen Palace, lit. metal palace, is the name of a famous monastery at Anurādhapura in Ceylon, built by King Duṭṭha-gāmaṇī about 150 years before Christ; it was roofed with brass or copper tiles.

LOKADHAMMATĀ (*f.*), The vicissitudes of life, the vanity of worldly things [लोक + धर्म + ता]. Mah. 261.

LOKADHAMMO, Worldly condition [लोक + धर्म]. There are eight conditions to which man is subject in this world, viz. *lābho*, *alābho*, *yaso*, *ayaso*, *pa-aṁsā*, *nindā*, *sukham*, *dukkham*, gain, loss, fame, dishonour, praise, blame, happiness, suffering (Kh. 6, 20). Das. 9.

LOKADHĀTU (*f.*), A world or sphere [लोक + धातु]. This word is another name for a Cakkavāla, it probably means constituent or unit of the universe, the whole material universe consisting of a vast number of these spheres. A thousand cakkavālas are called *sahaslokadhātu* or *cūlalo-kadhātu*; one million cakkavālas are called *dvīsahaslokadhātu* or *majjhimalokadhātu*; a million million of cakkavālas are called *tisahaslokadhātu* or *mahāsahaslokadhātu* (Man. B. 8). *Dasasahaslokadhātu*, ten thousand worlds. B. Int. 594; B. Lot. 717.

LOKĀDHIPATEYYAM, Influence of the world [लोक + ādhipateyya]. By this is meant the influence on a man's conduct of the opinion of the world, which produces *ottappaṁ* or fear of sinning (Das. 41, 43). Man. B. 493.

LOKAGARU (*m.*), Teacher of the world, an epithet of Buddha or of any Buddha [लोक + गुरु]. Ab. 3.

LOKAGGO, Chief of the world, i.e. Buddha [लोक + गग]. B. Lot. 576.

LOKAKKHĀYIKĀ, See *Akkhāyikā* and *Lokā-yutam*.

LOKĀMISAM, Temptation of the world, pleasures of sense [लोक + आमिष]. Dh. 68; Ten J. 8.

LOKANĀTHO, Protector or saviour of the world, an epithet of Buddha [लोक + नाथ]. Ab. 2; Mah. 11.

LOKANTARIKO (*adj.*), Belonging to the *lokan-taram*, or space between three spheres (see *Cakka-vālam*) [लोक + अन्तर + इक]. *Lokantarikanirayo*,

the L. hell, a place of punishment situated in the lokantara, it is partly inhabited by pretas (Mah. 209; Man. B. 27, 47, 48; B. Int. 81; B. Lot. 631, 832).

LOKAPĀLO, Guardian of the world [लोक + पाल]. This term is applied to several devas, as *Sakka* (Indra), *Yama*, *Varuṇa*. The four Mahārājas are lokapālas. Att. 81; B. Int. 603.

LOKAVIDŪ (*adj.*), Knowing the universe [लोक + विद्]. A common epithet of a Buddha (Alw. I. 77).

LOKĀYATAM, Controversy on fabulous or absurd points, casuistry [लोक + यत्]. B. Lot. 409; Alw. I. lxx, lxxi. This word is explained to be *vitapḍa-sattḥam* (Ab. 112). I find the following in Brahma Jāla S. Atth., *lokakkhāyikā ti ayam loko kena nimmito asukena nāma nimmito kāko seto aṭṭhnam setattā baldkā rattā lohitassa rattattā ti evam-ādikā lokāyatavitaṇḍasallāpakathā*, “‘Who made the world? the world was made by so and so. Crows are white because their bones are white, cranes are red because their blood is red.’ To these and similar controversies, discussions, and conversations the term *lokakkhāyikā* is applied.”

LOKESO, Brahman [लोक + ईश]. Ab. 15.

LOKIYO (*adj.*), Common, popular; worldly, earthly, temporal [लौकिक]. *Lokiyacchando*, common prosody as opposed to vedic (Kh. 23). *Lokiyamahājanā*, every-day people, the world, the mass of mankind, the unconverted as opposed to Ariyas (Dh. 256, 287, 288, 430). See *Lokuttaro*.

LOKO, The universe; a world; the world; the inhabitants of a world or region; mankind; a being, a creature [लोक]. Ab. 93, 186, 1041. *Lokam dukkhā pamocetum*, to redeem the world from suffering (Mah. 1). *Lokassa saggamaggabhāvanatthāya*, that men may learn the way to heaven (Alw. I. cxxiv). *Loko 'yam piḷḷito*, the people of this country are oppressed (Mah. 165). *Mahārakkhitatheram Yonalokam apesayi*, sent the thera M. to the Yona people or country (Mah. 71). *Laṅkāloko*, the people of Ceylon (Mah. 121). *Koci lokasmim vijjati*, is there any man in the world who . . (Dh. 26). *Sanikhāradukkhātaya loko anupādisesāya nibbānadhātuyā muccati*, from the suffering of existence a being is released by that Nirvāṇa in which no trace of existence remains (Alw. I. 108). *Paṭṭhavī lokam pāleti*, the earth supports mankind. *Āyam loko paraloko*, this world and the next world, this life and the next life (Das. 45; Dh. 31, 43).

Idhaloko, this world, this life, this state of existence. By *paraloko* is meant any world whether good or bad to which a man goes after death. *Naraloko*, the world of men (Mah. 43). *Brahmaloko*, the world of brahmas, the Brahma heavens (Mah. 118). *Petaloko*, the Preta world (Dh. 129). *Lokavisayo*, the extent of the universe (Man. B. 9). The three great divisions of the existing universe are *sattaloko*, *saṅkhārāloko*, *okāsalo* (see each sep.). *Kāmaloko*, *rūpaloko*, *arūpaloko*, the worlds of Sense, of Form, and of absence of Form, are subdivisions of the World of Sentient Being (see *Sattaloko* and *Tiḷokam*). For the thirty-one lokas see *Sattaloko*. Other classifications are given, as *kilesaloko*, *bhavaloko*, *indriyaloko*, the world of sin, the world of existence, the world or aggregate of properties of sentient beings (Alw. I. 106); *khaḍhaloko*, *āyatanaloko*, *dhātuloko*, the world of the skandhas, of the āyatanas, of the dhātus (Das. 44). The loc. *loke* is frequently used in the sense of “in the world, among men, commonly.” *Yam kiñci yiṭṭham va hutam va loke yajetha*, whatever sacrifice or offering a man offers in the world (Dh. 20). *Loke adinnaṃ dāyati*, takes in this world what is not given to him (Dh. 44, 73, 97, comp. 60). *Seṭṭho loko eko ti vuccati*, one who is chief is called Eka. *Santo sappurisa loko devadhammā ti vuccare*, good and righteous men are called devadhamma (Das. 41).

LOKUTTARO (*adj.*), Transcending the world, supernatural, spiritual [लोक + उत्तर]. *Sabb lokiyalokuttaradhammā*, all conditions or things temporal and spiritual (Dh. 180, comp. 194). The *nava lokuttarā dhammā*, or nine transcendent conditions, are the four Maggas, the four Phalas, and Nirvāṇa (Dh. 180, 361). The *aṭṭha lokuttarakusalavipācakkacittāni* are thoughts in the four Maggas and the four Phalas (*sotāpattimagga-cittāni*, *sakadāgāminimagga-cittāni*, and so on). Man. B. 445, 493; Dh. 310.

LOLATĀ (*f.*), Longing, eagerness [लोक + ता]. Ras. 18, 28.

LOLO (*adj.*), Tremulous; desirous, longing; greedy; unsteady, agitated [लोल]. Ab. 712, 729, 988, 1066, 1075.

LOLUPO (*adj.*), Desirous, covetous, greedy [लोभुष]. Ab. 729.

LOMAHĀMSANAM, Horripilation or bristling of the hair of the body caused by astonishment or

- fear or delight [लोमन् + हर्षण]. Ab. 175, 912; Mah. 107.
- LOMAHĀMSANO** (*adj.*), Causing horripilation, astounding, stupendous [लोमहर्षण]. Of an earthquake (Mah. 108). Of the wonderful efficacy of meritorious Karma (B. Lot. 340).
- LOMAHĀMSO**, Horripilation [लोमन् + हर्ष]. Ten J. 50.
- LOMAHATTHAJĀTO** (*adj.*), Having the hair of the body erect with wonder or fear, terrified, astounded, thunderstruck [लोमन् + हट्ट = हट् + जात = जन्].
- LOMĀM**, The hair of the body [लोमन्]. Ab. 259; Kh. 18. *Lomakāṭṭho*, a pore of the skin (F. Jāt. 57; Alw. I. 80). *Haṭṭhalomo*, having the hair of the body erect with joy or wonder (Mah. 86).
- LOMASO** (*adj.*), Hairy [लोमन्]. *Lomasapāṇako*, a caterpillar (Ab. 623).
- LOMI** (*adj.*), Having hair [लोमन् + रन्].
- LOṆAM**, Salt [लवण]. Ab. 460; Mah. 15. See also *Lavaṇam*.
- LOṆIKO** (*adj.*), Relating to salt, having a salt taste [लवणविष्णु]. Dh. 260.
- LOPO**, Cutting off; in gram. elision, apocope [लोप]. *Kvaci lopo hoti*, sometimes elision takes place. *Lopam pappoti*, undergoes elision (Sen. K. 205).
- LUDDAKO**, A huntsman, a sportsman [लुब्धक]. Ab. 518, 1106; Dh. 203; Mah. 166; Cl. Gr. 84. *Migaluddako*, a deer-stalker (Ras. 25). *Sakunā-luddako*, a fowler (Dh. 376).
- LUDDHO** (*p.p.p.*), Greedy, covetous [लुब्ध = लुभ्]. Ab. 729. Masc. *luddho*, a huntsman (Ab. 1106).
- LUDDO** (*adj.*), Cruel, murderous [लुब्ध = लुभ्]. *Luddakammaṃ*, a barbarous deed. *Luddāni karoti*, to kill prey (F. Jāt. 13). *Luddo*, a huntsman, sportsman (Ab. 1038; Mah. 166; Dh. 410; Das. 24).
- LŪKHO** (*adj.*), Rough; unpleasant; hard, harsh [लुक्ख, लुक्ख]. *Lūkho bhūbhāgo*, a rugged piece of ground (Ab. 183). *Lākhajīvikaṃ jīvati*, to live a hard life (Dh. 373). Used of food *lūkha* means "bitter," "unpleasant," as opposed to *paṇṭha*, "sweet," "nice" (Dh. 145, 214, 374, 375).
- LULĀYO**, A buffalo [लुलाय]. Ab. 616.
- LUNĀTI**, To cut, to reap [लु]. Sen. K. 440. Pass. *lāyati*. P.p.p. *lāno*. Caus. *lāveti*.
- LUṆCATI**, To pull up or out [लुञ्च]. Pāt. 119; Mah. 140.
- LŪNO** (*p.p.p. lunāti*), Cut, reaped [लुञ्च = लू].

- LUPANAM**, Cutting off [लुप + जन्].
- LUPYATI** (*pass.*), To be elided [लुप्यते = लुप].
- LŪTĀ** (*f.*), and **LŪTIKĀ** (*f.*), A spider [लूता, and लूतिका]. Ab. 621.
- LUTTO** (*p.p. lupyati*), Cut off, elided [लुप्त = लुप]. Sen. K. 206.
- LŪYATI** (*pass.*), To be cut or reaped [लूयते = लू]. Sen. K. 524.

M.

- MĀ** (*m.*), The moon [मास]. Ab. 52.
- MĀ** (*prohibitive particle*), Not, do not [मा]. With imperat. *Mā khāda*, do not eat (Mah. 230); *Mā evaṃ karoṭha*, do not do so (Dh. 199); *Mā gacchāhi*, do not go (Alw. I. 7); *Vaṇaṃ chindatha mā rukkhaṃ*, cut down the forest, not the tree (Dh. 50). With aor. *Mā voca*, do not say (Dh. 24); *Mā 'pādi*, do not obtain (Dh. 48); *Khaṇo ve mā upaccagā*, let not an opportunity escape (Dh. 56); *Mā evaṃ kari*, do not do so (comp. *mā evaṃ akattha*, Dh. 80). With opt. *Mā bhuñjetha*, let him not eat (Mah. 158); *Mā ācikkheyyāsi*, do not point out; *Mā pamādam anuyuñjetha*, let him not be slothful (Dh. 6). With imperf. *Mā h' evaṃ avaca*, say not so. Without expressed verb: *Mā h' evaṃ bhante*, not so, lord; *Alaṃ bhikkhave mā bhaṇḍanaṃ*, enough priests, no quarrelling (Dh. 104).
- MACCHĀ** (*f.*), Good soil [मृत्ता]. Sen. K. 522.
- MACCHABANDHO**, A fisherman [मत्स्य + बन्ध]. Ab. 670.
- MACCHAKO**, A fish [मत्स्यक]. Dh. 192.
- MACCHANDI** (*f.*), Inspissated juice of the sugar-cane [मत्स्यखी]. Ab. 462.
- MACCHARĀYATI**, To be envious [denom. from मत्सर].
- MACCHARI** (*adj.*), Envious, niggardly [मत्सरिन्]. Dh. 47.
- MACCHARIYAM**, and **MACCHERAM**, Avarice, niggardliness, selfishness, envy, churlishness [मात्सर्य]. Dh. 43, 290, 371; Man. B. 418.
- MACCHARO** (*adj.*), Niggardly, envious, grudging [मत्सर]. Sen. K. 517. Neut. *maccharaṃ*, avarice, etc. (Ab. 168).
- MACCHIKO**, A fisherman [मात्सिक]. Ab. 670.
- MACCHO**, A fish [मत्स्य]. Ab. 671; Alw. I. xxi; F. Jāt. 53.
- MACCO** (*p.f.p. marati*), Mortal [मर्त्य = मृ]. *Macco*, a man, a mortal (Das. 6; Ab. 227; Dh. 10).
- MACCO** (*adj.*), Maternal [मातृ + च].

MACCU (*m.*), Death; Yama [मृत्यु]. Ab. 404. *Maccurđjā*, Yama (Dh. 9, 31). *Maccuyuddhām*, conflict with death, the last death-struggle (Mah. 194). *Niyato maccu*, death is inevitable (Dh. 156). Gen. *maccuno* (Dh. 5), *maccussa* (Dh. 277).

MACCUDHEYYAM, The realm of Death [मृत्यु + धेय = धा]. By this term is meant all sentient existence as opposed to Nirvāṇa or the annihilation of being (Dh. 16, 197, 277); the realm of death is the region in which death holds sway, viz. the sattaloka with its three stages of *kāmaḥhava*, *rūpaḥhava*, and *arūpaḥhava* (*tebhūmakavaṭṭa*).

MĀDANAM, Delighting; cloves [मादन].

MADANIYO (*adj.*), Intoxicating [मदनीय]. Sen. K. 395.

MADANO, Kāma, the god of love; the plant *Vanguiera Spinosa* [मदन]. Ab. 42, 567, 1131. *Madanasaro*, Cupid's dart (Att. 192).

MADDĀ (*m.plur.*), Name of a country and its inhabitants [मद्र]. Ab. 185.

MADDALO, A sort of drum [मदल]. Ab. 144.

MADDANAM, Rubbing, grinding, crushing, tramping [मदन]. Ab. 769. *Arimaddano*, one who destroys his enemies (Mah. 2). Dh. 187.

MADDATI, To rub; to compress, to crush, to trample, to destroy [मद]. *Pariyantesu jālaṃ maddanto*, drawing together the net at the sides. At Mah. 225, *mahāvihārasīmaṃ madditvā*, probably means "encroaching on (lit. compressing) the boundary of the M.," the Ind. Off. MS. reads *-sīmaṃ so. Kaṇṭakam m.*, to tread on a thorn (Sen. K. 335). *Maddanto Damiḷe*, defeating the Tamula (Mah. 4, comp. 165). *Muddikapphalāni m.*, to press grapes (Pāt. 90). *Vādam m.*, to refute, crush, or stamp out a heresy (Mah. 227; Pāt. vi; Alw. I. 55). Caus. *maddāpeti* and *maddeti*. *Haṭṭhinā maddāpeti*, to cause a criminal to be trampled to death by elephants (Dh. 187). *Mahāhaṭṭhīhi maddayi*, caused (the stones) to be trampled down by huge elephants (Mah. 169).

MADDAVO (*adj.*), Flaccid, withered [मादव]. Dh. 67; Mah. 181. *Maddavaṇṇa*, mildness.

MADHU (*adj.*), Sweet; pleasant, nice [मधु]. Ab. 1067; Dh. 13. Neut. *madhu*, wine made from the blossoms of *Bassia Latifolia* (Ab. 533; Dh. 275), the nectar of flowers (Ab. 545), honey (Mah. 2, 22 *madhūni*). *Madhuvāpiyo*, a honey-seller (Mah. 25). *Makkhikāmadhu*, bee honey (Pāt. 90). *Madhu-makkhikā*, a bee (Mah. 22).

MADHUBBATO, A honey bee [मधु + व्रत]. Ab. 635.

MADHUCCHITTHAM, Wax [मधुच्छिद]. Ab. 494.

MADHUDDUMO, The tree *Bassia Latifolia* [मधु + द्रुम]. Ab. 554.

MADHUKARO, A bee [मधुकर]. Ab. 636.

MADHUKARO (*adj.*), Sweet [मधुकर]. *Nesāda-madhukaragītikā*, the beguiling song of the hunter (Att. 198).

MADHUKO (*adj.*), Sweet [मधुक]. Masc. *madhuko*, a bard or panegyrist (Ab. 396), *Bassia Latifolia* (Ab. 554). Neut. *madhukam*, liquorice (Ab. 587).

MADHULATTHIKĀ (*f.*), Liquorice [मधु + यष्टिका]. Ab. 587.

MADHULIHO, A bee [मधुलिह]. Ab. 636.

MADHUMEHO, Diabetes [मधु + मेह]. Pāt. 83, 84.

MADHUPO, A bee [मधु + प]. Ab. 636.

MADHURAKO, The *Jivaka* plant [मधुरक]. Ab. 594.

MADHURASĀ (*f.*), A grape; the plant *Sanseveria Roxburghiana* [मधु + रस]. Ab. 581, 587.

MADHURASSARO, A sweet voice [मधुर + सर]. Ras. 26; Dh. 402. Also *adj.* "sweet-voiced" (Mah. 22).

MADHURATTAM, Sweetness [मधुर + त्व].

MADHURO (*adj.*), Sweet; agreeable [मधुर]. *Annāni madhurāni*, savoury food (Mah. 170). *Madhuraṃ tassa bhāsitaṃ*, his speech is sweet (Dh. 65). Masc. *madhu-ro*, sweetness (Ab. 148). *Madhuraraso*, sweet taste (Dh. 260). Fem. *Madhurā*, name of a town in India (Sen. K. 321). The *catumadhuraṃ*, or four sweet foods, are, I think, *navanītaṃ*, *madhu*, *phāṇitaṃ*, *telam*, priests are allowed to eat these after midday (Dh. 165).

MĀDHURO (*adj.*), Belonging to the town of Madhurā [माधुर]. Sen. K. 392, 393.

MADHVĀSAVO, Wine made from the flowers of *Bassia Latifolia* [मधु + वासव]. Ab. 533; Pāt. 90.

MĀDĪ (*adj.*), Like me [मादु]. Sen. K. 525.

MADIRĀ (*f.*), Spirituous liquor [मदिरा]. Ab. 533. *Rajjasirimadira*, the intoxicating draught of kingly power (Att. 199).

MĀDISO, and **MĀRISO** (*adj.*), Like me, such as I [मादु]. Sen. K. 525; Das. 7; Mah. 36. *Mādiso buddho*, a Buddha like me (Dh. 109). *Mādisa khujjā nāma honti*, are people like me to be called hunchbacks? (Dh. 159).

MADIYO (*adj.*), Mine [मदीय].

MADO, Intoxication; pride; enjoyment; the juice that flows from an elephant's temples when in rut [मद]. Ab. 364, 1128; Mah. 215; Dh. 275. *Surā-madamatto*, intoxicated (Dh. 307). *Na maddya āhāretti*, he does not eat for sensual enjoyment. The three madas are *drogyamado*, *yobbanamado*, *jātimado*, the pride or intoxication of health, of youth, of birth. *Rūpamado*, vanity (Dh. 315).

MĀDO, Pride [मद]. Ab. 764.

MAGADHĀ (*m.pl.*), Name of a people and country, Southern Behar [मगध]. Ab. 184; Alw. I. iii. Loc. *Magadhesu*, among the Magadhas, in the Magadha country (Mah. 2). *Magadhābhāsā*, the Magadha language, Pāli (Kh. 23). *Magadhara-jjhaṇṇa*, the Magadha country (Dh. 186).

MĀGADHAKO, **MĀGADHIKO** (*adj.*), Belonging to Magadha [मगधक, मगधिक]. Cl. Gr. 90, 92; Sen. K. 390. *Māgadhikā bhāsā*, the Pāli language (Alw. I. cvii). Pl. masc. *māgadhikā*, the Magadha people (Kh. 22).

MĀGADHO (*adj.*), Belonging to Magadha [मगध]. *Rājā Māgadho*, the King of Magadha. *Māgadhī bhāsā*, the Pāli language (Alw. I. iii, cvii). Masc. *māgadho*, a bard or panegyrist (Ab. 396, 503 said to be the offspring of a Cūdra by a Kshatriya woman). Fem. *māgadhī*, a kind of jasmine (Ab. 576), also long pepper (Ab. 583). Fem. also *māgadhā* (Mah. 253).

MAGASIRAM, Name of a Nakkhatta [मृगशिरस]. Ab. 58.

MĀGASIRO, and **MAGGASIRO**, Name of a month [मार्गशिर]. Ab. 76; Sen. K. 392; Mah. 70, 116.

MĀGAVIKO, A deer-stalker, huntsman, sportsman [मृगवस + रक]. Ab. 513.

MAGGĀMAGGO, The right and the wrong way [मार्ग + समार्ग]. Dh. 72, 429. By *maggā-maggañāpadassana* is meant the knowledge of what does and what does not lead to the attainment of the four Maggas (Man. B. 193).

MAGGANĀ (*f.*), and **-NĀM**, Tracing out, research [मार्गक]. Ab. 774.

MAGGATI, and **MAGGETI**, To trace out, to seek [मार्ग]. P.p.p. *maggito* (Ab. 753).

MAGGATTHO (*adj.*), Walking in one of the Four Paths [मार्ग + त्थ]. See *Sotāpattimaggaṭṭho*, *Sakadāgāmimaggaṭṭho*, etc.

MAGGIKO, A traveller [मार्गिक]. Dh. 153.

MAGGO, Trace, track; road, path, course, passage; urethra [मार्ग]. Ab. 190, 921; Mah. 206. *Sakaṭa-maggo*, a carriage road (Ab. 191). *Jaṅghamaggo*, a footpath (Ditto). *Vanamaggo*, a jungle path. *Maggo gantabbo hoti*, a journey has to be performed. *Vīsayojanasato maggo*, a journey of twenty thousand yojanas (Dh. 81). *Maggakilanto*, wearied with the journey (Dh. 210). *Saggamaggo*, the way to heaven (Alw. I. cxxiv). *Mokkhamaggo*, the way to Nirvāṇa. *Haṭṭhinaṇṇa katamaggo*, the passage forced by the elephant (Mah. 153, through the city wall). *Nītipaveṇimaggo*, customs and usages (Alw. I. 112). *Kāthamaggo*, narrative, exposition, history. *Vitthāramaggaṇaṇṇa samāyitvā*, condensing detailed accounts. *Vīsuḍḍhimaggo*, The Path of Holiness, name of a famous theological work (comp. Dh. 49). For the *ariyo aṭṭhaṅgikamaggo* see *Aṭṭhaṅgiko*; it is sometimes called simply *maggo*, "the Path," e.g. *magge nāṇaṇṇa*, "knowledge of the Path," and see *Ariyasaccaṇṇa*. *Rāgādāḍḍhako maggo*, the path that destroys lust and the other evil passions, i.e. the Ariya Aṭṭh. Magga (Alw. I. 33). The *cattāro magga*, or Four Paths, are four stages of sanctification leading to Nirvāṇa, and without which Nirvāṇa cannot be attained. Their names are *sotāpattimaggo*, *sakadāgāmimaggo*, *anāgāmimaggo*, *arahattamaggo*. Those who are walking in these four paths are called respectively *sotāpanno*, *sakadāgāmi*, *anāgāmi*, and *arahā* (for the meaning of these terms see separate articles). Each of the paths is subdivided into a lower and a higher stage, the path and its *phala* or fruition, so that there are also eight grades of sanctification, viz. *sotāpattimaggo*, *sotāpattiphalaṇṇa*, *sakadāgāmimaggo*, *sakadāgāmiphalaṇṇa*, *anāgāmimaggo*, *anāgāmiphalaṇṇa*, *arahattamaggo*, *arahattaphalaṇṇa*. Those who have attained these stages are called respectively *sotāpattimaggaṭṭho*, *sotāpattiphalaṭṭho*, *sakadāgāmimaggaṭṭho*, *sakadāgāmiphalaṭṭho*, *anāgāmimaggaṭṭho*, *anāgāmiphalaṭṭho*, *arahattamaggaṭṭho*, *arahattaphalaṭṭho*: collectively they are termed *ariyapuggala* or *ariya* (*pl.*), "the Elect," "the Saints": their state is termed *sotāpattimaggaṭṭhānaṇṇa*, *sotāpattiphalaṭṭhānaṇṇa*, and so on. By the terms *sotāpanno*, *sakadāgāmi*, *anāgāmi*, and *arahā*, are generally meant the *sotāpattiphalaṭṭho*, *sakadāgāmiphalaṭṭho*, *anāgāmiphalaṭṭho*, and *arahattaphalaṭṭho*. Those who are in the seven lower stages are called Sekha; the term

Asekha is applied only to the Arahattaphalaṭṭha. Arahattaphala, the highest degree of sanctification, is also called *kilesapariniḥṣāṇa* (or *kilesanibbāṇa*), and *upādisesanibbāṇa*, and even simply *nibbāṇa*. All those who have not entered the Paths are called Puthujjana, "unconverted," lit. "ordinary men." When a man has once entered one of the four Paths he can never fall away, his salvation is assured, he must ultimately attain Nirvāṇa. Of the four Paths the last alone brings immediate release from existence. When a man has attained Arhatship he ceases to exist as soon as the natural term of his life has expired, that is in a few years at most. With the other three Paths the case is different. When a man attains the state of Sotāpanna he is far from being wholly freed from human passion, and must pass through a period of probation, before he is qualified for Nirvāṇa by the total extinction of impurity and of Kamma: he must be born again seven times, in any of the worlds except the four Apāyas, from which he is exempted. The Sakadāgāmin, in whom a larger portion of human passion is destroyed, has only to pass through two more existences, one in a deva-loka and one in the world of men. The Anāgāmin is not reborn on earth or in a kāmaloka, but passes to one of the five highest Rūpabrahmalokas, and thence attains Nirvāṇa. B. Int. 290-298; B. Lot. 520; E. Mon. 6, 290-291. *Magga-brahmacariyaṇi*, the life of one who is walking in one of the four Paths (Man. B. 492; Dh. 379). See *Phalaṇi*. For further details respecting the Paths see *Nibbāṇaṇi*.

MAGGURO, A sort of fish [मगुर]. Ab. 671.

MAGHĀ (f.), Name of a Nakkhatta [मघा]. Ab. 59.

MĀGHĀTO, Non-slaughter, interdiction of slaughter [मा + घात]. *Māghātāṇi sakale dīpe kāresi manujādhipo*, the king interdicted the destruction of animal life throughout the whole island (Mah. 215).

MAGHAVĀ (m.), Indra [मघवन्]. Ab. 20; Dh. 6; Sen. K. 273, 274.

MĀGHO, Name of a month [माघ]. Ab. 76; Sen. K. 392.

MĀGHYAM, The blossoms of the many-flowered jasmine [माघ्य]. Ab. 578.

MAGO, A deer or antelope [मग]. Ab. 617. See also *Migo*. Comp. *Magasiro*.

MAHĀ (adj.), Great. This nominative is sometimes met with, e.g. at Mah. 132, *tass' ābādho mahā ahu*, "a severe illness befell him," and Dh. 298, *samapassa Gotamassa lābhasakkāro mahā hutvā nibbatti*. It may be the Sanskrit nom. महात् from महत्, or it may be the Vedic adj. महा, or it may arise from a misunderstanding of the true nature of the base mahā-. How easily the latter may be mistaken for a nom. can be seen from such compounds as *mahā-aggikkhandho* (Alw. N. 36, where D'Alwis prints mahā as a separate word). That *mahā-aggikkhandha* is really a compound is evident from the comparison of words like *mahā-upāsikā* and *mahā-araññaṇi*. The nom. masc. of महत् is rarely found in Pāli, its place being generally supplied by the base mahā- forming the first part of a compound. When it does occur it is almost always in the form *mahanto* (which see). At Ab. 413 occurs a nom. plur. mahā, which perhaps should be referred to the Vedic महा (*iti yāgā mahā ime*).

MAHĀ-, Great. This is a Vedic adj. much used as a substitute for महत् in the formation of compound nouns and adjectives. *Mahānigrodho*, a great banyan tree (Dh. 165). *Mahāyodho*, a great warrior (Das. 7; Mah. 194). *Mahākaruṇā*, great compassion (B. Lot. 376). *Mahāseṭṭhi*, an eminent or very wealthy seṭṭhi (Dh. 238). *Mahāvenaṇi* and *mahā-araññaṇi*, a great forest (Ras. 18; Dh. 406). *Mahā-upāsikā*, an eminent female devotee (Dh. 107). *Mahā-aggikkhandho*, a great mass of fire (Alw. N. 36). Sometimes prefixed to a proper name in the sense of "eminent," to distinguish its owner from others of the same name, e.g. *Mahākassapo*, *Mahākaccāyano*, *Mahāmaggalāno*, names of eminent disciples of Buddha. *Mahāvibhavo*, very wealthy (Das. 24). Sometimes compounded with an adj. as *mahāvīdlo*, very broad (Att. 201).

MAHĀATTHAKATHĀ (f.), The Great Commentary [महा + अर्थ + कथा]. The *Mahā-aṭṭhakathā* was the oldest and most important of the commentaries upon the Tipiṭaka. The tradition is that it was rehearsed at the first Council, and brought to Ceylon by Mahinda, who translated it into Sinhalese. Buddhaghosa's commentaries appear to have been chiefly compiled from it (Pāt. vii).

MAHĀBALAM, Great strength [महा + बल]. Sen. K. 376.

MAHĀBALO (*adj.*), Strong, mighty [महा + बल].
Ten J. 13.

MAHABBALAM, Great strength; a strong force,
a great army [महत् + बल]. Mah. 64.

MAHABBALO (*adj.*), Having great strength, powerful, mighty [महत् + बल]. *Nāmaṅgeṣu kosallaṃ yato mahabbalaṃ buddhavacane pāṭavattīnaṃ*, inasmuch as a thorough knowledge of nouns and their genders is a powerful help to those desirous of mastering the word of Buddha (Alw. I. vii). *Rājā mahabbalo*, a powerful king (Mah. 150). Mah. 127, 144.

MAHABBHAYAM, Great fear, horror [महत् + भय].
Ab. 166; Alw. I. 106; Sen. K. 376.

MAHĀBHADDAKAPPO, The Great Auspicious Cycle [महा + भद्र + कप्प]. By this is meant a kalpa in which five Buddhas appear, the present kalpa is one (see *Kappo*). Man. B. 95.

MAHĀBHAYAM, Great fear [महा + भय]. Comp. *Mahabbhayam*.

MAHĀBHINIKKHAMANAM, The Great Retirement [महा + अभिनिष्क्रमण]. By this is meant Gotama's retirement from the world and adoption of the ascetic life preparatory to the attainment of Buddhahood; the circumstances are given at Man. B. 160 and foll., see also Dh. 118, 163. *Kata-mahābhikkhamano*, having retired from the world (Ras. 64). The term *abhinikkhamana* is used of the abandonment of the world by an ordinary man, *mahābhikkhamana* only of one about to become a Buddha, comp. *mahāparinibbānaṃ*.

MAHĀBHOGO (*adj.*), Wealthy; having a great hood (said of a cobra) [महा + भोग]. Dh. 77; F. Jāt. 51.

MAHĀBHŪTO, and **-TAM**, A principal element [महा + भूत]. The *cattāro mahābhūtā*, or Four Elements, are *paṭhavīdhātu*, *āpodhātu*, *tejo dhātu*, *vāyodhātu*, Earth, Water, Fire, Air (B. Lot. 514; Dh. 200; Ab. 788, 817). The *Rūpakkhanda*, or organized body, is composed of these elements (Man. B. 399).

MAHĀBODHI (*m. and f.*), The great Bo tree [महा + बोधि]. This name is given to the *Ficus Religiosa* at Buddha Gaya, under which Gotama attained Buddhahood, and also to the tree grown from it which still flourishes at Anurādhapura. Mah. 7, 101, 105, 108, etc. See *Bodhi*.

MAHĀBRAHMĀ (*m.*), The archangel Brahman, also called *Brahmā Sahampati* [महा + ब्रह्मन्].

Mahābrahmā, or as he is also frequently called *Brahmā*, is the ruler of the Brahma heavens, and therefore the greatest of all the devas or angels. He holds the same place among the Brahma angels that Sakka and Māra hold among the angels of the Kāmadevalokas. It is of the greatest importance not to confound the Buddhist Brahman with the Brahman of the Hindu triad. *Mahābrahmā* is merely a powerful angel, and vastly inferior in power to Buddha. Every cakkavāla has its Mahābrahman as the ruler of its Brahmaloḥka, so that in reality Mahābrahman is not one but many, for the universe contains an almost infinite number of Cakkavālas, and consequently of Mahābrahmans. Moreover, the term Mahābrahman in truth designates rather an office (the sovereignty of the Brahma angels) than an individual, for the same person only remains Mahābrahman for a limited period, at the expiration of which he enters upon a new existence, and is succeeded in the Brahma sovereignty by another. According to Man. B. 100 Cākyamuni when a bodhisatta was four times born as Mahābrahman. I find it stated in a comment that the Mahābrahman of Gotama's time had been a monk named Sahaka, who under the dispensation of Kassapa Buddha, by the practice of Jhāna, attained the sovereignty of the Brahmadevas. Mahābrahman is represented as continually exercising good will towards every being. He sometimes descends from his celestial abode to interfere for good in the affairs of men. Thus when after the attainment of Buddhahood Cākyamuni hesitated for a while to communicate to mankind the truths he had discovered, we are told that Brahman quitting the Brahma world appeared before him, and loosing his robe from one shoulder in token of respect, and falling upon one knee, implored the sage not to keep back from man the knowledge of the way of salvation (Gog. Ev. 8; Man. B. 184). Again, at a critical period of the fortunes of the Buddhist church, Mahābrahman is represented as appearing to the Thera Sāḷha to confirm his wavering faith (Mah. 17). Mahābrahman was present at the birth of Cākyamuni, and received the infant in a golden net (Man. B. 145). One of his insignia is a silver *chatta* or parasol, which he carries as the symbol of his sovereignty (Mah. 180; Man. B. 173). On certain occasions the Mahābrahmans of other Cakkavālas are represented as coming to this earth

- to pay honour to Buddha (Man. B. 146; Dh. 119). See *Sahampati*. The word *mahābrahmā* is declined like *brahmā*, acc. *mahābrahmānaṁ* (Dh. 403), instr. *mahābrahmūnaṁ* (Dh. 367), etc. For the angels of the third Brahma heaven, see *Sattaloko*. B. Int. 202, 609; Man. B. 26, 41, 43.
- MAHĀCĀGO** (*adj.*), Munificent [महा + त्वाण]. Mah. 165.
- MAHACCHAṆO**, A great festival [महत् + षण]. Comp. *Chapo*.
- MAHĀDĀNAM**, Great gifts or charity [महा + दान]. *Mahāddānaṁ daddāti*, to bestow abundant alms (Dh. 231, Mah. 240, sometimes means entertaining a number of priests liberally for a certain period). Mah. 160.
- MAHĀDARO**, Anguish [महा + द्र]. Mah. 261.
- MAHĀDAYO** (*adj.*), Very compassionate, all-merciful [महा + दया]. Mah. 199, 245.
- MAHADDHANO** (*adj.*), Wealthy [महत् + धन]. Dh. 77, 203, 208.
- MAHĀDHITI** (*adj.*), Having great fortitude or perseverance [महा + धृति]. Ab. 722.
- MAHĀDIPO**, Great island [महा + द्वीप]. In each Cakkavāla, between the cakkavālapabbata and the outermost of the rocky circles which environ Meru, lies a vast ocean. In this ocean are situated, equidistant from each other, four Mahādīpas, "great islands" or continents. On the north is *Uttarakuru*, on the south *Jambudīpa*, on the east *Pubbavideha*, and on the west *Aparagoyānaṁ*. Of these Jambudīpa is larger than the rest, being a hundred thousand yojanas in diameter, and includes India. Ab. 183; Man. B. 4, 14; B. Int. 177. They are sometimes called simply *cattāro dīpā* (Dh. 208).
- MAHĀGAṆĪ** (*adj.*), Having crowds of disciples or followers [महागण + इन्, or महा + गणिन्]. Frequently used of eminent divines or apostles (Alw. I. 54; Mah. 124, 171). Comp. *Gaṇī*.
- MAHAGGATO** (*adj.*), Enlarged, extensive, great, lofty [महत् + गत = गम].
- MAHAGGHASO** (*adj.*), Eating much, highly fed [महत् + घस]. Dh. 58.
- MAHAGGHIYO** (*adj.*), Costly [महार्घ]. Mah. 49.
- MAHAGGHO** (*adj.*), Of great value, costly, valuable [महा + षर्घ]. Mah. 195, 243; Alw. I. x; Dh. 247.
- MAHĀGUNO** (*adj.*), Having great qualities, virtuous [महा + गुण]. Dh. 144.
- MAHĀHĀSO**, Loud laughter, a horse-laugh [महा + हास]. Ab. 175.
- MAHĀHAVO**, War [महा + आहव].
- MAHĀJANIKO** (*adj.*), Belonging to the people [महाजन + इक्]. Pāt. 103; Dh. 156.
- MAHĀJANO**, The people, the populace, the public; most people, the generality of men, mankind; a great number of people, a multitude [महा + जन]. *Bhūpati ca mahājano*, the king and the people (Mah. 26). *Mahājanaparivāro*, followed by a great crowd of people (Das. 3). *Tassa nepuññaṁ pakāsetuṁ mahājane*, to make his skill famous among men (Mah. 252). Sometimes the plur. is used: *Viravimsu mahājand*, the people shouted (Mah. 75, comp. 254); *lokiyamahājand*, worldly people, ordinary people (Dh. 430). Dh. 78; Mah. 12, 107; F. Jāt. 5; B. Lot. 310.
- MAHĀKANDO**, Garlic [महा + कन्द]. Ab. 595.
- MAHĀKAPPO**, see *Kappo*.
- MAHĀKĀRUNIKO** (*adj.*), Very compassionate [महा + कारुणिक]. Mah. 4.
- MAHĀKASSAPO**, Name of a famous apostle of Buddha, who was president of the first Mahāsaṅgīti [महा + काश्मप]. Mah. 11; E. Mon. 174; Dh. 183.
- MAHĀKATHĀNAM**, One of the high numerals, 10,000,000¹⁹, or 1 followed by a hundred and thirty-three ciphers. Ab. 476, see *Saṅkhyā*.
- MAHĀKULAM**, A high family, a noble family [महा + कुल]. *Mahākulena itthiyo*, ladies of the first families (Mah. 84). *Mahākulassa dārikā*, a young lady belonging to a great family (Dh. 235, the family of a millionaire *seṭṭhi*). *Rājānaṁ Pasenadikosalaṁ Mahānāthapiṇḍikaṁ Cūlanāthapiṇḍikaṁ Visākhā-upāsikaṁ aññāni ca mahākulāni pakkosapetvā*, having sent for King Pasenadi of Kosala, Mahānāthapiṇḍika, Cūlanāthapiṇḍika, the devotee Visākhā, and other great personages (Dh. 328).
- MAHĀKULO** (*adj.*), Belonging to a high or noble family [महा + कुल]. Ab. 333.
- MAHALLAKATTAM**, Old age, seniority [the next + लक्]. Mah. 40.
- MAHALLAKO** (*adj.*), Old, aged; spacious, large, broad, big [महलक्]. Ab. 254, 1074; B. Int. 360; B. Lot. 367, 368. *Mahallako*, an old man (Dh. 85). *Mahallakuthero*, an aged priest (Dh. 199). Fem. *mahallikā*, an old woman (Mah. 129). Ma-

hallakabhāvo, old age (Dh. 312). *Mahallakakāle*, in old age (Dh. 80). *Mahallako viháro*, a large monastery (Pát. 4).
MAHALLO (*adj.*), Old [महल्ल]. *Mahallitthi*, an old woman (Dh. 315).
MAHĀMACCO, A minister [महा + अमात्त]. Mah. 116.
MAHĀMAGGO, A high road [महा + मार्ग]. Das. 24.
MAHĀMAHĪ (*f.*), The earth [महा + मही]. Mah. 14.
MAHĀMAHO, A great festival, pomp, festivity [महा + मह]. Mah. 28, 250, 253.
MAHĀMĀTĀ (*f.*), Grandmother [महा + मातृ]. Mah. 5.
MAHĀMATI (*adj.*), Wise [महा + मति]. Mah. 207, 246, 251. Fem. *mahāmatī* (Mah. 121).
MAHĀMATTO, A king's minister or companion, a great noble at court [महा + मात्त]. Ab. 340; Dh. 307, 336, 390; Alw. I. 99.
MAHĀMEGHO, A storm of rain, a thunderstorm [महा + मेघ]. Mah. 67, 68; Dh. 155, 163.
MAHĀMUKHO (*adj.*), Having a big mouth [महा + मुख]. Ras. 20.
MAHĀMUNI (*m.*), A great sage or philosopher [महा + मुनि]. Epithet of a Buddha (Ab. 3; Mah. 1). Epithet of Gotama Buddha (Mah. 2, 89; Alw. I. 1x).
MAHĀNADĪ (*f.*), A great river [महा + नदी]. F. Ját. 3. Five principal rivers are enumerated, *Gaṅgā, Yamunā, Aciravatī, Sarabhā, Mahī* (Ab. 682; Man. B. 17). Sen. K. 318.
MAHĀNĀGO, A great elephant, a state elephant; a great snake, a cobra; a great Nāga; an eminent person; a leader, a king; a bold warrior, a champion [महा + नाग]. Dh. 57, 399; Mah. 243, 254; Alw. I. 54; Pát. xiii; B. Lot. 452. See *Nāgo*.
MAHĀNĀM, A kitchen [महा + अन्न]. Mah. 22.
MAHĀNĀMO, Name of a plant; name of the author of *Mahāvamsa* [महा + नाम]. Ab. 587.
MAHĀNASAM, A kitchen [महानस]. Ab. 211.
MAHĀNIBBĀNAM, Nirvāpa [महा + निर्वाण]. *Amatamahānibbānam*, "Nirvāpa in which there is no death," so called in contradistinction to *Saṁsāra*, which is a constant succession of death and re-birth (Dh. 407, 422).
MAHĀNILO, A gale or hurricane [महा + अनिल]. Mah. 14.

MAHĀNISĀ (*f.*), Midnight [महा + निशा]. Ab. 70.
MAHĀNISAMSO, Great advantage, great blessing [महा + अनिसासा]. Dh. 230.
MAHANNAVO, The ocean [महा + अर्वा]. Mah. 117.
MAHANTATĀ (*f.*), Greatness, bigness [*mahanta* + ता]. Dh. 78; B. Lot. 340.
MAHANTATARO (*adj.*), Greater, superior, bigger [*mahanta* + तर]. Dh. 132; F. Ját. 51.
MAHANTO, and **MAHAM**, and **MAHĀ** (*adj.*), Great, large, big; great, eminent; much, excessive; excellent [महत्]. For the nom. *mahanto* see Sen. K. 286, Dh. 232, Mah. 172. The nom. *maham* I have only met with at Sen. K. 286. For the nom. *mahā* see sep. article. Acc. *mahantam* (Dh. 197). Instr. *mahatā, mahantaṇa* (Sen. K. 286, 338; Dh. 204; F. Ját. 5; Mah. 240). Dat. and gen. *mahato, mahantassa* (Sen. K. 286). Loc. *mahati, mahantamhi* (Sen. K. 286; Mah. 47). Fem. *mahatī, mahantī* (Sen. K. 306). Fem. acc. *mahatiṃ* (Mah. 64; Dh. 185). Fem. instr. and abl. *mahatiyā, mahatyā* (Dh. 325; Att. 202). Neut. *mahantam* (Mah. 196; F. Ját. 5). Masc. nom. pl. *mahantā* (Das. 7; Kh. 15; Mah. 72). Masc. acc. pl. *mahante* (Dh. 210). Neut. pl. *mahantāni* (Dh. 195). *Tass' ābaddho mahā ahu*, a severe illness befell him (Mah. 132). *Mahantam mahāgalaṃ*, a great festival (Mah. 49). *Mahatī anukampā*, great compassion (Mah. 6). *Mahantamahante cammapasibbake hiraṇṇasūvaṇṇassa pūretvā*, filling a number of big leather sacks with gold (Dh. 161, comp. 210, 233). The bases used in composition are *mahat-* and *mahanta-*. The first is found in a good many compounds, as *mahabbala, mahaddhana, mahacchapa, mahagata, mahagghasa, mahapphala*; instances of the second are *mahantabhāvo* "bigness" (B. Lot. 368, Dh. 410), *mahantamajjhima*, "big and of middle size," *mahantataro*, etc.
MAHĀNUBHĀVATĀ (*f.*), Great power [the next + ता]. Dh. 307.
MAHĀNUBHĀVO (*adj.*), Powerful, mighty [महा + अनुभाव]. Dh. 99; Mah. 28.
MAHĀPAÑÑATĀ (*f.*), Great wisdom [the next + ता]. Alw. I. cvii.
MAHĀPAÑÑO (*adj.*), Having great wisdom, wise, learned [महा + प्रज्ञा]. Mah. 250; Dh. 63, 178; Pát. xiii.

MAHĀPARĀDHO (*adj.*), Very guilty, criminal [महा + अपराध].

MAHĀPARICCĀGO, see *Paricoago*.

MAHĀPARINIBBĀNĀM, By this term is meant the death of Buddha, lit. "the great attainment of Nirvāṇa." As Buddha was the greatest of men so his death was the greatest of deaths. Comp. *maḥbhikkhamana*, which is used only of Buddha, *abhinikkhamana* being used of other men.

MAHĀPĀTAKAM, A great sin, a crime [महा + पातक]. Att. 215.

MAHĀPATHO, A high road [महा + पथ]. Dh. 11; Mah. 243.

MAHĀPPHALO (*adj.*), Very fruitful, having great reward [महत् + फल]. Dh. 55. Generally used of almsgiving or some similar highly meritorious act (Dh. 64; Kh. 7; Mah. 178, 208; F. Jāt. 54).

MAHĀPUÑÑO (*adj.*), Possessing great virtue or merit [महा + पुण्य]. Dh. 231, 417; Mah. 195.

MAHĀPURISO, A great man, an eminent man, a man born to greatness [महा + पुरुष]. Dh. 63, 115. This term is applied to any eminent person, but especially Buddhas, Cakkavattin monarchs, Bodhisattas, etc. The *dvattimsa mahāpurisalakkaṇāni* are thirty-two physical characteristics or personal beauties possessed by Buddha, as that his hands and feet were soft and delicate, his fingers tapering, there is a cakra mark on the soles of his feet, he is able to touch his knees with his hands without stooping, etc. (Man. B. 368, 369; B. Lot. 553-583). A comment says, *mahāpurisalakkhaṇaṃ ti mahāpurisadānaṃ buddhādānaṃ lakkaṇādīpakāṃ dvaddasasahasaganthappamāṇaṃ sattham*, "mahāpurisalakkhaṇa is a science describing the characteristics of Buddhas and other eminent persons, and extending to twelve thousand books" (see Alw. I. lxx, lxxi).

MAHĀRAHO (*adj.*), Valuable, costly [महा + रह]. Mah. 12, 164.

MAHĀRĀJĀ (*m.*), A great king, a king [महा + राजन्]. Acc. *Mahārājāṃ*, *mahārājānaṃ* (Mah. 105; Ras. 18). Instr. *mahārājena* (Mah. 195). Gen. and dat. *mahārājassa* (Mah. 121), *mahārājāṇo* (Mah. 102). Loc. *mahārāja* (Ab. 969). The voc. *mahārāja* is the usual mode of addressing a king (F. Jāt. 9, 18; Mah. 105). Pl. *mahārājā* (Mah. 182). Gen. pl. *mahārājānaṃ* (Dh. 194). The lowest of the deva-lokas is called *cātummahārājika* (see the word): its rulers are the *cattāro mahārājā*, or four Great

Kings, who are Lokapālas or guardians of the world of men. Their places are situated on the Yugandhara rocks at the four Cardinal points. Their names are *Dhataratṭho*, regent of the north, *Virūḷho* or *Virūḷhako*, regent of the south, *Virūpakkhō*, regent of the west, and *Vessavaṇo*, regent of the east (Ab. 31, 32; Man. B. 24, 25).

MAHĀRAÑÑAM, A great forest [महा + वन]. Ab. 536; Alw. I. cvii.

MAHĀRATTHAM, Siam [महा + राष्ट्र]. Mah. 71.

MAHĀRORUVO, Name of one of the eight Narakas or hells [महा + रौरव]. Ab. 657.

MAHĀSADDHO (*adj.*), Having great faith [महा + श्रद्धा].

MAHĀSADDO, A great noise, a loud shout [महा + शब्द]. Dh. 172, 291.

MAHĀSAHĀ (*f.*), Globe amaranth, Gomphrena Globosa [महासहा]. Ab. 578.

MAHĀSĀLO, A man of great wealth and position, a magnate [महाशास]. Dh. 348. A mahāsāla may be either *brāhmaṇamahāsālo* a wealthy brahmin, or *khattiyamahāsālo* a wealthy Kshatriya, or *gahapatimahāsālo*, a wealthy householder. I have elsewhere referred this word to महा + सार, but there can be no doubt that it is identical with महाशास, a classical word (See Böht. and Roth, and B. Lot. 491). The prominent characteristic of a mahāsāla being enormous wealth (see Ab. 337-339), the latter part of the compound came to be confounded with *sāra*, and the *ṽpitti* on the 20th rule of Kaccāyana gives *mahāsāla* as an example of the change of *r* into *l* (Sen. K. 209). Dh. 233, 348; Man. B. 441. Dh. 130 has *brāhmaṇamahāsāra*, but this is probably a copyist's error.

MAHĀSAMANO, The great ascetic, the great philosopher, an epithet of Buddha [महा + असम]. Dh. 340.

MAHĀSAMMATO, The Great Elect [महा + सम्मत = मत्]. This is the traditional name of the first king. When the world was repopled in the vivatta of the present kalpa (see *Kappo*), the inhabitants after a time finding the want of a ruler, elected one of their number to be king, and gave him the name of Mahāsammata. From him were descended the kings of Magadha, and not only was he Gotama's ancestor, but according to Mah. 8 he was the Bodhisatta Gotama himself in a previous birth.

MAHĀSARO, A great lake [महा + सरस्]. There are seven great lakes situated in Himavanta, their names are *Anotatto*, *Kaṇṇamunḍo*, *Rathakāro*, *Chaddaṇḍo*, *Kuṇḍilo*, *Mandākinī*, *Sihappapāto* (Ab. 679, 680; Man. B. 17; Sen. K. 318); another enumeration substitutes *Mucalindo* and *Tiyaggalo* for the last two.

MAHĀSATTO, A noble or excellent man; a Bodhisatta [महा + सत्त्व]. B. Int. 465; Dh. 417; Ras. 18, 19; Mah. 231.

MAHĀSĀVAKO, A great disciple [महा + आवाक]. This term is given to eighty principal disciples of Buddha, men eminent by their piety or learning or the favour of their Master. Among them are mentioned the five Brahmins to whom Buddha preached his first discourse, the two aggasāvakas (Sāriputta and Moggallāna), and the eminent apostles Ānanda, Mahākassapa, Anuruddha, and Mahākaccāyana. B. Lot. 292, 293; Dh. 142.

MAHĀSIRĀ (f.), A tendon [महा + सिरा]. Ab. 279.

MAHĀTANHO (adj.), Lastful [महा + तूष्ण]. Ab. 722. Comp. *Mahiccho*.

MAHĀTHERO, A great or eminent therā [महा + थेर]. Mah. 172. At Mah. 20 the term is applied to the five hundred elders who held the first Council; at Dh. 84 to the eighty mahāsāvakas. Fem. *mahātherī* (Mah. 116).

MAHĀTHŪPO, The Great Dagoba [महा + धूप]. This is the name of a gigantic bell-shaped relic shrine built at Anurādhapura by King Duṭṭhagāmiṇī about 160 years B.C. It is still standing, though its outline is much injured, and is 150 feet in height (Mah. 165 and foll.).

MAHATI, To revere, to worship [मह्]. Pass. *mahiyati*. P.p.p. *mahito*.

MAHATĪ, see *Mahanto*.

MAHĀTIMI (m.), Name of a mythical fish of vast size [महा + तिमि]. Ab. 673.

MAHATTĀ (adj.), Great-souled, magnanimous [महा + आत्मन्].

MAHATTHIKO (adj.), Productive of great good, very advantageous [महा + धर्म + इव].

MAHĀVAGGO, see *Vinayo*.

MAHĀVAṂSO, The Great Dynasty [महा + वंश]. This is the name of a famous history of Ceylon written in Pāli by a priest named Mahānāma in the fifth century A.D.

MAHĀVANAM, A great forest [महा + वन]. Ras. 18.

MAHĀVĀTO, A great pit [महा + अवोत्ता]. Ras. 35.

MAHĀVIHĀRO, Great monastery [महा + विहार]. *Jetavanamahāvihāro*, the great monastery of Jetavana (Dh. 78). There was a monastery named Mahāvihāra at Anurādhapura in Ceylon famous for the learning of its priests. It was built by King Devānaṃ Piyatissa about 300 years B.C.

MAHĀVIREKO, Cholera [महा + विरेक]. Ab. 328.

MAHĀVĪRO, A mighty man, a great hero [महा + वीर]. A common epithet of a Buddha (Mah. 2; Att. 135).

MAHĀYASO (adj.), Illustrious [महा + यशस्]. Mah. 20, 22, 159.

MAHESAKKHATTAM, Power, eminence, superiority [the next + त्व].

MAHESAKKHO (adj.), Possessing great authority or influence, powerful, eminent, lit. "having the name of a great lord" [महा + ईश + आख्या]. B. Int. 239. *Mahesakkho devardjā*, a powerful deva king (Dh. 153, 154). Of a *devatā* (Dh. 77; Att. 213). Of a *yakkha* (Dh. 403). Of a man (Gog. Ev. 31).

MAHESI (m.), Great sage, great saint [formed by sandhi of *mahā* with *isi*, the corresponding S. word is महर्षि]. "The Great Rishi" is a common epithet of Buddha, or of any Buddha (Ab. 2, 1033; Kh. 21; Mah. 27). At Dh. 74 it is used of an Arhat. Gen. *mahesino* (Mah. 27). Pl. *mahesayo*.

MAHESI (f.), A king's wife, a queen [महर्षि]. Ab. 232, 1033; Mah. 9, 202. *Aggamahesi*, a queen-consort. Gen. *mahesiyā* (Dh. 230).

MAHESITTAM, Queenship [महर्षि + त्व]. *Mahesittā 'bhiseccayī*, inaugurated her as his queen (Mah. 53, 65).

MAHĪ (f.), The earth, the ground; place; land; name of a river [मही]. Ab. 181, 682, 1052. *Mahikampo*, an earthquake (Mah. 41). *Mahīpālo*, *mahīpati*, a king (Ras. 18; Mah. 41). *Yuddhamahī*, battle field (Mah. 62). *Bodhiṭṭhānārahā mahī*, a spot worthy to be the site of the Bo tree (Mah. 89). *Sabbā Laṅkāmahī*, the whole surface of Ceylon (Mah. 108). Loc. *mahiyam*, on the earth (Alw. I. ix). The river Mahī is one of the Mahānadīs (Man. B. 17).

MAHICCHATĀ (f.), Lust, desire [महा + इच्छा + ता].

MAHICCHO (*adj.*), Lustful [महा + इच्छा]. Ab. 722.

MAHIDDHIKATĀ (*f.*), Magical power [next + ता].

MAHIDDHIKO, and -YO (*adj.*), Possessing supernatural power, miraculous, magical [महा + च्छि + क]. Ras. 16. *Mahiddhiyā puññasampaddā*, the possession of merit has magical power (Kh. 14). *Mahiddhika* used of a man generally means possessed of a high degree of iddhi (Mah. 4, 172; Alw. I. 55).

MAHIDHARO, A mountain [मही + धर]. Mah. 78. Comp. *Mahindharo*.

MAHIKĀ (*f.*), Frost [महिक्का]. Ab. 56.

MAHILĀ (*f.*), A woman [महिला]. Ab. 231.

MAHILATĀ (*f.*), An earth-worm [मही + लता]. Ab. 675.

MAHĪMSAKAMAṆḌALĀM, The Andhra country [महिषक + मण्डल]. See *Mahisamanḍalaṁ*. The form *mahimsaka* is used in *sāsanaṇṇaṁsa*.

MAHINDHARO, A mountain [मही + धर]. Mah. 167.

MAHINDO, Indra; Mahendra, a great Buddhist missionary [महा + इन्द्र]. Ab. 18. Mahinda was the son of the Indian king Dhammāsoka; he converted Ceylon to the Buddhist faith about 300 years B.C., and translated the Pāli Aṭṭhakathās, or Commentaries on the Buddhist Scriptures, into Sinhalese (Mah. 71, 76, etc.).

MAHĪPĀLO, A king [मही + पाल]. Mah. 17.

MAHĪPATI (*m.*), A king [मही + पति]. Mah. 24.

MAHĪPO, A king [महीप]. Mah. 79.

MAHĪRUHO, A tree [मही + रुह]. Ab. 539; Mah. 79, 111.

MAHISAMAṆḌALĀM, The Andhra country [महिष + मण्डल]. Mah. 71, 73. See *Mahimsa-kamaṇḍalaṁ*.

MĀHISAKO (*adj.*), Belonging to buffaloes [माहिषक]. *Māhisako*, a herd of buffaloes (Sen. K. 394).

MAHISO, A buffalo [महिष]. Ab. 616. Fem. *mahisā*, a buffalo cow. *Vanamahiso*, a wild buffalo (F. Jāt. 12). *Mahisacammaṁ*, buffalo hide (Mah. 152).

MĀHISO (*adj.*), Belonging to buffaloes [माहिष]. Sen. K. 392.

MAHISSARO, Vishnu [महा + ईश्वर]. Ab. 16.

MAHISSARO, A king [मही + ईश्वर].

MAHĪTALĀM, The ground [मही + तल]. Mah. 24.

MAHITO (*p.p.p. mahati*), Revered, worshipped [महित = मह]. Ab. 750. *Tilokamakito agga*, the Chief revered by the three worlds, viz. Buddha (Alw. I. xvi).

MAHĪYATI (*pass. mahati*), To be revered.

MAHO, A festival [मह, महस]. Ab. 178. *Vihāramaho*, a festival in honour of the opening of a monastery (Mah. 160). *Pāvādamaho*, festival at the opening of a palace (Dh. 324).

MAHODADHI (*m.*), The sea [महा + उदधि]. Mah. 110; Sen. K. 480.

MAHOGHO, A torrent, a flood [महा + ओघ]. F. Jāt. 3; Dh. 9, 51.

MAHOGHO (*adj.*), Having a mighty stream [महा + ओघ].

MAHORAGO, A great snake, a Nāga [महा + उरग]. Mah. 116.

MAHOSADHAM, Dry ginger; the plant *ativia* [महा + ओषध]. Ab. 459, 586.

MAHUSSĀHO (*adj.*), Energetic, persevering [महा + उत्साह]. Ab. 722.

MAHUSSAVO, A great festival [महा + उत्सव]. Mah. lxxxvi; Att. 220.

MAJJAM, Strong drink, spirituous liquor, wine, spirits [मज्ज]. Ab. 533. *Majjapānam*, drinking strong drink (Kh. 5). *Majjapadyi* (*m.*), one who drinks strong drink (Ras. 23). *Majjavikkayā*, a tavern-keeper (Ab. 511).

MAJJANAM, Intoxication; pride (from *majjati*). Dh. 316.

MAJJANAM, Rubbing, polishing [मार्जन]. Dh. 367.

MAJJAPO (*adj.*), One who drinks strong drink; a winebibber, a drunkard [मज्ज + प]. Dh. 97.

MAJJĀRO, A cat [मार्जार]. Ab. 615.

MAJJATI, To be joyous; to be intoxicated [मज्ज]. Dh. 275. P.f.p. *madantiyo*. P.p.p. *matto*.

MAJJATI, To rub, to polish [मुष्]. P.p.p. *majjha*.

MAJJHAGATO (*adj.*), Same meaning as next [मज्ज + गत = जम्]. Das. 24; B. Lot. 396.

MAJJHAGO (*adj.*), Going among, being in the midst of [मज्जन]. *Amaccagānamajjhago*, surrounded by his ministers (Mah. lxxxviii). *Khira-sāgaramajjhago Meru*, Mount Meru situated in the Milky Ocean (Mah. 240). With loc. *Candotārakesu majjhago*, the moon surrounded by the stars (Ras. 28). *Janamajjhago*, in the midst of the people, in public (Mah. 73).

MAJJHANHO, and **-NHO**, Midday [मध्य + षष्ठ].
Ab. 767.

MAJJHANTIKO, Midday [मध्य + अन्त + इक].
Ab. 767. *Majjhantikasamaye*, at noontide (Ras. 32). *Majjhantiko hoti*, it is noon (Gog. Ev. 23).

MAJJHATTATĀ (f.), Impartiality, moderation, indifference [मध्यस्थ + ता]. Ab. 159. Comp. Man. B. 416 (madhyasthatā).

MAJJHATTO (adj.), Impartial, neutral [मध्यस्थ].
Majjhatto mittasattusā, impartial to friend and foe (Mah. 128).

MAJJHIMADESO, The Central Region, Central India [मध्यम + देश]. Ab. 186; Dh. 348, 397; Alw. I. 73, 97; Man. B. 140. This district bore a sacred character in the eyes of Buddhists, embracing as it did places such as Rājagaha and Śāvatthi hallowed by the residence or frequent visits of Buddha. It is said to be nine hundred *yojanas* in circuit, its boundaries being the towns of Kajaṅgala and Mahāsālā, the river Salalavatī, the towns of Setakappikā and Thūna, and the mountain Uśiraddhaja (Alw. I. xxix; Kh. 20).

MAJJHIMO (adj.), Middle, central, mean, moderate, of medium size [मध्यम]. Ab. 905. *Akkrayī majjhimaṃ cetiyadvatṭaṃ*, described a circle of moderate dimensions (Mah. 173). *Majjhimatāpaso*, the middle hermit, viz. the second born of three hermit brothers (F. Jāt. 4). *Majjhimapuriso*, a man of the middle height (Pāt. 66). In gram. *majjhimapuriso* means the 2nd person (Sen. K. 424). *Majjhimitthi*, a middle-aged woman (Dh. 315). *Tikkhindriyo majjhimindriyo mudindriyo*, having acute senses, having ordinary senses, having dull senses (B. Lot. 305). *Majjhimo*, one of the notes of the Hindu gamut (Ab. 132). *Majjhimo* and *-maṃ*, the waist (Ab. 271, 905). For *majjhimasīlā*, *majjhimanikāyo* see *Sīlā*, *Nikāyo*.

MAJJHO, and **MAJJHAM**, Middle, centre, interior; the waist [मध्य]. Ab. 271, 767, 1091. *Saṅghamajjhaṃ pavasitvā*, having gone into the midst of the assembly (F. Jāt. 46). *Aṭṭavimajjhaṃ patta-kāle*, when they had got into the forest (Dh. 300). *Saṅghamajjhā* (abl.) *apakkamma*, having left the assembly (F. Jāt. 46). Instr. *Majjhena bhaggā nāsā*, nose broken across the middle (Ras. 20). *Majjhena tathāgato dhammaṃ deseti*, Buddha preaches a doctrine which is a mean between two extremes (Gog. Ev. 38). Loc. *majjhe*, *majjhamhi*. *Tassa majjhe*, in the centre thereof (Mah. 162).

Majjhe ṭhapetvā okāsaṃ, leaving a space in the middle (Mah. 172). *Samuddamajjhe*, out at sea (F. Jāt. 4). *Bhūmajjhe*, between the eyebrows (Ab. 876). *Amaccamajjhamhi*, in the midst of his ministers, surrounded by his ministers (Mah. 157). Dh. 62.

MAJJHO (adj.), Middle, central [मध्य]. *Majjha-yāmo*, the middle watch of the night (Mah. 157). *Majjhadeso*, the Majjhima Desa. *Majjhatṭhāne*, in the middle (Dh. 412).

MAKARANDO, The nectar of a flower [मकरन्द].
Ab. 545.

MAKARO, Name of a mythical fish or sea monster [मकर]. Ab. 672; Man. B. 23; B. Int. 376. See *Rasi*.

MAKASO, A gnat, a mosquito [मशक]. Ab. 646; Man. B. 113. *Paṃsamakasaṃ*, gadflies and gnats (Cl. Gr. 83; Sen. K. 366).

MAKKATAKO, A spider [मकटक]. Ab. 621; Dh. 62.

MAKKATO, A monkey [मकट]. Ab. 614; Dh. 106; F. Jāt. 52.

MĀKKAVO, The shrub *Eclipta Prostrata* [मार्कव].
Ab. 595.

MAKKHANAM, Smearing; oil [मक्षण]. Dh. 430.

MAKKHĀPETI (caus.), To cause to be anointed (from next). Dh. 240.

MAKKHETI, To smear, to anoint; to rub out [मक्ष]. *Pāde telena makkhiya*, having anointed his feet with oil (Mah. 177). *Paḍaṃ m.*, to obliterate a footmark (Dh. 163). Mah. 41; Dh. 196.

MAKKHĪ (adj.), Concealing one's vices [मक्ष + इण]. *Pāpamakkhī*, one who conceals his own vices (Alw. I. 120).

MAKKHIKĀ (f.), A fly [मक्षिका]. *Madhumakkhikā*, a bee. *Piṅgalamakkhikā*, a gadfly.

MAKKHITO (p.p.p. *makkheti*), Smeared, anointed, stained, soiled [मक्षित = मक्ष]. Dh. 102, 410. *Lohitamakkhito*, bloodstained (Mah. 259).

MAKKHO, Concealing one's vices, hypocrisy [मक्ष].
Dh. 27, 72.

MAKULO, and **-LĀM**, An opening bud; a knob [मकुल]. Ab. 544; Dh. 209.

MAKUṬO, and **-ṬĀM**, A crest, diadem, topknot [मकुट, मुकुट]. Ab. 283. *Makuṭaṃ moceti*, to let down or dishevel the hair (Mah. 199).

MĀLĀ (f.), A wreath, a garland; a necklace; a flower; a row, a line [माला]. Ab. 307, 1120.

Pupphamāḍā, a garland of flowers (Mah. 35). *Suvaṇṇamāḍā*, a golden wreath or necklace (Dh. 233; Ras. 38). *Māḍapūjaṃ karoti*, to make an offering of garlands (Dh. 373). *Dīpamāḍā*, festoons or rows of lamps (Mah. 35, 213). *Māḍāmaṃ*, a wreath of flowers (F. Jāt. 6). *Mīḍamāḍā viya kāḷaṃ katvā*, passing away like a withered flower (Dh. 166). *Vacaṇamāḍā*, a row or series of words in regular order, a dictionary. Comp. *Māḍo*.

MĀLĀGUḶO, A bouquet of flowers [माळा + गुळ]. Mah. 211.

MĀLĀGUṆO, A garland of flowers [माळा + गुण]. Dh. 10. *Māḷaguṇaparikkhittā* (f.), a marriageable woman.

MĀLĀKĀRO, A gardener [माळा + कार]. Ab. 507; Dh. 167, 209.

MĀLAKO, A circular enclosure, yard, terrace, a consecrated enclosure [माळा + क]. Mah. 86, 103, 198, 199. *Bodhimāḷako*, the enclosure in which a Bo tree stands (Ras. 38).

MĀLAM, Dirt, filth; excrement; stain, taint; fault, defect; impurity, sin; rust [मल]. Ab. 274. *Malaṃ vaṇṇassa koṣajjaṃ*, sloth is the canker of beauty (Dh. 43).

MĀLATARAM, A greater or worse taint [मल + तर]. Dh. 44.

MĀLATĪ (f.), The great-flowered jasmine [मा-लती]. Ab. 576.

MALAYAJO, Sandal wood [मलयज]. Ab. 300.

MALAYO, A mountainous range in the Dekhan; a mountainous district in Ceylon of which Adam's Peak is the centre; a garden, a park; jungle [मलय]. Ab. 1113; Mah. 52, 167, 217.

MĀLĪ (adj.), Having a garland or row [मालिन्]. *Vividhaddhajamāḍīni mahābodhi*, the great Bo tree decked with rows of varied banners (Mah. 112).

MĀLIKĀ (f.), A garland; double jasmine [मालिका]. Att. 194.

MĀLIKO, A gardener, a florist [मालिक]. Ab. 507.

MALIMASO (adj.), Dirty, stained, polluted [मली-मस]. Ab. 700.

MALINĪBHAVATI, To be stained [मलिनी + भू].

MALINĪKAROTI, To stain, to pollute [मलिनी + कृ]. Cl. Gr. 99.

MALINO (adj.), Dirty; dark, brown, black [मलिन]. Ab. 647, 700.

MALLAKO, A cup [मल्लक]. Ab. 458 (= *ṣarāva*). Sen. K. 519.

MALLIKĀ (f.), Arabian jasmine [मल्लिका]. Ab. 574; Dh. 10.

MALLIKO, A sort of goose with brown legs and bill [मल्लिक]. Ab. 647.

MALLO, A professional wrestler; (pl.), name of a people [मल्ल]. *Mallayuddhaṃ yujjhati*, to wrestle (Dh. 274). The Mallas were a tribe of Hindustan, one of their towns was Pāvā (B. Int. 87; B. Lot. 486). *Malleṃ cārikaṃ caramāno*, wandering in the Malla country.

MĀLO, A pavilion, a pagoda [माळ]. Ab. 209 (*ekakūṭayuta*, "a one-peaked building").

MĀLŪRO, The tree *Ægle Marmelos* [माळूर]. Ab. 556.

MĀLUTO, Wind, air [माळत]. Ab. 37.

MĀLUVĀ (f.), A creeper. Dh. 29, 59.

MĀLYAM, A flower; a garland of flowers [माल]. Ab. 307, 1081.

MAM, **MAMA**, **MAMAM**, see *Ahaṃ*.

MAMAKO (adj.), Mine [ममक]. *Amamako*, not mine, alien.

MĀMAKO (adj.), Mine, my own; treating as one's own, loving [मासक]. *Buddhamāmakō dhamma-māmakō saṅghamāmakō*, devotedly attached to Buddha, his law, and his church (Dh. 166). *Fem. Ratanattayamāmikā*, devoted to the three gems (Ras. 37, comp. Mah. 122).

MAMĀYATI, To be attached or devoted to [ममाय]. *Mayā pi ca ayaṃ rājā mahābodhiṃ mamāyati*, "this king neglecting me lavishes his devotion exclusively on the Bo tree" (Mah. 122).

MAMĀYITO (p.p. last), Concerning or belonging to oneself, own. *Yaṃ paresaṃ mamāyitaṃ dāyati*, takes what belongs to others (Alw. N. 120). *Cakkhūni mamāyitāni*, my own eyes (Dh. 83). *Nāmarūpaṇiṃ mamāyitaṃ*, making the *nāmarūpa* one's own, identifying oneself with it, pride of self (Dh. 66, the comment says *yassa ahaṃ ti vā mamaṃ ti vā gāho n' atthi*, "who has no attachment, saying this is I, this is mine"). *Mamāyitā kāma*, attachment to self, pride of individuality (see *Attavādo*).

MAMMACCHEDAKO (adj.), Breaking the joints [मर्मण + छेदक]. *Mammachedakevacandā*, abusive, violent language, words that break one's very bones (Dh. 229).

MAMSAṂ, Flesh, meat [मांस]. Ab. 280. *Mamsa-lohitāṃ*, flesh and blood (Ab. 157). Pl. *mamsakā*, flesh (Dh. 28). *Mamsacakkhu*, the eye of the

flesh, the bodily eye as opposed to the *dibbasakkhu*. F. Jāt. 4.

MĀNADO (*adj.*), Inspiring pride, a term of respect [मानह]. At Mah. 115, 206, the nom. is used as an epithet of a king.

MANAKKĀRO, Acute consciousness of pain or pleasure, sensitiveness [मनस्कार]. Ab. 159.

MANAM, see *Mano*.

MANAM (*adv.*), A little [मनाक्]. Ab. 1148.

MĀNĀM, Measuring; a measure [मान]. Ab. 914.

Mānakūṭam, false measures. Comp. *Māno*.

MĀNANĀ (*f.*), and **-NĀM**, Honouring, revering, offering [मानना, मानन]. Ab. 425; Pāt. 74.

MĀNANIYO, and **-IYYO** (*adj.*), That ought to be honoured, venerable [माननीय].

MANĀPO (*adj.*), Pleasing, pleasant, charming, pretty [मनसाप]. Ab. 694. *Manāpāni vatthāni*, nice clothes (Dh. 403). *Manāpā kuladārikā*, a pretty young lady (Dh. 233). *Tass' ekaputtako ahoṣi piyo manāpo*, he had an only son his darling and delight (Dh. 93, Das. 2). *Manāpassavano*, flowing in the channels of pleasure (Dh. 60). *Manāpāni rūpāni*, agreeable sights (Dh. 410). *Manāpacārī*, whose conduct is pleasant, who acts to give pleasure. Instr. *manāpena*, in a pleasant manner (Dh. 213).

MANASĀ, see *Mano*.

MĀNASAM, The mind; Arhatship; intention, purpose [मानस]. Ab. 152, 850. *Na me toseti mānasam*, does not rejoice my soul (Mah. 197). *Te mānasam baddham*, your mind is made up (Dh. 82). *Vinuttamānaso*, having the mind free or emancipated (Dh. 62). *Sumānaso*, pleased (Mah. 7). *Nātigāṇam daṭṭhum katvāna mānasam*, having formed the intention of visiting his friends (Mah. 76). *Ativimhitamānaso*, greatly astonished (Mah. 82). *Mettam mānasam*, friendly mind or intention, good will (Kh. 15). *Mūlhamānaso*, infatuated (Mah. 39). *Sabbesaṃ hitamānasā*, having at heart the good of the whole nation, with the intention of benefiting all (Mah. 15). *Appattamānaso sekho*, one who has not attained Arhatship, who is still a sekha (Dh. 255). Comp. *Mānaso*.

MANASI, see *Mano*.

MANASICCHATI, To wish, to desire [मनसि + हृत्].

MANASIKĀRETI (*caus. manasikaroti*), To fix the attention [मनसि + कारयति = कृ]. Dh. 111.

MANASIKĀRO, Attention [मनसि + कार]. B.

Lot. 413; Dh. 326. *Tesaṃ amanasikārā*, from inattention to these (Dh. 401). *Samvāmanasikāram anvāya*, by careful pondering.

MANASIKAROTI, To mind, to attend, to pay attention to, to bear in mind, to think about, to ponder, to fix the mind on, to take to heart [मनसि + कृ]. *Tasmā ayam pi nīti sādhuṇaṃ manasikātabbā*, accordingly this usage must be carefully borne in mind. *Sādhuṇaṃ manasikarotha*, attend carefully to what I have to say (B. Lot. 413, Alw. N. 120). *Tiṇi lakkhaṇāni manasikātum asakkoti*, he is unable to fix his attention on the three characteristics of existing things (Dh. 401). Ger. *manasikatvā*. *Mama koṭṭhāsaṃ amanasikatvā attano khettaṃ koṭṭhāse yaṃ icchasi taṃ karohi*, letting my share alone do what you like in your own share of the field (Dh. 126). *Tathāgataṃ amanasikatvā*, without taking any notice of Buddha (Dh. 240). With *manasi* dissociated from the verb: *etaṃ manasi ca kayirā*, and let him ponder this (Mah. 158).

MANASIKATO (*p.p.p. last*), Attended to, borne in mind, pondered [मनसि + कृत]. *Sumanasikato*, well pondered.

MĀNASIKO (*adj.*), Mental [मानसिक]. Sen. K. 391.

MANASO, see *Mano*.

MANASO, A substitute for *mano* at the latter end of a compound [मनस]. *Byāsattamanaso*, having a distracted mind (Dh. 51).

MĀNASO, Lust [मानस]. Ab. 850 (= *rāga*). Comp. *Mānasam*.

MANASSI (*adj.*), Sensible, intelligent, clever, prudent [मनस्सिन्]. Sen. K. 399. Fem. *manassinī* (Alw. I. xcv).

MĀNATTAM, This is the name of some sort of penance or punishment attached to the commission of a saṅghādisesa offence [मान + हृत्]. It is explained by *bhikkhūnaṃ mānanabhāvo drāḍhanam*, and probably consists in the offender being placed temporarily (for six days) in a position of inferiority to his brother monks. It may be either *apaṇicchanamānattam*, penance for an offence which has been confessed, or *paṇicchanamānattam*, penance for an offence that has been concealed; in the latter case it is combined with *parivāsa* (Pāt. 6, 74). *Mānattam deti* or *samādiyati*, to undergo penance (Pāt. 69).

MĀNAVĀ (*adj.*), Proud [मानवन्].

MĀṆAVAKO, A young man, a youth, especially a young Brahmin [माणवक]. Dh. 186.
MĀNAVĪ (f.), A woman [मानवी]. Sen. K. 305.
MĀNAVIKĀ (f.), A young woman, a girl, a Brahmin girl [माणविका]. Dh. 340.
MĀNAVO, Mankind, man; a man [मानव]. Ab. 227, 842; Sen. K. 389; Cl. Gr. 89.
MĀNAVO, A boy, a youth, a young man, especially a young Brahmin [माणव]. Ab. 253, 842; B. Lot. 436; Dh. 94, 120, 185, 323, 356. *Assaḍḍyaṇo nāma mānavo*, the young Brahmin Ācvalāyana (Alw. I. lxix).
MANĀYATANAM, The mind [मनस् + आयतन]. See *Āyatanam* and *Mano*.
MAÑCĀDHĀRO, A bedstead [मञ्च + आधार]. Ab. 309.
MAÑCAKO, A bed, a bedstead [मञ्चक]. Ab. 308.
MAÑCO, A bed [मञ्च]. Ab. 309, 310. *Marapa-mañce nipanno*, lying on his deathbed (Dh. 258, comp. Mah. 47, 108). *Mañcapīṭhāni*, beds and chairs (Mah. 84, comp. Alw. I. cvii).
MAṆḌABBO, Patronymic from Maṇḍu [माण्डव]. Cl. Gr. 89.
MANDABHĀNĪ (adj.), Speaking little [मन्द् + भाव + हन्]. F. Jāt. 19.
MANDAGĀMĪ (adj.), Marching slowly [मन्द् + गमिन]. Ab. 379.
MAṆḌAKAPPO, see *Kappo*.
MANDĀKINĪ (f.), A name of the Ākāsagaṅgā or celestial river; name of one of the Mahāsaras or great lakes of Himavanta [मन्दाकिनी]. Ab. 27, 679; Man. B. 17.
MAṆḌALAGGO, A crooked sword, a sabre [मण्डल + अग]. Ab. 391.
MAṆḌALAM, A disk, a circle; circuit, circumference; a district comprising a number of villages, a region, a province; a heap; a multitude [मण्डल]. Ab. 53, 631, 992. *Candamaṇḍalam*, the moon's orb (F. Jāt. 58; Dh. 340). *So assam āruhitvā taṃ siḅham dhāvayī maṇḍale*, mounting the horse he rode him at full speed in a ring (Mah. 142). *Paramaṇḍalāni*, foreign countries. *Sākhamaṇḍalehi*, with spreading branches (Att. 213). *Pāna-maṇḍalam*, a place where people drink together (Ab. 534). *Morassu akkhimaṇḍalam*, the circle of the eye in a peacock's tail (Pāt. 91). One of the articles of dress of a Buddhist priest is called *maṇḍalam* (Ab. 296). See *Tīmaṇḍalam*.

MAṆḌALAMĀLO, A circular house or hall with a peaked roof, a pavilion [मण्डल + माळ]. See *Mālo*.
MAṆḌALĪ (f.), A disk, a circle [मण्डली].
MAṆḌALĪ (adj.), Having a disk, orb, circular [मण्डलिन].
MAṆḌALIKAM, Anything round, a circle or globe [मण्डल + कम्]. Dh. 340.
MAṆḌALISSARO, A ruler, a sovereign [मण्डल + ईश्वर]. Ab. 335.
MAṆḌANAM, Adornment; an ornament [मण्डन]. Ab. 282.
MAṆḌANO (adj.), Adorning [मण्डन]. Sen. K. 473.
MAṆḌAPAM, A roofed open hall or temple, generally built for a temporary purpose, a pavilion [मण्डप]. Ab. 210; F. Jāt. 46; Mah. 7, 82, 258.
MAṆḌĀPETI (caus. *maṇḍeti*), To cause to be adorned. Mah. 211.
MANDĀRAVO, *Erythrina Fulgens* [मन्दारव]. Pāt. xxvi; B. Int. 178, 535; B. Lot. 306.
MANDĀRO, A name of the western mountain behind which the sun sets [मन्दार]. Ab. 606.
MAṆḌETI, To adorn, to decorate [मण्ड]. Mah. 12, 213; Dh. 189.
MANDĪBHĀVO, Slackening, dulling [मन्दी + भाव]. *Vegamandibhāvattam*, to diminish the shock of the attack (Mah. 156).
MANDIRAM, A house, an edifice; a town [मन्दिर]. Ab. 205, 1065; Mah. 97, 258.
MAṆḌITO (p.p. *maṇḍeti*), Adorned [मण्डित]. Dh. 247; Mah. 161, 172.
MANDO (adj.), Slow; stupid; dull; small; low, slight, weak [मन्द्]. Ab. 721, 892. *Mandagāmi*, marching slowly. *Mandabhāṇā*, speaking little, reticent. *Mando hāso*, a slight laugh (Ab. 175). *Mandapañño*, and *mandabuddhi*, having little wisdom, foolish (Dh. 401). *Mandabhāḍeḍḍheyyo*, luckless, miserable (Att. 206). *Mandani eḍḍhāni*, small limbs (B. Lot. 569). In music *manda* means a deep or bass sound (Ab. 137, *gambhīro raso*).
MAṆḌO, Scum [मण्ड]. Ab. 467. *Dadhimaṇḍam*, whey (Ab. 500).
MAṆḌUKAṆṬAKO, A maṇḍu thorn, supposed to destroy a tree or plant pierced with it. F. Jāt. 6; Mah. 122.
MAṆḌUKO, A frog [मण्डूक]. Ab. 675. *Maṇḍukabījāṃ*, frog's spawn (Mah. 245).
MANESIKĀ (f.), One of the amusements forbidden to a bhikkhu, guessing the thoughts of others [मनस् + एष + इका].

MĀNETI (*caus. māññati*), To honour, to revere [मनयति = मन]. Sen. K. 488. With gen. *Saigassu mānetvā*, having paid reverence to the priesthood (Mah. 252).

MĀṄGALITTHAKĀ (*f.*), Auspicious brick, viz. what we call a foundation stone [मङ्गल + इट्ठक]. *Māṅgalitthakam patitthapeti*, to lay a foundation stone (Mah. 170).

MĀṄGALO (*adj.*), Auspicious, lucky; joyous, festive; belonging to state occasions [मङ्गल]. Ab. 88. *Māṅgalam*, rejoicing, festival, festivity, holiday, festive ceremony (Dh. 247), blessing, boon (Kh. 5). *Māṅgalahatthi*, and *māṅgalo hatthi*, an elephant ridden on great occasions, a state-elephant (Alw. I. 79; Dh. 417; Mah. 104). *Māṅgala-vyyanam*, royal gardens. *Māṅgalavāḍḍhi*, a royal or state charger (Mah. 134). *Māṅgalapakkharapi*, royal pleasure tank. *Māṅgalagītāni*, songs of rejoicing (Mah. 99). *Etam māṅgalam uttamam*, this is the greatest blessing (Kh. 5). *Abhisekamaṅgalam*, festival of a king's coronation (Dh. 219; Mah. lxxvi). *Puttassa nāmakarapam māṅgalamhi*, at the fete of naming his son (Mah. 135). *Āvḍhamāṅgalam*, a wedding (Dh. 240). *Māṅgalam karoti*, to hold a festival (Dh. 317). *Māṅgalakiriyadivasa*, a fete day (Dh. 288). *Māṅgalapāyasa*, rice pudding used at festivals. The term *māṅgalalakṣaṇam*, "auspicious sign," is given to 108 marks with which the sole of Buddha's foot was supposed to be covered. Of these the principal was the cakka, and around it were grouped representations of birds, animals, inhabitants of various worlds, emblems of royalty, etc. (Man. B. 367). *Māṅgala*, name of one of the twenty-four Buddhas (Mah. 1; Man. B. 95).

MAṆI (*m. and f.*), A gem, a jewel; a waterpot [मणि]. Ab. 489, 1113. *Maṇipallāṅko*, a jewelled couch (Mah. 4; Dh. 191).

MĀṆI (*adj.*), Proud; as latter part of a compound, thinking, fancying [मानिन्]. *Bālo paṇḍitamāni*, a fool who thinks himself wise (Dh. 12). Fem. *māniṇī* (Mah. 122).

MAṆIBANDHO, The wrist [मणि + बन्ध]. Ab. 265. **MĀNIKĀ** (*f.*), A weight = four Doṇas [माणिक्या]. Ab. 483.

MAṆIKAM, and -KO, A waterpot [मणिक]. Ab. 456. *Uḍakamaṇiko*, a waterpot (Dh. 113).

MAṆIKKHANDHO, A magic jewel [मणि + हन्ध]. F. Jāt. 3.

MAṆILAKKHAṆAM, Telling a person's fortune from the jewels in his possession [मणि + लक्खण].

MAṆIMAYO (*adj.*), Made of gems, or jewelled [मणिमय]. Dh. 95.

MANINDRIYAM, The organ of mind, the mind, the intellect [मनस + इन्द्रिय]. See *Indriyam*. B. Lot. 413.

MANISAPPO, A sort of venomous snake [मणि + सर्प].

MĀNITO (*p.p.p. māneti*), Revered, honoured [मानित = मन]. Ab. 750; Ras. 72.

MANITUM, see *Maññati*.

MAÑJARI (*f.*), A sprout; a compound pedicle [मञ्जरी]. Ab. 550.

MAÑJETHO (*adj.*), Light red [मञ्जिष्ठ]. Ab. 95.

MAÑJĪRO, A foot ring, bangle [मञ्जीर]. Ab. 288.

MAÑJITTHĀ (*f.*), Bengal madder [मञ्जिष्ठा]. Ab. 582.

MAÑJU (*adj.*), Beautiful, lovely, delightful [मञ्जु]. Ab. 693; Dh. 146.

MAÑJUSĀ (*f.*), A basket, box, casket [मञ्जुषा]. Ab. 524; Mah. 179.

MAÑJUSAKO, Name of a celestial flower [मञ्जुषक].

MAṆKU (*adj.*), Troubled, restless, disturbed, put out, irritable, annoyed, angry, fretful, discontented [मङ्कु]. Dh. 44. *Maṅkubhāvo*, discontent (Dh. 275, 375). *Maṅkubhūto*, annoyed, irritated, discontented (Dh. 263). *Maṅkukarapaṇam*, disturbance, troubling (Pāt. 89). *Aviśrado upasāṅkamati maṅkubhūto*, he enters that assembly timid and troubled.

MAÑÑATI, To think, to suppose, to imagine, to consider, to esteem, to know, to believe, to understand [मन्]. With two acc. *Gadhabham tuvaṁ maññe*, I consider you an ass (Sen. K. 329). With acc. and dat. *Kaṭṭhassa tuvaṁ maññe*, I value you at a stick, viz. I don't care a fig for you (Sen. K. 329). *Na ca te dhamme uggahetabbam pariyāpuṇitabbam maññissanti*, nor will they think it necessary to learn and retain those doctrines (Alw. N. 23). *Attano saminim viya maññaṇam*, looking upon her as his wife (Mah. 24). *Devatā itī maññimāsu*, thought they were angels (Mah. 89). *Maricim toyam ti mañhamāñño*, taking the mirage for water (Ras. 29). *Tvaṁ kiṁ maññasi*, what do you think of this? how do you understand this? (Alw. I. xlv). *Yo bālo maññati balyam*, the fool who knows his folly (Dh. 12). *Tvaṁ patthayase*

apattiyañ maññāmi, it seems to me you're asking for what ought not to be asked for (Dh. 96). *Unavittako me sahāyo ti maññamāna maññe imam paṇḍakāraṃ pahini*, I suppose he sent this present under the impression that his friend was not very well off (Alw. I. 75). *Tumhākaṃ gehe bahū maññe goṇā*, I presume at your house there are a great many oxen (F. Jāt. 10). *Disvā maññe parājayaṃ*, foreseeing, I suppose, my defeat (Mah. 194). *Ummattako esa maññe*, why the man must be mad! (Dh. 408). *Appamaññati*, to despise. *Bahu-maññati*, to honour. The phrase *yassa dāni kālāṃ maññasi* is equivalent to our "I await your pleasure." When Jīvaka in *Sāmaññiaphala S.* gets ready the king's elephants to pay a visit to Buddha he says, *kappitāni kho te deva hatthiyānāni yassa dāni kālāṃ maññasi*, which the comment explains thus, *upacāravacanam etaṃ: idaṃ vuttaṃ hoti, yaṃ tayā dattam tam mayā katam, idāni yassa tvaṃ gamanassa vā āgamanassa vā kālāṃ maññasi tad eva attano ruciyā karohāti*, "this is a courteous expression by which is meant, I have executed your orders, for whatever coming or going you think the right time has come, do it as suits your convenience." So when at the end of the *Sūtra* the king says he must now depart, Buddha replies, *yassa dāni tvaṃ mahārāja kālāṃ maññasi*. In *Brahmāyu S.*, when Uttara tells Buddha that *Brahmāyu* wishes to see him, Buddha replies, *yassā dāni māpavaka Brahmāyu brāhmaṇo kālāṃ maññasi*: here the use of the 2nd pers. is peculiar, but the idea is, "I will see *Brahmāyu* whenever you like;" it is explained thus, *māpavaka Brahmāyu-brāhmaṇo yassa dassanassa kāmo tassa dassanassa idāni tvaṃ kālāṃ maññasi dassandya āgamanassa pattakallam ti attho*. Pres. *maññati*, *maññate* (Sen. K. 439, 442), 1st pers. *maññe*, *maññāmi*. Aor. *amaññi*, *maññi* (Mah. 237; Dh. 315). Fut. *maññissati*. P.pr. *maññam*, *maññamāno* (Mah. 24; Dh. 139). Ger. *mantvā*, *mantvāna*, *mantvāna* (Mah. 52, 110; Sen. K. 503). Inf. *manitum*, *mantum* (Sen. K. 503). P.f.p. *mantabbo*, *manitabbo*. P.p.p. *mato*. Caus. *māneti*. See *Mundāti*, which is also a pres. from मृज्.

MANO, and MANAM, The mind, the intellect, the thoughts, the heart [मनस्]. Ab. 152; B. Int. 449, 499. *Dhamme me ramati mano*, my heart delights in the law (Ras. 17; comp. Dh. 21, 53). *Hādayaṃ manañ ca sokā mahantā pi na tūpayanti*,

sorrows even great ones do not rack the heart and mind (Das. 7). *Manasā dāhena*, with steadfast mind (Kh. 8). *Manasā pasannena bhāsati*, speaks with a pure heart (Dh. 1). *Mano* "the mind or thoughts" is constantly opposed to *vācā* or *vacī*, and to *kammaṃ* or *kāya*. *Yassa kāyena vācīya manasā n' atthi dukkataṃ*, he who offends not in deed, word or thought (Dh. 70, comp. 42; B. Lot. 866). *Santaṃ tassa manam hoti santā vācā ca kamma' ca*, his mind is calm, his speech and action are calm (Dh. 18). *Manasā mama kāyem viya dukkhāpeti*, he is endeavouring to torture my mind as he has tortured my body (Mah. 261). *Satthari manopaddo*, faith in Buddha (Dh. 95, see *Paddo*). *Mayi manasā pariddetvā*, having believed in me (Dh. 94). *Pasannena manena*, with a believing heart (Dh. 99). The base used in composition is generally *mano-*, but sometimes *mana-*, as *appaduffhamanasaṅkappo*, "one the wishes of whose heart are pure." *Manokammaṃ*, action of the mind, as thought, desire (see *Kammaṃ*). *Mettam manokammaṃ*, friendly action of the mind, goodwill shown by benevolent thoughts or wishes. *Manovilekko*, doubt (Ab. 170; Mah. 158). *Manopakopo*, angry thoughts (Dh. 42). *Manosukāla*, pleasant (Att. 194, = *mano* + *anukāla*). See *Manoduccaritam*. The loc. *manasi* with ८ means to attend to, to bear in mind (see *Manasikaroti*, *Manasikāro*). Instr. *manasā karoti*, to bear in mind, to learn by heart. As last part of a compound: *Paṭibaddhamano*, whose mind is in bondage (Dh. 50); *pasannamano*, pleased (Mah. 31). *Mano* is only used in the singular: it will be seen from the examples that it follows two declensions, that of a noun with a base in *-as*, and that of a noun with a base in *-a* (see Sen. K. 283-285). For the gen. *manaso* see Dh. 70, *manaso* also occurs. *Mano* is one of the *Indriyas*, of the *Āyatanas*, of the *Dhātus*. See *Vīṇūṇaṃ*.

MĀNO, Pride, arrogance, vanity; honour, respect [मन]. Ab. 168, 914; Dh. 13, 27, 40, 72. *Behmāno*, great veneration (Mah. 125). *Manasā janayitvāna*, recovering his self-confidence (Mah. 152).

MANOBHŪ (म.), Kāma the god of love, the Indian Cupid [मनोभू]. Ab. 42.

MANODUCCARITAM, Sin of the mind or thoughts [मनस् + दुस् + चरित]. B. Lot. 866; Dh. 42. The three are *abhiññā*, *vyāpāda*, *micchādiṭṭhi*,

covetousness, malice, scepticism (Man. B. 460; Dh. 91).

MANOHARO (*adj.*), Striking, beautiful, charming, captivating [मनोहर]. Mah. 113, 241.

MANOMAYO (*adj.*), Springing from the mind, caused by the mind [मनो + मय]. Dh. 1, 90. *Manomayo iddhi* is the third of the ten Iddhis. According to D'Alwis it is "the power to assume any corporeal figure whatever at one's will," according to Hardy "the power to make any figure whatever according to the person's will" (Alw. I. xxxiv; Man. B. 501). The following is the explanation given in Visuddhi Magga: "*idha bhikkhu imasmā kāyā aññam kāyaṃ abhinimindāti rūpīṃ manomayaṃ*" ti iminā nayaṇa āgatā iddhi sarīra-bhāntere aññass' eva manomayassa sarīrassa nipphattivasena pavattatā manomayā iddhi nāma.

MANOPUBBAṄGAMO (*adj.*), Having mind for its predecessor, following upon or resulting from the mind or thoughts, caused by the mind [मनस् + पूर्व + जन्म]. Dh. 1. See *Vīññāṇaṃ*.

MANORAMO (*adj.*), Pleasant, delightful, beautiful [मनोरम]. Ab. 693; Dh. 11, 256; Mah. 87.

MANORATHO, Wish, desire [मनस् + रथ]. Ab. 163; Dh. 225. *Manoratham pūreti*, to fulfil one's wish (Mah. 55, 261). *Manorathapūraṇī*, "the wish-fulfiller," name of the Aṭṭhakathā on the Aṅguttara Nikāya.

MANOSETṬHO (*adj.*), Having mind or *Vīññāṇa* for its chief, governed by the mind, founded on the mind [मनस् + सेट्ठ]. Dh. 1.

MANOSILĀ (*f.*), Realgar or red arsenic, and perhaps vermilion [मनस् + शिला]. Mah. 211. Used as a pencil (Mah. 90, 112). *Manosilātalaṃ*, name of a district of Himavanta (Alw. I. xxi).

MANTĀ (*f.*), Wisdom. Ab. 153, 979; Cl. Gr. 37. *Mantā vuccati paññā* (Dh. 419).

MANTABBO (*p.f.p. maññati*), To be thought, to be considered [मन्तव्य = मन्]. Sen. K. 503; Ras. 35.

MANTABHĀNĪ (*adj.*), Speaking wisely [mantā + भाष + हन्]. Dh. 65.

MANTADHARO (*adj.*), Versed in the Mantras [मन्त्र + धर].

MANTANĀM, Deliberation, consultation, resolution [मन्त्रण]. Ab. 352, 979; Mah. 16.

MANTETI, To consult, to deliberate, to discuss; to talk, to converse [मन्]. With instr. *Bhārīyā mantayitvā* having consulted with his wife

(Mah. 219, comp. 64, 233). With *saha*: *Mantetvā mātuyā saha*, having consulted with his mother (Mah. 154, 69). With *saddhiṃ*: *Tena saddhiṃ mantetvā*, having taken council with him (Dh. 232). *Tvaṃ no amhākaṃ santikaṃ āgacchasi na kiñci mantesi*, you never come near us, you never talk to us (Dh. 333). *Kaṇṇe mantayi*, whispered in his ear (Dh. 157).

MANTHANĪ (*f.*), A churn [मन्थनी]. Ab. 490.

MANTHĀNO, A churning-stick [मन्थान]. Ab. 1080.

MANTHARO (*adj.*), Slow, stupid [मन्थर]. Ab. 379.

MANTHO, A churning-stick; a sort of rice cake = *sattu* [मन्थ]. Ab. 463, 1080.

MANTĪ (*m.*), A counsellor, a minister [मन्त्रिन्]. Ab. 340. *Samājamantī*, a member of a council of state (Alw. I. 112).

MANTINDO, A chief counsellor, a minister [मन्त्रिन् + इन्]. Alw. I. 112.

MANTO, Deliberation, resolution, counsel, design, plan, artifice; the Vedic hymns; a sacred text; a mystic verse, a charm, an incantation [मन्त्र]. Ab. 108, 352, 979. *Mante gantheruṃ*, compiled the Veda (Alw. I. cxxiv). *Mantayuddhena*, by stratagem of war (Mah. 153). *Titikkhāmantena*, by the magic spell of forbearance (Att. 194). *Haṭṭhikantamanto*, a spell for charming elephants (Dh. 154). *Imaṃ mantam vatvā*, having recited this spell (Dh. 156). *Japaṃ mantapaddāni*, muttering spells (Ten J. 103). *Āgatāni kho tāta Uttara amhākaṃ mantesu dvattiṃsa mahāpurisalakkhaṇāni*, friend Uttara, the thirty-two characteristics of an eminent man are enumerated in our mantras (a Brahman says this, see *Mahāpuriso*). *Pādalakkhaṇamanto*, a memorial verse describing the footmarks left by people of different characters (see *Lakkhaṇaṃ*). At Mah. 29, 32, 251 a passage quoted from the Abhidhamma (*pāli abhidhammassa*) is called *Buddhamanto*, "a sacred text of Buddha."

MANTUM, **MANTVĀ**, see *Maññati*.

MANUJĀDHIPO, A king [मनुज + अधिप]. Mah. 36, 158.

MANUJO, A man [मनुज]. Ab. 227; Dh. 54, 59. *Manujesu*, among men (Das. 9).

MĀNUÑÑAKAM, Beauty, charm [मानोज्ञक]. Sen. K. 398.

MANUÑÑO (*adj.*), Beautiful, pleasing, delightful [मानोज्ञ]. Ab. 693; Mah. 22, 43, 246.

MĀNUSAKO (*adj.*), Human [मानुषक]. Dh. 74. *Cakkhund atikkantamānusakena*, with an eye passing the eye of man (B. Lot. 866).

MĀNUSO (*adj.*), Human [मानुष]. *Mānusi pajā*, the human race (Kh. 6). Masc. *mānuso*, a man (Ab. 227; Dh. 74, 286; Mah. 89). Comp. *Amānuso*.

MANUSSAKO (*adj.*), Human [मनुष्य+क]. Kh. 14. **MANUSSATTAM**, Man's condition, humanity [मनुष्यत्व]. B. Lot. 305; Ras. 62. *Sace manu-sattam āgacchati*, if he is born as a human being, lit. if he attains to humanity.

MANUSSO, A human being, a man [मनुष्य]. Ab. 227; Dh. 57. *Manussabhūta*, human beings, men (F. Jāt. 1). *Manussindo*, a king (Mah. 117). *Manussaloko*, the world of men, this world (Alw. I. cvii). *Manusso 'si*, are you a human being? (Kamm. 4). *Manussitthi*, a human female (Pāt. 69). Fem. *manussi*, a woman (Dh. 155).

MĀPAKO (*adj.*), Causing to appear by supernatural power (from next).

MĀPETI (*caus. mināti*), To make, to prepare; to cause to appear by supernatural power, to create [मापयति=मा]. *Nagaraṃ m.*, to build a city (Mah. 46, 65; Dh. 232). *Dibbatabhāvaṃ māpetvā*, assuming his celestial shape (Ras. 24). *Attano dñubhāvena ekaṃ āṅgararāsiṃ māpetvā*, having by his supernatural power caused a heap of burning coals to appear (F. Jāt. 57). *Mahantaṃ pabbataṃ māpetvā*, having miraculously caused a great mountain to spring up (Ras. 22). *Tassa maggaṃ amāpayi*, caused a path to appear for him (Mah. 167). *Dviguṇe ca rakkhase thero māpayitvā bhayānake*, and the therā having miraculously caused to appear twice as many other dreadful rakkhasas (Mah. 75). Mah. 23, 166; Dh. 191.

MĀRADHEYŶAM, The realm of Māra or Death, Saṃsāra or continued existence [मार+धेय=धा]. Dh. 7, 197, 277. Comp. *Maccudheyyaṃ*, and see *Māro*.

MĀRAJĪ (*m.*), Conqueror of Māra, an epithet of Buddha [मार+जित्]. Ab. 2.

MĀRAKO, A slayer [मारक]. Ras. 27. *Haṭṭhi-mārako*, an elephant hunter (Dh. 114).

MARAMMO (*adj.*), Burmese.

MARANAM, Dying, death [मरण]. Ab. 404. *Param maraṇā*, after death (B. Lot. 866). *Marapaṇaṇico*, death-bed (Dh. 258). Dh. 27; F. Jāt. 15.

MĀRANAM, Killing, slaughter [मारण]. Ab. 403.

MARANASATI (*f.*), Recollection of death, meditation on death [मरण+सुति]. This is one of the ten Anussatis. E. Mon. 28. See *Kamma-ṭṭhānaṃ*.

MĀRĀPETI (*caus. next*), To cause to be killed, to put to death. Das. 2; Mah. 236; Dh. 298; Alw. I. 101.

MARATI, and **MĪYATI**, and **MIYYATI**, To die [मृ]. Pres. *marati* (Sen. K. 460; Mah. 22, 230), *miyati* (Dh. 5; Sen. K. 459), *miyyati* (Dh. 179; Das. 34; Sen. K. 460). Aor. *amari*, *mari* (Mah. 231; F. Jāt. 16, 57). Fut. *marissati* (Dh. 96; Mah. 260). Ger. *maritvā* (Dh. 220). P.pr. *maranto* (Dh. 86, Mah. 22), *maramāno* (Mah. 230), *miyaṃ*, *miyamāno* (Cl. Gr. 25). P.f.p. *macco*. P.p.p. *mato*.

MĀRATTAM, State of being Māra, Maraship [मार+त्व].

MĀRETI (*caus. marati*), To kill, to destroy, to murder [मारयति=मृ]. F. Jāt. 4, 49; Dh. 114. P.p.p. *mārito* (Mah. 52).

MARICAM, Pepper [मरिच]. Ab. 459; Mah. 158.

MARICI (*f.*), A ray of light; mirage [मरीचि]. Ab. 64, 65. *Maricim toyā ti māññamānā*, taking the mirage for water (Ras. 29). *Maricidhammo*, mirage-like, unsubstantial (Dh. 9, 210).

MARĪKĪKĀ (*f.*), Mirage [मरीचिका]. Dh. 31.

MĀRĪKO (*adj.*), Prepared with pepper, peppered [मारिचिक्].

MĀRISO (*adj.*), see *Mādiso*.

MĀRISO, A venerable person; the plant Amaranthus Polygamus [मरिष]. Ab. 1132. The voc. *mārisa* is sometimes used in addressing a person of high position, e.g. at Mah. 3 the yakḥhas address Buddha thus. So in Milinda Paṭiḥa Indra calls Mahāsena *mārisa*. In one sūtra Buddha addressing the Tāvatisa gods says *māriśa* (*voc. pl.*).

MĀRITO, see *Māreti*.

MARIYĀDĀ (*f.*), A boundary, limit; rectitude, good conduct [मर्यादा]. Ab. 225, 1054; Mah. 202, 213. *Vāpimariyāddā*, the embankment or "bund" of a tank (Mah. 228).

MARO, Death [मर]. *Ajarāmaro*, free from decay and death (Ras. 29). Comp. *Amaro*.

MĀRO, Death; killing; the Tempter, the Evil principle [मार]. Ab. 43, 1024; Mah. 236. The archangel Māra (or Vasavattimāra) is the ruler of the highest of the six Kāmadevalokas (the Para-

nimmitavasavattidevaloka), and divides with Sakka (Indra) the sovereignty of the Kāmāvacaradevaloka. Like the other two archangels Sakka and Mahābrahman he is possessed of vast power and reigns with great magnificence in his devaloka. He owes his exalted position to having in a former existence exercised in a high degree the virtue of Dāna or charity, but he is nevertheless a wicked angel, and his pleasures are those of sense. Like Mahābrahman and Sakka he often descends from his celestial abode to interfere in the affairs of men, but unlike his brother archangels he always acts for evil and not for good. Thus by various artifices he endeavoured to deter the young Siddhattha from devoting himself to the ascetic life (Man. B. 157, 159), and when at last he saw him on the eve of attaining omniscience he brought against him all the host of his evil angels, to endeavour to conquer him by force (Man. B. 171). When a holy ascetic enters a village to ask for alms Māra will sometimes harden the hearts of the villagers so that none will give (see Man. B. 382; at Dh. 352 this happens to Buddha, and at Dh. 160 to a Pacceka Buddha). At Dh. 255 he is represented as endeavouring to prevent Godhika Thera from attaining Nirvāṇa, but his wiles are overcome by Buddha. He sometimes tempts a holy ascetic to enter a village for alms, and then controls the bodies of the villagers by a sort of Satanic possession, so that they are forced to insult their visitor with mocking gestures (Dh. 160, 352). Māra has three daughters *Taṇhā*, *Rati*, and *Arati*, or Concupiscence, Love, and Anger, who tempt men to sin (Dh. 164; see *Ragā*). His army (*mārabalaṃ*) are the Paranimmitavasavatti devas over whom he rules (Dh. 118, 319). He is called *Pāpimā* and *Kaṇho* "the Evil One," and *Pamattabandhu* "the Tempter" (Ab. 43, also *Pajāpati* and *Namuci*). By the word Māra is generally understood the being described above, whose full name is Paranimmitavasavattimāra. But the term has really a far wider signification, that of the Evil Principle, of which the sinful archangel is merely one of the manifestations. From one point of view Kleṣa or original sin is the evil principle, the māra or hindrance to the attainment of Nirvāṇa. Again, from the Buddhist point of view that existence is an evil, the Skandhas are a māra, because so long as they continue to exist Nirvāṇa cannot be at-

tained. So again Death (*maccu*, *marapaṇ*, *antaḥko*) and Karma (*abhisankhāro*, see *Saṅkhāro*) are manifestations of the Evil Principle. Thus we have five Māras or hindrances, *khandhamāro*, *kilesamāro*, *maccumāro*, *abhisankhāramāro*, *devaputtamāro*, continued existence, sin, death, Karma, and the sinful angel or Tempter. The close connection of the four first is obvious from the consideration that re-birth necessarily involves previous death, and that wherever there is continued existence there must be Karma and Kleṣa, which are its abiding cause. The realm of Māra (*māradheyya*) is the realm of sin, of Karma, of death, of re-birth; it is therefore the whole sphere of sentient existence, and it is opposed to Nirvāṇa or Annihilation, in which sin, death, and birth are alike unknown. The four Māras are *khandhamāro*, *kilesamāro*, *abhisankhāramāro*, *devaputtamāro*. The three Māras are *kilesamāro*, *marapaṇmāro*, *devaputtamāro* (Dh. 409, 434). The angels of Māra's heaven, the *paranimmitavasavattidevā*, are called Māras. The term appears to be sometimes extended to the inhabitants of the four highest Kāmāvacaradevalokas, since, in the eight Parīsās, the inhabitants of the whole deva world are classed as Cātummahārājika-parīsā, Tāvātimsa-parīsā, Māraparīsā, and Brahmaparīsā, "the host of Cātummahārājika angels, of Tāvātimsa angels, of Māra angels, and of Brahma angels" (comp. B. Lot. 396).—Dh. 2, 7, 8, 9, 11, 19, 32, 48, 49, 111, 197, 200, 201; B. Int. 133, 398; B. Lot. 90, 385, 396; E. Mon. 82, 133, 261; Man. B. 151, 336, 382.

MARU (m.), A sandy desert; a mountain [मरु]. Ab. 663, 964.

MARU (m.), A deva [मरुत]. Ab. 11, 964; Mah. 115, 252. *Marugaṇḍ*, troops of devas (Mah. 102). *Maruppiyo*, friend of the gods (Mah. 105). Pl. *marā* (Mah. 22).

MĀRUTO, Wind [मारुत]. Att. 207. See *Mdluto*.

MASAKKASĀRO, A name of Indra's city. Ab. 21; Ras. 16.

MĀSAKO, A bean or vetch; a weight = two Guṇjās; a coin of a low value [मासक]. Ab. 479; Mah. 239; Pāt. 66, 79, 80. Comp. *Māso*.

MASĀRAGALLAM, A precious stone, a sort of cat's eye [सुसारगल्ल]. Ab. 492; B. Lot. 320, 321. This stone is also called *kabaramaṣi*, the variegated or clouded gem. The Tīkā of Ab. says *masdragirimhi jāto maṣi masdragallam*. *Masā-*

- ragallamayo*, made of or set with m. stones (Alw. I. 78).
- MASĀRAKO, A sort of bed. Ab. 310; Pāt. 86.
- MASI (m.), Soot; ink [मसि]. Cl. Gr. 27; Gog. Ev. 16 (*n' eva chārikā paññāyati na masi*).
- MĀSO, A sort of kidney-bean, Phaseolus Radiatus; a coin = *māsaka* [मास]. Ab. 1110; E. Mon. 67.
- MĀSO, and MĀSAM, A month [मास]. Ab. 74, 1110. Acc. *māsam*, for a month, during a month. *Māsattayan*, during three months (Mah. lxxxvi). *Māsam adhite*, he reads for a month. Loc. *māse māse*, every month, month after month (Dh. 13, 20). The names of the twelve months are as follows: *Citto*, *Vesākh*, *Jeṭṭho*, *Āsāḥ*, *Sāvāso*, *Poṭṭhapādo*, *Assayūjo*, *Kattiko*, *Māgasiro*, *Phusso*, *Māgho*, *Phagguno* (Ab. 75, 76).
- MASSU (n.), The beard [रससु]. Ab. 259; B. Lot. 863. *Massukarapaṇam*, shaving.
- MASURO, A sort of lentil [मसुर].
- MĀTĀ (f.), A mother; a maternal grandmother [मातु]. Ab. 244, 1131. Acc. *mātaram* (Dh. 52). Instr. and abl. *mātara*, *mātuyā*, *mātyā* (Mah. 154; Dh. 328). Dat. and gen. *mātu*, *mātuyā*, *mātyā* (Dh. 428; Mah. 65). Loc. *mātari*, *mātuyā*, *mātyā*, *mātuyasā*, *mātyasā* (Kh. 13). Plur. *mātaro* (Dh. 328). Instr. and abl. pl. *mātarehi*, *mātūhi*. Gen. and dat. pl. *mātaraṇam*, *mātāṇam*, *mātūṇam*. Loc. pl. *mātaresu*, *mātūsu*. *Mātu sodariyo*, or *mātu-sodariyo*, mother's brother (Mah. 254, comp. Ab. 245). *Mātu gharaṇam agamāsi*, came to his mother's house (Dh. 403). *Mātu drocayī*, told her mother (Mah. 57). The bases used in composition are *mātu-*, *māti-*, *matti-*. *Mātigottam nāma kiṇ karissati*, what does the mother's family signify? (Dh. 218). *Mātipakkhato*, on the mother's side (Dh. 78). *Amhākaṇ mātiṭṭhāne dāriyattṭhāne yeva ṭhatvā*, standing to us in the place of mother and of pastor (Dh. 168, comp. 252). For *mātu-* comp. *Mātujo*, *Mātughāto*, *Mātugāmo*; for *matti-* see *Mattisambhavo*.
- MĀTABBO (p.f.p. *mināti*), To be measured [मातव] = मा. Sen. K. 477. See *Metabbo*.
- MATAKO (adj.), Dead; belonging to the dead [मृतक]. A ghost (Dh. 220). *Matakaṇ bhattam*, food offered to the manes or petas (Dh. 205).
- MĀTALI (m.), Name of the charioteer of Sakka or Indra [मातलि]. Ab. 22; Dh. 194.
- MĀTĀMAHO, A maternal grandfather [मातामह]. Fem. *mātāmahi*, a maternal grandmother (Ab. 245).

- MATĀNGAJO, An elephant [मत्तङ्गज]. Att. 193.
- MĀTĀNGO, An elephant; a Caṇḍāla or man of the lowest caste [मातङ्ग]. Ab. 360, 517, 1045; Dh. 58.
- MĀTĀPETTIBHARO (adj.), Supporting one's parents [मातु + पितु + भर]. Dh. 185, 189.
- MĀTĀPETTIKO (adj.), Belonging to father and mother [मातु + पितु + क].
- MĀTĀPITARO (m.pl.), Father and mother, parents [मातापितु]. B. Lot. 410. Instr. and abl. *mātā-pitūhi* (F. Jāt. 3; Kamm. 5; Pāt. vi). Dat. and gen. *mātāpituṇṇam* (F. Jāt. 9; Dh. 402, 408; B. Lot. 863). In composition: *mātāpitu-upaṭṭhānaṇ*, assisting parents (Kh. 5), *mātāpitiṭṭhāne ṭhīdmi*, standing in the place of parents (Dh. 363).
- MATAPĪTIKO, One whose father is dead [मत + पितु + क]. Das. 1, 20, 30.
- MĀTARĀ, see *Mātā*.
- MATHANAM, Churning, crushing [मथन].
- MATHATI, To churn; to stir up, to agitate; to crush, to destroy [मथ]. Dh. 374. Pass. *mathi-yati* (Sen. K. 459). P.p.p. *mathito* (Ab. 1022); neut. *mathitam*, buttermilk (Ab. 500).
- MATI (f.), Mind, understanding, intelligence, thought, imagination; knowledge, wisdom; wish; opinion, advice [मति]. Ab. 152, 1096. *Mati-padipo*, the lamp of knowledge (Mah. 14). *Matisacivo*, a king's counsellor, minister, privy-councillor (Ab. 340). *Asāre sāmāti*, imagining the real to be an unreality (Dh. 2). *Amalamati*, pure-minded (Mah. 102). *Mahāmāti*, magnanimous. *Anantamāti*, of infinite understanding (Kh. 23). *Matipubbo*, one who thinks before he acts, circumspect (F. Jāt. 50).
- MĀTI-, see *Mātā*.
- MĀTĪ (f.), A conduit, canal (see next). Mah. 238.
- MĀTIKĀ (f.), A conduit, watercourse, canal for irrigation; a heading, head, outline, sketch, text, list, table of contents [मातुका]. Ab. 1097. *Mā-tikaṇ katvā icchitīcchaṭṭhānaṇ udakaṇ nenti*, having made a watercourse they convey the water whithersoever they please (Dh. 273). *Icc ekāda-savāpiyo doddasamātikaṇ o' eva subhikkhattaṇ akārayi*, in order to make food abundant he formed these eleven tanks and twelve canals of irrigation (Mah. 222). *Catunnam pi pādānaṇ cataso mā-tikā khaṇitvā*, having dug four channels to conduct the water to the lion's four feet (Ten J. 36). Comp. *Devamātiko* and *Nadimātiko*. *Iti bhagavā ssa-*

khepasa mātīkaṃ śhapetvā idāni tam eva vitthārenta, Buddha having given a brief outline or text, and now proceeding to enlarge upon it. *Mahā-aṭṭhakathāyaṃ pana gharāṃ nāma gharupacāro nāma gāma nāma gāmapacāro nāma mātīkaṃ śhapetvā*, in the Great Commentary, under the headings "House," "Grounds of a House," "Village," "Entrance of a Village" (Pāt. 66). The list of the Vinaya precepts, omitting all the explanations and other details, is called *mātīkā* (B. Lot. 317).

MATIMĀ (*adj.*), Sensible, intelligent, wise [मति-मन्]. Ab. 229; Mah. 23, 144, 161. Instr. *matimā* (Mah. 251). Alw. I. ix. Comp. *Mutimā*.

MĀTITO (*adv.*), On the mother's side [मातु + तस]. *Mātito suddho*, pure in descent on the mother's side (Sen. K. 322; Alw. I. xiv).

MĀTIYO (*adj.*), Maternal [मातु + य].

MATO (*p.p.p. marati*), Having died, dead [मृत = मृ]. Ab. 405, 1110. *Mate pitari*, when his father died (Mah. 23). *Tutth' eva mato*, died on the spot (F. Jāt. 4, comp. 9). *Matānaṃ kalebaram*, the bodies of the slain (Mah. 230). *Matanīhārako*, a corpse-carrier (Mah. 66).

MATO (*p.p.p. maññati*), Thought, considered, believed, understood, known [मत = मन्]. Ab. 757. *Seṣa paṇasamā matā*, the rest are esteemed no better than the beasts of the field (Mah. 158). *Khaṇḍe paṇṇe dalaṃ mataṃ*, Dala is intended in the sense of "part" and "leaf" (Ab. 1086). *Bakumato*, esteemed, honoured. Neut. *matam*, wish, opinion, intention, doctrine. *Sambuddhamasakvādo*, learned in the will of Buddha (Mah. 12). *Theramatam bravi*, communicated the therā's wishes (Mah. 111). *Tassā matena*, in accordance with her opinion (Mah. 154). *Tusitānaṃ puram rāja sammasā iṅṅa satam matam*, the opinion of good men, O king, is that the city of the Tusitas is the most delightful (Mah. 199). See *Muto*.

MATTĀ (*f.*), Measure, quantity; right or suitable quantity, moderation; a little, an atom; greatness, importance [मात्त]. Ab. 705, 878. *Mattārukham*, small or moderate pleasure (Dh. 51). *Mattāya* (Instr.) *bhūṇjati*, to eat in moderation (Dh. 355). *Mattam jānam laddhabhājane*, knowing the right measure in the food he takes, viz. eating moderately (Dh. 402). *Mattānū*, moderate, temperate. *Bhāgyosamattāya*, abundantly. *Mahatiyā issariyamattāya asmanūgato*, blest with an abundant

measure of prosperity. *Na cāyaṃ kumārako mattam aññesi*, little does this child know the greatness in store for him. *Na e' assa kāye balamattā*, and there is not the least strength in his body. *Lahumatto*, light-measured (Sen. K. 201, of a short vowel). *Appamāḍo pamāḍamatto*, infinite and finite. *Lesamatto*, trifling, small. *Cakkamatto*, as big as a chariot wheel (Mah. 211). *Muttā mahāmalakamattiyo*, pearls as big as large āmalaka fruit (Mah. 168). *Pāpimattā kesā*, a handful of hair (Mah. 4). *Addhayaḍḍhanamatto thāne thavā*, stopping at a place six miles distant (Dh. 235). *Na so vdiaggamatto pi okāso atthi*, there is not a space of the size of a hair-tip (Dh. 295, comp. 147). *Sattatālamatto dhāse nisiddhā*, sitting in the air at the height of seven palm trees (Dh. 307). *Galammattam jalam*, water reaching up to the neck (Mah. 116). *Jānumattam jalam*, knee-deep water (Mah. 41). *Aṭṭhakārisamatto padese jānumattana odhina* (rained down flowers) over a space of ground eight karisas in extent to the height of the knee (Dh. 286). *Manosiddhu cetiyāṅgane thitāsu gopphamattāsu*, in realgar which stood ankle deep in the yard of the dāgoba (Mah. 212). *Saṭṭhimattā bhikkhā*, sixty priests (Mah. 232, comp. Dh. 338). *Te dūm pañcamattasatāni*, they were five hundred in number (Mah. 174). See *Mattam*.

MATTAKĀSINĪ (*f.*), A charming woman [मत्त + काशिनी]. Ab. 234.

MATTAKAM, A substitute for *mattam* (which see) at the end of a compound [मात्तक]. *Diṭṭhamattako mitto*, a friend as soon as seen, a friend at first sight (Ab. 346). *Catūsabhaṭṭhānaṃ sodhitamattakam eva hotu*, let a space of four usabhas be merely cleared of jungle (Alw. I. 79). *Na pātipūgphalamattakam pi agghanti*, are not worth so much as a rotten areca nut (Att. 215). *Appamattakā (abl.) muccati*, is saved by very little, narrowly escapes (Sen. K. 323, also *appamattakena* and *appamattakam*). *Appamattakam kho pan' etaṃ bhikkhave oramattakam sīlamattakam*, priests, this is a trifling matter, a secondary consideration, a mere question of ordinary morality.

MATTAM, This word is used only as the latter part of a compound, with the meaning "measure, quantity," or "exact quantity, only, mere," or "exact time, as soon as" [मात्त]. Ab. 1117. *Pañcadharanamattam*, a weight of five dharanaṃ (Ab. 809). *Jāghāmmattam khandpetvā*, having dug

down knee deep (Mah. 107). *Adḍhamāsamattam vīṭindmesi*, spent a period of half a month (Alw. I. 80). *Yugamattam pekkhati*, he looks forward to the distance of a yuga. *Doṇamattapamāṭṭato*, a dropa measure in amount (Mah. 108). *Vidattthimattaputhulo*, a span broad (Alw. I. 76). *Kiñcimattam addasi*, gave him a little of it (Mah. 260). *Parissavaṇamattam gahetvā*, taking with him only his water-strainer (Att. 212). *Gehagopakamattam ṭhapetvā*, leaving none but the house-watchers behind (Dh. 235). *Pālimattam idh' antam*, the text only was brought here (Mah. 251). *Etissā sāmiko kañjikamattam pi labhissati*, that lady's husband will get nothing but rice-gruel to eat (Dh. 233). *Mama sarīre lomakūpamattam pi uphaṃ kātum nāsakkhi*, it was unable to heat so much as a pore of my skin (F. Jāt. 57). *Pādapūraṇamattam*, a mere expletive (Ab. 1187). *Tattha naṃ ti nipātamattam*, here "naṃ" is a particle (F. Jāt. 15, at Dh. 286 *nipātamatto*). *Sāgatan ti vacanamattena*, by merely saying welcome (Dh. 362). *Manopasādamatten' eva*, by faith only, by a mere exercise of faith (Dh. 98). *Muhuttamatten' eva*, in a moment (Dh. 133). *Avalokitamattena*, by a mere look, by merely looking at a thing. *Vākkaraṇamattena*, by mere talk (Dh. 47, comp. 48). *Agatigamanadosā muttamattena*, merely by being released from the sin of walking in the agatis (Mah. 129). *Niruddhā sāmīti vuttamatte yeva*, the moment it was said, she is dead my lord (Dh. 307, comp. the use of *vutte*). *Buddho ti vacane sutamatte*, the instant he heard the word Buddha, or at the mere sound of the word Buddha (Alw. I. 97). *Tasmim' nikkhantamattamhi*, at the moment of departure (Mah. 255). *Sotena saṅghaṭṭitamatte yeva*, as soon as ever it comes in contact with the ear (Alw. I. cviii). Sometimes the compound with *-matta* is used adjectively: *Mayā khittamattam jālaṃ dāya*, taking away the net as soon as it is thrown by me: *Rūpen' ummādayi nare diṭṭhamattā 'va sī yato*, because she maddened men with her beauty as soon as she was seen (Mah. 56); *Sakkena vuttamatto so Laṅkam āgamma*, he, the instant he was spoken to by S., having come to Ceylon (Mah. 47); *Haṭṭhato muttamattā sī*, the branch as soon as it was liberated from the hand (Mah. 118); *Haṭṭho makkhitamatto 'va hoti*, the hand is merely smeared (Dh. 269). See *Mattā*, *Mattakaṃ*.

MATTANŌ (*adj.*), Moderate, temperate [मात्र + न]. *Bhojanamhi m.*, moderate in eating (Dh. 2).

MATTANŌUTĀ (*f.*), Moderation [मात्र + न + ता]. Dh. 34, 345.

MATTĀSITĀ (*f.*), Moderation in eating, temperance [मात्र + आशिन + ता]. Alw. I. xxxiv.

MATTEYYATĀ (*f.*), State of being a mother, maternity [मातृ + एय + ता]. Dh. 59, the comment explains it to mean dutiful conduct of a son to his mother (Dh. 408).

MATTEYYO (*adj.*), Maternal [मातृ + एय].

MATTHAKO, and **-KAM**, The head; top, summit, end; excellence, eminence [मथक]. Ab. 256; Dh. 146; Kh. 3, 19. *Tathāgatassa matthake (pupphachattam) dhārento*, holding the flower parasol over Buddha's head (Dh. 133). *Upamattahake*, on the head (Dh. 256). *Himavanta-matthakena gacchanto*, going along the summit of Himālaya (F. Jāt. 4). The top sprout of a tree is called *matthako* (Ab. 549, = *kultra*). *Matthakaṃ pāpupāti*, to be accomplished (Dh. 225, of a wish). *Matthakaṃ nayati*, to accomplish (Mah. 246, of a wish). *Matthakaṃ patto*, come to pass, accomplished (Dh. 251, of a prayer). *Tassa manoratham matthakaṃ pāpetvā*, having gratified the king's wish, lit. having caused his wish to reach its end (Ras. 25). *Nāpassa matthakena patto*, having attained the height of knowledge (Dh. 125). The loc. *matthake* is used adverbially in the sense of "upon," "on the top of," "above," "at the distance of," "ago." *Tava matthake pateyyum*, would fall upon you (Dh. 297). *Ambe-matthake*, on the top of the mangoes (Mah. 130). *Bhametvā sīsamatthake*, whirling them over his head (Mah. 143). *Sopānamatthake ṭhatvā*, standing at the top of the steps (Dh. 171). *Yojanattayo-matthake*, at the distance of three yojanas (Mah. 166). *Kivādūre ito Sāvattthīti sattayojanamattake ti*, how far is Cṛāvastī? Seven yojanas off (Dh. 232). *Iti satasahasakappamatthake*, from this time a hundred thousand kalpas ago (Dh. 148). *Kappasatasahasādhikānam catunnasā asaṅkheyyānam matthake*, four asaṅkheyyas one hundred thousand kalpas ago (Dh. 116).

MATTHALUNGAM, The brain [मथुलङ्ग]. Kh. 3, 19.

MATṬHO, and **MATṬO** (*p.p.p. majjati*), Polished, cleansed, pure [मृष्ट = मृज्]. *Matṭakundali*, having burnished earrings (Dh. 93). *Matṭhagattatā*,

having limbs of perfect purity (B. Lot. 594, the text printed in Ceylon has *maṭṭa*). *Maṭṭasāṭṭako*, a tunic of fine cloth (Dh. 168). Dh. 245, 247; Alw. I. 74 (where my MS. has -*ṭṭha*).

MATTHU (n.), Whey [मत्तु]. Ab. 500.

MATTIKĀ (f.), Earth, loam, clay, mud [मुत्तिका]. Ab. 919. *Mattikathūpo*, a mound of earth (Das. 30). *Mattikabhājanam*, an earthenware vessel (Das. 34). *Mattikāpatta*, an earthenware bowl (Pāt. 81). Used to seal a letter (Dh. 89, 99). Used in building (Mah. 101, the houses of the poorest classes in India are built of wattle and mud). *Mattikāya vilimpeṣi*, plastered (the wall) with clay (Mah. 261). *Sudhāmattikalepano*, plastered with cement and mortar (Dh. 251, of a *pāsāda*).

MATTIKĀMAYO (adj.), Earthen [मुत्तिका + मय]. Sen. K. 401.

MATTIKO (adj.), Consisting of one *mātrā* or short syllable [माचिक].

MATTIKO (adj.), Maternal [मातृक]. *Mattikaṁ dhanam*, wealth inherited from the mother.

MATTIYO (adj.), Maternal [मातृ + य].

MATTO (p.p.p. *majjati*), Intoxicated, drunk; mad, furious; excited; glad, joyful [मत्त = मद्]. Ab. 730, 752; Dh. 307. Of an elephant in rut (Ab. 362; Dh. 405). *Madhumatto*, drunk with wine (Dh. 275).

MATTO, see *Maṭṭho*.

MĀTU, see *Māta*.

MĀTUCCHĀ (f.), Mother's sister, aunt [मातृच्छ्व]. Ab. 248.

MĀTUGĀMO, Womankind; a woman, a female [मातृ + गाम]. Ab. 230; B. Lot. 393; Dh. 188. *Mātugāmo nāma akataññū mittadūbhī*, woman is ungrateful and treacherous (Das. 2). *Pañcasatamātugāmaparivārdī*, having a retinue of five hundred female attendants (Dh. 164, comp. 222). *Moro visabhāgaṁ mātugāmasaddam sutvā*, the peacock hearing a different female voice (here a peahen is referred to Ten J. 51). *Mātugāmo nāma manussitthi* (Pāt. 69).

MĀTUGHĀTAKO, A matricide [मातृ + घातक]. Pāt. 28.

MĀTUGHĀTO, Matricide [मातृ + घात]. Kh. 27.

MĀTUJO (adj.), Born of a mother [मातृ + ज]. Cl. Gr. 140.

MĀTUKO (adj.), Having a mother [मातृक]. *Bhinna-mātuko* and *samānamātuko* mean, "having a mother of inferior rank to his father," and "having a mother of equal rank with his father" (Mah. 259,

the termination belongs to the whole compound). Comp. *Mattiko*.

MĀTULĀNĪ (f.), A mother's brother's wife, an aunt [मातुलानी]. Ab. 245.

MĀTULO, A mother's brother, an uncle [मातुल]. Ab. 245.

MĀTULUNGO, The citron tree [मातुलुङ्ग]. Ab. 577. Neut. a citron.

MĀTUYĀ, see *Māta*.

MAYĀ, **MAYĀM**, see *Aham*.

MĀYĀ (f.), Illusion, phantom, deceptive appearance, deceit; jugglery, magic; name of Buddha's mother [माया]. Ab. 512. *Māyākatro*, a juggler, conjurer, magician (Ab. 512). *Khattiyaṁāyā hathehi*, repeat the mystic formulas of a kshatriya (Dh. 155).

MĀYĀVĪ (adj.), Deceitful, hypocritical; subject to illusion, deluded [मायाविन्]. Sen. K. 399; Alw. N. 120.

MAYHĀM, **MAYI**, see *Aham*.

MAYO (adj.), Made of, consisting of [मय]. *Dārumayo*, wooden. *Aṁhamayo*, made of stone. *Maṇimayo*, jewelled. *Udumbaramayo*, made of Udumbara wood (Mah. 143). *Sovapaṇamayo*, golden. *Kilesamayam bandhanam*, a fetter of lust (Dh. 412). *Vāka-uṣṭramāṇjapabbajjādanam aññataramayo*, made of one or other of such materials as *vāka*, *uṣṭra*, etc. (Pāt. 86). *Ratanattayavandanamayam puññam*, merit consisting in veneration of the three gems. *Siddhimayena puññena*, by meritorious works consisting in performance of the Śīla precepts, etc. (Ras. 16). *Manamayo*, springing from the mind. *Cintamayā paññā*, intuitive knowledge, wisdom derived from thought or imagination.

MĀYO (adj.), Measuring [माय]. *Dhaññamāyo*, measuring corn (Sen. K. 468).

MĀYU (m.), Bile, gall [मायु]. Ab. 281.

MAYŪKHO, A ray of light [मयूख]. Ab. 64; Alw. I. xcvi.

MĀYŪRIKO, A peacock hunter [मायूरिक].

MAYŪRO, A peacock [मयूर]. Ab. 634. Fem. *mayūrī*, a peahen. See also *Moro*.

MĀYŪRO (adj.), Belonging to peafowl [मायूर].

ME, A substitute for the instr. dat. and gen. cases of *अहम्* [मे]. For. instr. *Evam me sutam*, thus it was heard by me, thus I have heard (Alw. I. lxix; comp. F. Jāt. 9); *Adhigato myāyaṁ dhammo*, this doctrine has been attained by me. For gen. *Ayaṁ me putto*, this is my son (Sen. K. 269). For dat. *Detu me*, let him give to me (F. Jāt. 5).

MECAKO (*adj.*), Black, dark blue [मेकक]. Ab. 96. Masc. the root of the tail of an elephant or other animal (Ab. 363, 1023).

MEDHĀ (*f.*), Intelligence [मेधा]. Ab. 152.

MEDHAGO, Quarrel, strife. Ab. 400; Dh. 2.

MEDHANKARO, Name of a Buddha [मेधा+कर]. Sen. K. 409; Man. B. 94. M. was the second of the twenty-seven Buddhas, and the earliest but one whose name is recorded (see *Kappa*).

MEDHĀVI (*adj.*), Intelligent, wise [मेधाविन]. Ab. 229; Dh. 5.

MEDHO, Sacrifice [मेध]. Comp. *Assamedho*.

MEDINĪ (*f.*), The earth [मेदिनी]. Ab. 181; Mah. 35, 87. *Sadhetvā medinīm*, having purified the land (Mah. 256).

MEDO, A serous secretion that spreads among the muscular fibres, fat [मेदस्]. Ab. 292; Kh. 18.

MEGHAVANNO (*adj.*), Cloud-coloured [मेघ+वर्ण]. *Meghavannapāśāpo* is some sort of ornamental building stone (Mah. 179).

MEGHO, A cloud; storm, rain [मेघ]. Ab. 47; Dh. 224; Sen. K. 327. *Meghass' āgamane*, at the approach of rainy weather (Mah. 245).

MEHANAM, Membrum virile [मेहन]. Ab. 273.

MEHO, Urine; a urinary disease [मेह]. Ab. 329. *Madhumeho*, diabetes.

MEJJHO (*adj.*), Pure [मेज्ज]. Ab. 608. *Amejjho*, impure (Ab. 1024).

MEKKHĀLĀ (*f.*), A zone, a girdle [मेक्खल]. Ab. 287.

MELAKO, Assemblage [मेलक]. Ab. 709.

MENDO, A ram; a groom [मेण्ड]. Ab. 591. *Haṭṭhameṇḍo*, an elephant's keeper (Ab. 367). *Assameṇḍo*, a groom (Pāt. 86).

MENIKO, A fisherman [मेनिक].

MERAYAM, Intoxicating liquor, spirits, rum, arrack [मेरेय]. Ab. 533; Dh. 44; Kh. 17.

MERU (*m.*), Mount Meru, a vast mountain occupying the centre of each cakkavāla, around which are the Kulācalas or concentric circles of rock, and beyond these the four Mahādīpas or great continents [मेरु]. Ab. 26; Mah. 240. Meru rises to the height of 84,000 yojanas above the ocean. At its base dwell the Asuras, and on its summit is the heaven of the Tāvātimsa gods. It is often called Mahāmeru (Man. B. 10, 11).

MESO, A ram; the zodiacal sign Aries [मेस]. Ab. 501, p. 11, note. Man. B. 23.

METABBO (*p.f.p. mindāti*), To be measured. Kamm. 8. See *Mātabbo*.

METHUNO (*adj.*), Relating to sexual intercourse [मेथुन]. *Methuno dhammo*, sexual intercourse. *Methunasā dhamman paṭisevati*, to practise sexual intercourse (Pāt. 3). Neut. *methunasā*, sexual intercourse (Dh. 164), union (Ab. 1063). *Methunāpato*, abstaining from sexual intercourse.

METTĀ (*f.*), Friendliness, friendly feeling, good will, kindness, love, charity [मैत्र]. Ab. 161. *Mettāvihāraṇaṃ anuyāsjanto*, devoting himself to the exercise of good will towards all. *Mettāvi-hāriyo*, living in the exercise of good will or charity (Dh. 66). *Mettāṇ karoti*, to exercise friendship towards, to be friendly or kind to (with loc. Mah. 73; Kh. 6). *Mettāpāramitā*, perfect exercise of benevolence (Att. 203). There appears to be also a neut. form *mettāṇ*, but of this I am not quite certain: in compounds like *mettāsuttaṇ* there may be shortening of the long *ā*.

METTĀBHĀVANĀ (*f.*), Development or increase of friendliness and good will towards all living beings (an exercise of religious meditation) [मैत्र+भावना]. E. Mon. 26, 243. See *Bhāvaṇā*.

METTEYYO, Name of a Bodhisatta now in the Tusita heaven who is to be the next Buddha [मैत्रेय]. Mah. 199, 252, 258; B. Int. 109, 222; B. Lot. 302; E. Mon. 200.

METTĪ (*f.*), Friendship, good will, love, charity [मैत्री]. Ab. 161; Sen. K. 534. *Mettīṇ karoti*, to make friends with (with instr., Mah. 134; Ras. 31, 33).

METTO (*adj.*), Friendly, kind, benevolent [मैत्र]. *Mettacittam*, good will, friendship (Dh. 187). *Mettacitto* (*adj.*), friendly (F. Jāt. 3). *Mettāṇ mānasam*, a friendly spirit (Kh. 16).

METYAM, Friendship [मैत्र्य].

MEYYO (*p.f.p. mindāti*), To be measured, measurable [मेय=मा]. Sen. K. 477.

MICCHĀ (*adv.*), Falsely, wrongly [मिच्छा]. Ab. 127, 1146. *Micchāpanihitaṇ cittaṇ*, a wrongly directed mind (Dh. 8). *Micchāpaṭipanno*, living wrongly.

MICCHĀCĀRĪ (*adj.*), Acting or living wrongly [मिच्छाचार+रि]. *Kāmesu micchācārī*, acting wrongly in the matter of the desires, i.e. a fornicator or adulterer.

MICCHĀCĀRO, Wrong conduct or living [मिच्छा+आचार]. Pāt. 70. *Kāmesu micchācārā veramaṇī*, abstinence from fornication or adultery.

MICCHĀDITTHI (*f.*), Wrong views, false doctrine, scepticism, heresy, unbelief [मिच्छा + दृष्टि]. Dh. 31, 56; Man. B. 417. *Micchādiṭṭhi* is one of the *Akusalakammapathas* and *Micchattas*.

MICCHĀDITTHI (*adj.*), Heretical [मिच्छा + दृष्टि]. At Mah. 67 used of some non-Buddhist families. At Mah. 158 used of the Tamul invaders.

MICCHĀDITTHIKO (*adj.*), Holding false doctrine, heretical, schismatic, unbelieving, pagan [मिच्छा-दृष्टि + क]. At Mah. 42 used of schismatic Buddhist priests. At Dh. 98 used of unconverted brahmins.

MICCHĀDITTHITĀ (*f.*), False doctrine, heresy [मिच्छादृष्टि + ता]. Dh. 137.

MICCHĀSĀNKAPPO, Wrong thought or resolve [मिच्छा + संकल्प]. Dh. 2. There are three: *kāma-vitakko*, *vyāpādavitakko*, *vihimsāvitakko*, thought of desire, of malice, of cruelty (Dh. 137).

MICCHATTAM, Wrongness, falsity, sin, misconduct [मिच्छा + त्व]. B. Lot. 305. The eight micchattas are *micchādiṭṭhi*, *micchāsankappo*, *micchāvācā*, *micchākammanto*, *micchādijīva*, *micchāvadyāmo*, *micchāsatti*, *micchāsamāddhi*, wrong views, wrong thoughts, wrong speech, wrong occupation, wrong life, wrong exertion, wrong recollection, wrong meditation. The ten micchattas are these eight with the addition of *micchāñāṇa*, *micchāvimutti*, wrong knowledge and wrong emancipation. Comp. *Atthasāṅgiko*.

MIDDHAM, Sleepiness, drowsiness, somnolence, torpor, stupor [मिद]. Ab. 176. *Vigatamiddho*, wakeful, active, alert (Kh. 16). See *Thīna*.

MIDDHI (*adj.*), Sleepy, drowsy, torpid, sluggish [मिद + इन्]. Dh. 58.

MIGABANDHINĪ (*f.*), A hunting net [मुग + बन्धिनी]. Ab. 520.

MIGĀDANO, A hyena [मुगादन्]. Ab. 611.

MIGADĀYO, A deer park [मुग + दाव]. Dh. 105; B. Int. 157.

MIGĀDHIBHŪ (*m.*), King of beasts, the lion [मुग + धिभू]. F. Jāt. 47.

MIGAMADO, Musk [मुग + मद]. Ab. 303.

MIGAMĀTUKĀ (*f.*), A sort of antelope [मुग + मातुका]. Ab. 619.

MIGATANHIKĀ (*f.*), Mirage [मुग + तुषिका]. Ab. 65.

MIGAVO, Hunting, deerstalking, the chase [मुग + व]. Ab. 518. *Migavaṇṇa gaacchati*, to go hunting (Mah. 33).

MIGAVYADHO, The chase [मुग + वध]. Ab. 518.

MIGĪ (*f.*), A doe [मुगी].

MIGINDO, King of beasts, the lion [मुग + इन्द्र]. Ab. 611.

MIGO, A deer or antelope; a wild beast; an animal; game [मुग]. Ab. 617, 620, 1045. See also *Maga-Migardjā*, a lion (F. Jāt. 13).

MIHITAM, A smile [मिहित = स्मित]. Ab. 175, 999. *Mihitapubbaṅgamo*, radiant with smiles. See also *Sitaṇ*.

MILAKKHO, and **MILAKKHA**, A barbarian, a foreigner, an out-caste, a hillman, one of the aborigines [मिल्ल]. *Milakkhako nāma yo koci anariyako Andhadamīdā*, a Milakkhaka is any non-Āryan, e.g. an Andhra, a Tamul, etc. (Pāt. xliii). *Kirātādīmilakkhajātiyo*, Mleccha tribes such as Kirātas, etc. (Ab. 517). *Milakkhadese*, a country of Mlecchas, viz. any non-Āryan country of India (Ab. 186 = *paccanta*). I find a loc. plur. *milakkhusu*.

MILATI, To wink [मील].

MILĀTO (*p.p.* next), Withered, faded; languid, faint [मिलान = मील]. *Mildāmadā*, a withered flower (Dh. 166). *Mildāni pupphāni*, withered flowers (Dh. 423). *Anurādhapurass' eva uppālakkhattato pana ānuttappalamālaṇ ca amilātaṇ pilandhituṇ*, to wear an ever-fresh lotus flower brought from the lotus field of Anurādhapura (Mah. 133).

MILĀYATI, To languish, to fade, to wither [मील]. Dh. 351. See last.

MILHAM, Excrement [मीह = मिह]. Ab. 275, 499; Ten J. 15.

MILINDO, Menander, a king of the Yonakas whose theological discussions with the great Buddhist divine Nāgasena form the subject of the well-known Pāli work *Milindapañha*. B. Int. 621; Man. B. 512.

MILITO (*p.p.p.*), Mixed, conjoined [मिलित].

MINANAM, Measuring, surveying (from next).

MINĀTI, To measure, gauge, survey [मि]. Att. 210; Dh. 389. *Khettaṇ m.*, to measure or survey a field. Pass. *miyati*. P.f.p. *mātabbo*, *metabbo*, *meyyo*. P.p.p. *mito*. Caus. *māpeti*.

MIÑJĀ (*f.*), and **MIÑJAM**, Marrow; pith; kernel of a fruit or vegetable [मज्जा]. Ab. 593. *Odanamiñjā*, a grain of boiled rice. *Atthimiñjāṇ* or *-jā*, marrow (Kh. 3). *Tālamīñjā*, pith of a palmyra palm. *Panasamiñjāni*, the kernels of the seeds of the jak-fruit (Mah. 167, they are esculent).

MINJAKAM, Same meaning as last [मञ्जा + क].
Lasunamīñjakam, the inner kernel of a clove of garlic (Pât. 111).

MINO, A fish; the zodiacal sign Pisces [मीन].
Ab. 671, p. 11, note; Man. B. 23.

MISSAKO (*adj.*), Mixed; combined [मिश्रक]. *Ko-siyamissako*, mixed with silk (Pât. 9). *Phalika-missako rajatapabbato*, a mountain of silver mixed with crystal (Ten J. 11). *Missako maggo* (Pât. xvi). *Missako* appears to mean an attendant or follower (Dh. 169, 172). *Missakam*, name of a grove in heaven (Ab. 23).

MISSATI, To be mixed. P.pr. *missamāno*, being mixed (Mah. 234).

MISSETI, To mix [मिश्र]. Pât. xxvi. P.p.p. *missito* (Pât. 79).

MISSĪBHŪTO (*adj.*), Mixed, joined, associated with [मिश्रीभूत]. Pât. 102.

MISSO (*adj.*), Mixed [मिश्र]. *Gandhamisso*, mixed with perfumes (Mah. 119). *Muttāmissā keśā*, hair twined with pearls (Pât. 69).

MITABHĀNĪ (*adj.*), Speaking in moderation, a moderate talker [मित + भाष + ण]. F. Jât. 51; Dh. 41.

MITHILĀ (*f.*), Name of a town in India, the capital of the Videhas [मिथिला]. Ab. 199.

MITHO, and **MITHU** (*adv.*), Mutually, reciprocally, with each other, together; privately [मिथस्]. Ab. 124, 410, 1200.

MITHUNAM, A couple [मिथुन]. Ab. 628.

MITO (*p.p.p. minditi*), Measured, reckoned; moderate [मित = मा]. Ab. 710. *Mitam bhāsati*, to talk in moderation (F. Jât. 50).

MITTADDU, and **MITTADU** (*adj.*), Injuring one's friends, treacherous, perfidious [मित्रदुह]. Das. 23.

MITTADŪBHĪ, and **-DŪBHIKO** (*adj.*), Injuring one's friends, treacherous, perfidious [मित्रद्रोहिन्]. Ras. 32, 33, 71; Dh. 203; Mah. 15 (-*dūbhika*). *Mittadūbhikammaṃ*, a treacherous action (Att. 219). Fausböll also mentions the forms *mittadubhika*, *mittadubhi*, *mittadubbhi* (Das. 23). There is a verb *dūbhati*, to betray, to injure. It represents the S. दुह and governs a gen.

MITTADŪBHO, and **-DŪBHA KO**, Treacherous [मित्रदुह]. Das. 23.

MITTAVĀ (*adj.*), Having friends [मित्रवन्]. Ras. 36.

MITTO, A friend [मित्र]. Ab. 343; Ras. 33. *Mittadhammo*, friendship (F. Jât. 13; Ras. 35). *Mittakammaṃ karoti*, to do a service, to show friendship. *Pāpakā mittā*, evil companions or friends (Dh. 14, comp. *Kalyāṇo*).

MĪYATI (*pass. minditi*), To be measured [मीयते = मा]. Sen. K. 459.

MĪYATI, **MIYYATI**, see *Marati*.

MOCANAM, Release; removing [मोचन]. Ab. 1084. *Paravāddamocanattam*, to take away reproach, to obviate scandal (Dh. 328). Unbandaging a wound (Dh. 280).

MOCETĀ (*m.*), One who liberates [मोचयितु]. B. Lot. 653.

MOCETI (*caus. muñcati*), To liberate; to release; to loose, to detach [मोचयति = मुच]. *Paṭiññam m.*, to redeem a promise (Dh. 119, 123). *Vapaṃ m.*, to unbandage a wound (Dh. 280). *Asse m.*, to unharness horses (Ten J. 5). Of untying a scarf (Mah. 142). *Lokaṃ mocetum*, to redeem the world from sin (B. Lot. 376). *Ipato m.*, to release from debt (Mah. 227).

MOCO, The plantain or banana tree, *Musa Sapientum* [मोच]. Ab. 589.

MODAKO, A sort of sweetmeat; ferment [मोदक]. Pât. 89; Ab. 1113.

MODANAM, Rejoicing [मोदन]. Dh. 138.

MODAṄGIKO, One who plays the mutinga [मूढङ्ग + इक]. Sen. K. 391.

MODATI, To rejoice, to enjoy oneself, to be happy [मुद]. Dh. 3. P.p.p. *mudito*.

MOGGALLĀNO, Name of a famous apostle of Buddha, one of the aggasāvakas; name of a Pāli grammarian who lived in the twelfth century [मौग्गल्लान]. Ab. 435; Dh. 135, 299; Alw. I. x. Often called *Mahāmoggallāna* (Dh. 125, 365). The form *Moggallāyano* is mentioned at Sen. K. 387.

MOGHO (*adj.*), Vain, useless, foolish [मोघ]. Ab. 715. *Moghapuriso*, a foolish person (Sen. K. 321). *Na te ayaṃ paṭṭhaṃ moghā bhavissati*, this prayer of thine will not be in vain (Dh. 135). Adv. *mogham*, in vain. *Moghajipāso*, grown old in vain, said of a man who has learnt nothing by age and experience (Dh. 46).

MOHITO (*p.p.p.*), Infatuated, deluded [मोहित = मुह].

MOHO, Fainting, loss of consciousness; ignorance, delusion, error, folly, infatuation [मोह]. Ab. 168,

400, 1067; Dh. 4, 45, 64, 73. Moha is one of the Oghas, the Yogas, the Agatis, the Kiñcanas, the Akusalamūlas, the Aggis. Man. B. 417, 432.

MOKKHACIKAM, Tumbling, acrobatic feats. *Mokkhacikan ti samparivattanakijānaṃ ākāse daṇḍakam gahetvā bhūmīyaṃ vā sīsam ṭhapetvā hetṭhupariyabhāvena parivattanakijānaṃ ti vuttasā hoti.*

MOKKHATI, see *Muñcati*.

MOKKHO (*adj.*), Principal, pre-eminent [मोक्ख]. Ab. 696.

MOKKHO, Release; Arhatship, Nirvāṇa [मोक्ख]. Ab. 1132. *Mokkhadhammo*, conditions for the attainment of Arhatship or Nirvāṇa (Dh. 121). *Mokkhamaggo*, the way to Nirvāṇa (Dh. 78). *Bandhamokkhaṃ ca kārayi*, and caused the prisoners to be released from bondage (Mah. 214). *So patṭhesi mokkham*, he prayed that he might obtain Arhatship (Mah. 25).

MOLEYŶĀ (*m.pl.*), Name of a people [मोलेय]. Sen. K. 388.

MOLI (*m. and f.*), A topknot of hair, chignon; a crest, diadem, aigrette [मोली]. Ab. 864; B. Lot. 864; Mah. 70.

MOMUHO (*adj.*), Silly, mad [मोमुह].

MONAM, Silence [मोन]. Ab. 429; Dh. 47.

MONEYŶAM, The true meaning of this word (S. मोनेय) I have not been able to determine. There are three moneyyas, *kāyamoneyyam*, *vacīmoneyyam*, *manomoneyyam*. At Man. B. 30 Hardy renders *moneyyapaṭipaddā* by "ordinances of the Rahats," but at Dh. 379 it is explained by *maggāñāṇa*: it leads to *maggaphala* (Dh. 365).

MORO, A peacock [मयूर]. This is a contracted form of *mayūro*, and is the usual form in Pāli. Ab. 634; Dh. 232. Fem. *morī*, a peahen (Ten J. 51).

MOSAKO, A thief [मोसक]. Ab. 522.

MOSALIKO (*adj.*), Armed with a club [मुसक + इक]. Sen. K. 391.

MOSO, Theft, robbery [मोस]. Ab. 522.

MUBBĀ (*f.*), The creeper *Sansevieria Zeylanica* [मूबी]. Ab. 581.

MUCALINDO, The tree *Barringtonia Acutangula* (*nicula*); name of a Nāga king; name of one of the Mahāsaras [मुचलिन्द]. Ab. 563; Man. B. 182. See *Mahāsaro*.

MUCCANAM, Being released (formed anomalously from the pass. *muccati*). Dh. 200.

MUCCATI, see *Muñcati*.

MUCCHĀ (*f.*), Fainting, swooning, faintness [मूर्च्छा]. Ab. 400; Sen. K. 522.

MUCCHANĀ (*f.*), A musical tone, the seventh part of the scale [मूर्च्छना]. Ab. 135.

MUCCHANAM, Fainting [मूर्च्छन]. Ab. 1087.

MUCCHATI, To become faint [मुच्छे]. Cl. P. Verbs, 2. P.p.p. *mucchito*, faint, stupefied, infatuated (Ras. 34).

MUDĀ (*f.*), Joy, pleasure [मुदा].

MUDDĀ (*f.*), A seal, a signet; a seal-ring; a stamp, impression [मुद्रा]. *Angulimuddā*, a seal-ring (Ab. 287). *Muddā* as an art is explained by *hatthamuddāgaṇaṇā* which Gogerly renders "conveyancing" (see Pāt. 84). *Rājamuddā*, royal seal (Dh. 89). Comp. *Muddikā*.

MUDDETI, To stamp, to print [मुद्र]. *Muddāpeti*, to cause to be stamped.

MUDDHĀ (*m.*), The head; top, summit [मूर्धन]. Ab. 256. *Pabbatamuddhā* or *nāgamuddhā*, a mountain top (Ras. 22; B. Lot. 717). *Thūpassa m.*, top of a dagoba (Mah. 229). *Mahāsammatavaṃso sabbakhattiyamuddhā*, the race of Mahāsammata, the fountain-head of all royal dynasties (Mah. 9). Acc. *muddham* (Dh. 13). Instr. *muddhanā* (Mah. 117). Loc. *muddhani* (Mah. 108).

MUDDHĀBHISITTO, A kshatriya; a king [मूर्धन + अभिषिक्त]. Ab. 335; Pāt. 18.

MUDDHAJO (*adj.*), Sprung from the head [मूर्धज]. Pl. masc. *muddhaja*, the hair (Ab. 256). In gram. the lingual letters are called *muddhaja*, or cerebral; they are *ṭ, ṭh, ḍ, ḍh, ṇ, r, l* (Cl. Gr. 2).

MUDDHATĀ (*f.*), Simplicity, folly [मुग्ध + ता]. Att. 202.

MUDDHO (*p.p.p. muyhati*), Stupid, foolish, simple [मुग्ध = मुह]. Ab. 1028.

MUDDIKĀ (*f.*), A seal, seal-ring, signet [मुद्रिका]. Ab. 287; Dh. 157. *Rājamuddikā*, royal signet (Alw. I. 74). Comp. *Muddā*.

MUDDIKĀ (*f.*), The vine, the grape, a grape [मुद्धिका]. Ab. 587. *Muddikapphalāni*, grapes (Pāt. 90).

MUDDIKO, One who practises *muddā* [मुद्रा + इक].

MUDDITO (*p.p.p. muddeti*), Stamped, printed [मुद्रित = मुह].

MUDHĀ (*adv.*), In vain; gratis, for nothing [मुधा]. Kh. 8.

MUDITĀBHĀVANĀ (*f.*), Increase or development of the feeling of benignity or kindness, an exercise

of religious meditation (see *Bhāvanā*) *Muditā* is no doubt the fem. from *mudito* used as a noun, the analogy of *mettābhāvanā*, *karuṇābhāvanā*, having its influence. *Muditā* means rejoicing with others in their happiness or prosperity, and is thus the opposite of envy or malice. It is the complement of *karuṇā*, which is pity for or sympathy with those who are suffering (E. Mon. 243, 246; Man. B. 417).

MUDITO (*p.p.p. modati*), Pleased, glad [मुदित = मुद्].

MUDU (*adj.*), Soft; mild; weak; blunt, slow [मुदु]. Ab. 716, 1067; Kh. 15. *Mudubhūto*, supple, malleable (B. Lot. 865). *Mudindriyo*, one whose senses are dull or blunt (B. Lot. 305).

MUDUKO (*adj.*), Soft [मुदु + क]. Mah. 157.

MUDUTĀ (*f.*), Softness, impressibility [मुदुता]. Man. B. 399, 416.

MUGGARIKO (*adj.*), Armed with a club [मुग्गर + इक्]. Sen. K. 391.

MUGGARO, A hammer, mallet, club [मुग्गर]. Ab. 392.

MUGGO, A sort of kidney bean, *Phaseolus Mungo* [मुग्ग]. Ab. 450; F. Jāt. 57; Dh. 193.

MUGO (*adj.*), Dumb [मूक्]. Ab. 320; Dh. 367.

MUHU, and **MUHUM** (*adv.*), Momently, repeatedly [मुहुर]. Ab. 1137; Att. 89. *Muhumbhāsa*, repetition of what is said (Ab. 123).

MUHUTTIKO, An astrologer [मुहूर्त + इक्, comp. मौहूर्तिक]. Ab. 347; Pāt. 70.

MUHUTTO, A moment, a while; a period of forty-eight minutes [मुहूर्त]. *Muhuttaṃ vītiṇḍmayam*, waiting a while (Mah. 244). Instr. *muhuttēna*, in a moment (Dh. 185, Ras. 34, similarly *muhuttamattēna* at Dh. 133). Acc. *muhuttaṃ*, for a while, for a moment. *Muhuttaṃ api*, even for a moment (Dh. 12). *Iti 'ssa muhuttam pi aphāsu bhavissati*, with the idea of giving him even a moment's uneasiness, lit. thinking there will be to him uneasiness even for a moment (Pāt. 18). *Imaṃ purisaṃ muhuttaṃ mā mēreṭṭha*, do not put this man to death yet awhile (Ras. 34). *So bhuttaḍḍo muhuttaṃ tuṇhī nisīdati*, when he has ended his meal he sits awhile in silence. The Muhutta is a common unit in the calculation of time, it is equal to 48 minutes of our time, being the thirtieth part of a day and night. At Ab. 66, 67, we have the following scale: ten accharās = one *khapa*, ten *khapas* = one *laya*, ten *layas* = one *khapalaya*,

ten *khapalayas* = one *muhutto*, ten *muhuttas* = one *khapamuhutto*. According to this a *khapalaya* is equal to four minutes and forty-eight seconds, a *laya* to nearly twenty-nine seconds, a *khapa* to nearly three seconds, and an *accharā*, or snap of the finger, to less than a third of a second.

MUKHĀDHĀNĀM, The bit of a bridle [मुख + आधान]. Ab. 370.

MUKHAM, The mouth; the face; front; entrance; brim; commencement; means, cause [मुख]. Ab. 260, 913. *Abaddhamukho*, foul-mouthed, scurrilous. *Mukhaṃ rakkhati*, to keep one's mouth, viz. hold one's tongue or talk little (F. Jāt. 17). *Mukhaṃ nisīdya vindaṃ patto*, ruined by his speech, lit. mouth (Dh. 418). *Mukhaṇḍikaṃ*, the mouth and nose. Of a lion's mouth (F. Jāt. 12). *Mukhasaddaṃ karoti*, to make a noise with the mouth, to shout (Dh. 155). *Nadiyā mukhaṃ*, the mouth of a river (Mah. 54). *Valaḍḍamukhi*, mare-faced (Mah. 63, of a female *rakkhasa*). *Mukhavanno*, the colour of the face, the complexion (Dh. 123). *Assumukho*, with tearful face. *Uddhamukho*, upturned. *Adhomukho*, looking downwards. *Pattassa mukhaṃ*, the brim of a bowl (see Mah. 24). *Upāgamuṃ maccumukhaṃ*, came into the presence of death (Mah. 262). *Uyyoga-mukhe tiṭṭhasi*, thou standest at the threshold of decay (Dh. 42). *Cha bhogānaṃ apāyamukhāni*, six means of dissipating wealth. *Kim paribhāseta mukhaṃ*, what is the cause of decay? *Āyamukhaṃ*, means of access. At Mah. 259 I am inclined to think that *mukhamattam nidassitam* means "the mere beginning has been set forth," i.e. but a small portion of the whole. *Mukhephullaṃ*, name of an ornament (Ab. 289).

MUKHAPĀTHO, Verbal recital [मुख + पाठ]. *Mukhapāṭhena*, by word of mouth, orally (Mah. 207; Pāt. xxiii).

MUKHARATĀ (*f.*), Garrulity [मुखरता]. F. Jāt. 18.

MUKHARO (*adj.*), Scurrilous; garrulous, noisy [मुखर]. Ab. 735; F. Jāt. 18. *Devatā siddhā-kāramukharā*, the devas vociferating "Sadhu!" (Att. 216).

MUKHAVĀSAKO, Mouth-perfume, a fragrant substance chewed to make the breath smell sweet [मुख + वास + क]. Five are alluded to at Mah. 175, where *mukhavāsakapañcakaṃ* is rendered "the five condiments used in mastication."

MUKHODAKAM, Water to rinse the mouth with [मुख + उदक्]. Dh. 108.

MUKHULOKAKO (*adj.*), Looking in a person's face, cheerful, willing [from मुख with उद् and मुख prefixed]. Said of a good servant.

MUKHYO (*adj.*), Chief [मुख]. Ab. 695.

MUKKO, Another form of *muttu* (मुत्त), comp. *Paṭimukko*.

MUKULO, and **-LAM**, A bud [मुकुल]. Ab. 811, 1116.

MUKURO, A mirror [मुकुर]. Att. 191.

MULĀ, see *Mūlāṃ*.

MŪLAKO, and **-KAM**, A radish [मूलक]. Ab. 598.

MŪLAKO (*adj.*), Having its root or origin in, springing from [मूलक]. *Ye keci kusala dhammā sabbe te appamādamūlakā*, all good conditions have their origin in diligence (Dh. 179). *Paṭṭamūlako soko*, sorrow caused by transmigration or renewed existence (Dh. 280). *Duccaritamūlakam dukkham*, suffering whose root is sin (Dh. 91). Alw. I. 64.

MULĀLO, and **-LAM**, The stalk of the lotus [मुलाल]. Ab. 687; Sen. K. 537. *Mūḍalapuppham*, a lotus (Ab. 686).

MŪLAM, A root; lowest part, base, foundation; origin, source, commencement; front, foremost, first; cause; nearness; sum, amount, mass; price, money; capital, principal [मूल]. Ab. 471, 549, 851; B. Lot. 864. *Rukkhāmūlaṃ*, foot of a tree. *Mahānigrodham disvā tassa mūle nisīdīsu*, seeing a great banyan tree they sat down at its foot (Dh. 165). *Pavālamayamūlo*, having its root made of coral (Mah. 179). *Phalaṃ ca mūlaṃ ca*, fruits and roots (Das. 25). *Mūlaphalāni* or *mūlaphalaṃ*, roots and fruits (Das. 26; Dh. 133). *Tappāya mūlaṃ khaṇatha*, dig up the root of lust, extirpate lust (Dh. 60, comp. 44). *Mūlaghaccho*, radically extirpated (Dh. 45). *Pucchāmūlaṃ*, the root of the tail (Ab. 1023). *Bāhumūlaṃ*, the armpit. See *Pādamūlaṃ*. *Kaṇṇamūle jappati*, to whisper in a person's ear. *Kaṇṇamūle saddam akāsi*, made a noise at his ear. *Dvāramūle ṭhito*, standing at the door (Mah. 219). *Kalaho vīḍasamūlam eva hoti*, strife is the very root of destruction. *Sāsanaṃmūlabhūtaṃ idaṃ pakaraṇattayam*, these three books which are the foundation of religion. *Akusalamūlaṃ*, root or cause of demerit. *Mūlasīlaṃ*, fundamental morality (B. Lot. 465). *Mūlapariyāyo*, fundamental cause. *Mūlapaññā-*

sakam, the first fifty (sūtras), name of the first division of the Majjhimanikāya (Pāt. xv). *Mūlasaṅgaho*, original recension (Alw. I. 63). *Mūladhanam*, capital, principal, stock-in-trade (Ab. 921). *Mūlabhāsā*, original or primitive language (Mah. 253; Alw. I. cvii). *Mūlalekhā*, the original or first made streak (Mah. 113). *Mūla* may be used of the text of a work as opposed to a commentary, e.g. the rules of Kaccāyana as opposed to the *vutti* (comp. B. Int. 36). *Sahassam datvā mūlena na labhīsu*, offering a thousand kaṭṭhapaṇas could not get it for that sum (Dh. 188). *Diguṇam pupphamūlaṃ*, twice as much money as usual to buy flowers with (Dh. 168). *Appena mūlena gaṇhāti*, to buy cheaply. *Appataramūlaṃ vattham*, a cheaper cloth (Dh. 250). *Mūlena deti*, to part with for money, to sell (Dh. 193). *Amūlaṃ kammaṃ* and *amūlakam kammaṃ*, unpaid labour (Mah. 175, 163). *Ṭṭhamūlaṃ*, sum of debt, borrowed capital. *Mūlaṃ kureti*, to make money (Dh. 199). *Agghāpetvā kataṃ kammaṃ tesaṃ mūlaṃ adāpayi*, having got the work done by them valued he gave them money for it (Mah. 163). *Mūlaṃ* or *mūla* (*f.*) is the name of one of the Nakkhattas (Ab. 59, 851).

MŪLHO (*p.p.p. mūyhati*), Foolish; ignorant; deceived, erring, astray; misguided, infatuated; perplexed, confused [मूढ = मुह]. Ab. 721. *Mūlharāpo*, foolish (Dh. 47). *Mūlho 'si*, thou hast erred (Pāt. 3). *Mūlhamānaso*, infatuated (Mah. 39). *Maggamūlho puriso*, a man who has lost his way (Dh. 149). *Disamūlā*, having lost their bearings (Att. 8, of people at sea). *Mūlhasa maggaṃ ācikkheyyo*, should point out the way to one who has gone astray. *Mūlā devānubhāvena*, having by the interposition of the devas gone out of their way (Mah. 17).

MŪLYAM, Wages; price [मूल्य]. Ab. 531.

MUNĀTI, To gain knowledge of, to know, to learn [मन्]. Dh. 47 (the comment at p. 380 wrongly refers it to मत्, see *Mināti*). P.p.p. *mutō*. Cl. P. Verbs, 5 gives a root *MUN* with the meaning of *ñāṇa*. For the *u* comp. *muti*, *sammuti*, *mutimā*.

MUÑCĀPETI (*caus. next*), To cause to be released.

MUÑCATI, To loose; to release; to dismiss, to give up, to abandon, to omit; to send forth [मुञ्च]. Dh. 62. *Phalakam muñci*, let go the shield (Mah. 154). *Kese m.*, to let down the hair (Dh. 224). *Rasmiyo m.*, to emit rays (Mah. 118). *Vācam m.*,

to utter speech (F. Jāt. 19). *Imaṃ muñciya att' ambo*, besides this mango is there any other mango, lit. setting aside this one (Mah. 79). *Maṃ muñciya*, except me (Mah. 154). *Yathā maṃ na muñcati*, that he does not abandon me (Dh. 156). At Dh. v. 389 *muñcati* with foll. dat. appears to mean "to throw oneself upon, to attack"; the commentator however takes it in the sense of "to be angry with." Aor. *muñci*. Inf. *muñcitum*. Ger. *muñcītā* (Alw. I. xxi), *muñciya*.—Pass. *muccati*, to be loosed or unfastened, to be released, to be emitted, to escape. *Dukkhatāya m.*, to be released from suffering (Alw. I. 108). *Nirayā m.*, to be released from hell (Das. 46). *Abbādhā m.*, to be freed from illness. *Pāpakkammato m.*, to escape from the consequences of sin (Dh. 295). *Assa sarirā sedā muccissu*, the perspiration poured from his body (F. Jāt. 46). *Na ca muccitukāmo gacchati*, and he does walk as if anxious to get away. Used of milk *muccati* means to curdle, and at Dh. v. 71 there is a play upon the two meanings of the word: *na hi pāpam kataṃ kamamāṃ sujukkhaṃ va muccati*, "for as new milk will not curdle so an evil deed cannot be got rid of." Aor. *mucci*, *muccittha*. Fut. *mokkhati* (Dh. 7), *muccissati* (Dh. 200, 295). Opt. *mucceyya* (Dh. 295). Ger. *muccitā*, having been released (Dh. 292). Inf. *muccitum*, to be released (Das. 46, Dh. 295). P.p.p. *mutto* (see sep.), *muñcito* (Ab. 1013).—Caus. *moceti*, *muñcāpeti*.

MUNDACCHADO, A sort of house [मुण्डक]. Ab. 208, the English translation is "an upper-roomed house," the Sinhalese translation is "a house having a *sadalu*," and this word is said by Clough to be "an elevated terrace surrounding a house, a piazza."

MUNḌAKAM, Tonsure [मुण्डक]. Dh. 47.

MUNḌAKO, A shaveling [मुण्डक]. *Nindito munḍako munḍako*.

MUNḌANAM, Tonsure [मुण्डन]. Dh. 379.

MUNḌETI, To shave [मुण्डय]. Cl. P. Verbs, 11.

MUNḌIKO (*adj.*), Shaven, bald [मुण्डिन् + क]. Ab. 321.

MUNḌO (*adj.*), Shaved, bald, bare [मुण्ड]. Ab. 321. *Munḍapabbato*, a bare mountain, one without trees (Dh. 195).

MUNḌUSO, The mungoose or ichneumon. Ab. 622.

MUNI (*m.*), A sage, an inspired man, a holy ascetic, a saint [मुनि]. Ab. 433, Dh. 47. A Buddha is

called *muni* or *mahāmuni* (Ab. 1). *Munidhamma*, the doctrine of Buddha (Alw. I. xxxiv). *Munio-canaṃ*, the word of Buddha (Sen. K. 468). *Munirājā*, king of sages, viz. Buddha (Mah. 89). Pl. *muni*, *munayo* (Dh. 40).

MUNINDO, Chief of sages, an epithet of Buddha [मुनि + इन्द्र]. Ab. 1; Kh. 23; Alw. I. xxxiv.

MUNISSARO, Chief of sages, Buddha [मुनि + ईश्वर]. Mah. 89.

MUNJĀYANO and **MUNJĀNO**, A proper name, patronymic from *Muñja* [मूञ्जायन]. Sen. K. 387.

MUNJO, A sort of grass, *Saccharum Muñja*, from the fibre of which the brahminical string is made; a sort of fish [मुञ्ज]. Ab. 67; Cl. Gr. 84.

MURAJO, A sort of drum, a tambourine [मुरज]. Ab. 143.

MUSĀ (*adv.*), Falsely [मुषा]. Ab. 126, 127. *Musā bhaṇati*, *musā bhāsati*, *musā brūti*, to speak falsely, to lie (Dh. 97; Ras. 23; Alw. N. 120). *Musā mayā bhaṇitaṃ*, I have spoken falsely (Pāt. 72).

MUSĀ (*f.*), A crucible [मुषा]. Ab. 526.

MUSĀBHANITĀ (*m.*), A liar [मुषा + भन् + तृ].

MUSALĪ (*adj.*), Armed with a club [मुसलिन]. Cl. Gr. 29.

MUSALO, and **-LAM**, A club; a pestle [मुसल]. Ab. 455.

MUSATI, To steal; to rob, to plunder [मुष]. Ras. 32.

MUSĀVĀDĪ (*adj.*), Speaking falsely, lying [मुषा + वादिन्]. Dh. 32.

MUSĀVĀDO, Lying, falsehood [मुषा + वाद]. Dh. 44, 223, 283.

MUSIKO, A mouse, a rat [मुखिक्]. Ab. 618; Mah. 22.

MUTI (*f.*), Understanding, intelligence [मति]. Ab. 152. See also *Mati*, comp. *Munāti*.

MUTIMĀ (*adj.*), Sensible, intelligent, wise [मतिमन्]. Kh. 21; Sen. K. 400. See also *Matimā*.

MUTINGO, A small drum, a tabour [मुदङ्ग]. Ab. 143; Alw. I. xcvi.

MUTO (*p.p.p. munāti*), Thought, supposed, considered [मत = मन्]. See also *Mato*. *Diṭṭhaṃ sutam mutam*, seen, heard, thought. *Amate mutavāditā*, one who says he has thought when he has not thought.

MUTTĀ (*f.*), A pearl [मुत्ता]. Ab. 492, 1013. At Mah. 68 eight sorts of pearls are mentioned,

viz. *kayamuttā, gajamuttā, rathamuttā, amalaka-muttā, valayamuttā, eṅgulivṛkhamuttā, kakudhaphalamuttā*, and *pākatikā muttā*, "the horse pearl, the elephant pearl, the chariot pearl, the myrobalan fruit pearl, the bracelet pearl, the ring pearl, the kakubh fruit pearl, and the ordinary pearl." *Muttajālam*, a string of pearls (Mah. 163). **MUTTĀGUṆO**, A string of pearls [मुत्ता + गुण]. Ab. 1116. **MUTTĀHĀRO**, A string or necklace of pearls [मुत्ता + हार]. Dh. 118. **MUTTAKĀMAYO** (*adj.*), Made of pearls [मुत्ता + का + मय]. Mah. 163. **MUTTAM**, Urine [मुत्त]. Ab. 275, 1013; Dh. 164; Kh. 3. **MUTTĀMAYO** (*adj.*), Made of pearls [मुत्ता + मय]. Mah. 179. **MUTTĀMUTTAM**, A weapon which is both missile and non-missile, as a bludgeon [मुत्त + अमुत्त]. Ab. 386, 387. **MUTTĀVALI** (*f.*), A string or necklace of pearls [मुत्ता + वली]. Ab. 285. **MUTTHASACCAM**, Forgetfulness, bewilderment (abstract noun formed from next). **MUTTHASSATI** (*adj.*), Forgetful, careless, inattentive, unconscious, bewildered. The last part of this compound is *सुप्ति* (see *Sati*), about the first part I am doubtful, but I think it may be another form of *māḥa* or *muddha* from *मुह*. **MUTTHI** (*m.* and *f.*), The fist; a handful; a smith's hammer [मुत्ति]. Ab. 268, 527, 1031. *Puppha-mutthi*, a handful of flowers (Mah. 86). **MUTTI** (*f.*), Release, deliverance; Nirvāṇa [मुत्ति]. Ab. 9, 1064; Pāt. 18. **MUTTIKAM**, A pearl [मुत्त + क]. Ab. 492, 1013. **MUTTO** (*p.p. muṇcati*), Released, delivered; free, free from; discharged, shot [मुत्त = मुत्त]. Ab. 1013; Dh. 61. *Ahañ c' amhi mutto loko ca amutto*, and I am delivered but the world is not delivered (B. Lot. 376, viz. delivered from transmigration by the attainment of arhatship). *Sakuntā jalamutto va*, like a bird escaped from the snare of the fowler (Dh. 32). *Abbhā mutto va candimā*, like the unclouded moon, lit. free from cloud (Dh. 31). *Jarārujādimutto*, free from decay and pain and other ills (Alw. I. vii). *Jiyā-muttadhamu*, a bow with the string loosed, an unstrung bow (Mah. 217). There are four sorts

of weapon (*ayudha*), *pāṇamuttam*, a hand missile, as a javelin, *yantamuttam* a machine missile, as an arrow, *amuttam*, a non-missile weapon, as a knife, *muttāmuttam*, a weapon which may either be thrown or retained in the hand, as a bludgeon (Ab. 386, 387).

MUYHATI, To be faint; to be perplexed, bewildered, infatuated [मुह]. *Sabbā muyhanti me diṣā*, all directions are confused to me, viz. I am bewildered (Dh. 173). P.p. *māḥa*, *muddho*.

MYĀYAM, = *me ayam*. Sen. K. 207.

N

NA (*negative particle*), Not [न]. Ab. 1147. *Veram tesam na sammati*, their wrath is not appeased (Dh. 1). *N' atthi jāgarato bhayaṃ*, there is no fear to him that watcheth (Dh. 8). *Seyyo kotī na pēpiyo*, he is better and not worse (Dh. 14). *Tassa samijjhati netarassa*, to him it is successful and to no other (Ras. 62). *Na vandissāmi*, I will not pay homage (Dh. 159). *Tassa cakkayugam na vindāmi*, I cannot get a pair of wheels for it (Dh. 95). *Na jānāsi*, do you not know? (Dh. 103). *Nātidāre nācāssane*, neither too far off nor too near. *Nātitānu nātibhālo suvaṇṇapaṭṭo*, a gold plate neither too thin nor too thick (Alw. I. 76). *Na ca khādī na ca pivi*, neither ate nor drank (Mah. 45). *Nāpi pattehi parihēyati na appattāni na pāpupāti*, neither falls away from them when obtained, nor fails to obtain them (lit. nor does he not obtain them) when he has them not (Dh. 196). *N' eva abhiṇoddetvā na paṭisankhāram katvā*, neither saluting him nor speaking kindly to him (Dh. 98). *N' eva devo na gandhabbo na māro*, neither a deva nor a gandharva nor Māra (Dh. 19). *N' ev' atthi na n' atthi paro loko*, there neither is nor is not another world. *Na idān' eva pubbe pi akataññū yeva*, not only now but formerly also ungrateful (F. Jāt. 12, 9). *Na koci viśakheyya*, no one would be able (Dh. 261). *Ce nāssa*, if there be not (Dh. 23). *Na kiñci mantesi*, you do not consult with us at all (Dh. 333). *Na tāva niṭṭhāsi*, it is not yet finished (Dh. 323). *Nāñño aññaṃ viśodhaye*, one man may not purify another (Dh. 30). *Nāñño*, no one else (Mah. 69). *Nāññaṃ dukkhā (abl.)*, nothing but suffering (Cl. Gr. 139). Used in prohibition with a foll. optative: *Eko care na ca pāpāni kayirā*, let him walk alone and do no sin (Dh. 59); *Na puttam icche na dhanam na raṭṭham*, let him

not wish for sons, or wealth, or kingdom (Dh. 15). With foll. *hi*: *Na hi verena verāni sammanti*, for wrath is not appeased by wrath (Dh. 2); *Atthi koci satte yo imamahā kāyā aññam kāyaṇi saṅka-matṭi? na hi mahārāja*, is there any being who transmigrates from this body to another body? No, great king (Gog. Ev. 44). *Na* sometimes forms the first part of a compound: *nanikāmasēyyā*, an uncomfortable bed (Dh. 55); *napparūpo*, abundant; *nāgamanam*, non-arrival (Mah. 2, 6, but perhaps the reading should be 'nāgamane); *nabhikkhu*, a non-priest; *nariyo*, a non-sanctified man; *neko*, several; *neḷo*, sinless; *napumsako*, neuter; *navā-riyo*, irresistible; *naēro*, short; *nālapanto*, silent; *nicchamānako*, unwilling; *nātidāre* is sometimes a compound (see sep.). The foll. are instances of sandhi: *n'eso* = *naeso* (Mah. 254); *n'etan* = *naetan* (F. Jāt. 14, comp. *n'atthi*, *n'eva*), *nālam* = *naalam*, *nāpi* = *naapi*, *nāyam* = *naayam* (Dh. 87), *nāham* = *naaham* (Dh. 122), *nāhosi* = *naahosi* (Ras. 22), *nāñño* = *naañño*, *nāddasa* = *naaddasa* (Ras. 32), *nāsakkhi* = *naasakkhi* (Dh. 195; F. Jāt. 5), *nāssa* = *naassa* (see sep.), *netaro* = *naitaro* (Ras. 62), *neresi* = *naresi* (Dh. 24), *nopeti* = *naupeti* (Sen. K. 206; Mah. 194), *nopagacchittha* = *naupagacchittha* (Mah. 28), *na ppahoti* = *na pahoti* (Dh. 314), similarly *na ppaahati*, *na ppasidati*, *na ppañinandati*, *na ppavattati* (Dh. 2, 23; F. Jāt. 9, 47), *na khamati* = *na khamati* (Kamm. 8), *na-yime* or *na yime* = *na ime* (Alw. I. 72), *na-y-idam* or *na yidam* = *na idam* (see sep.), *na-y-imassa* or *na yimassa* = *na imassa* (Sen. K. 217), *na-y-ito* or *na yito* (Pāt. 78, for the *y* in these examples comp. *yeva*, and *viya* = *yiva*).

NABHAM, and **NABHO**, The sky, the air [नभस्, नभ]. Ab. 46. *Divākaravirahito nabho*, the sky deprived of the sun (Ras. 15). *Nabhe ṭhito* or *nabhasi ṭṭhito*, poised or floating in the air (Mah. 73, 107). *Nabham uggantvā*, rising into the air (Mah. 90, 108, 118). *Nabhasā (instr.) gacchati*, to travel through the air (Mah. 16, 48). *Nabhasā āgacchati*, to come through the air (Mah. 79, 194).

NĀBHI (f.), The navel; the nave of a wheel; centre [नाभि]. Ab. 374, 1058. At Dh. 412 the central spot of a spider's web is called *nābhimaṇḍala*. *Nābhippamāṇo*, waist-deep (Dh. 176, 290). *Rathacakkam yāva nābhito paṭhavim pāvisi*, the chariot wheel sank into the ground up to the nave (Dh. 220).

NACCAKO (adj.), Dancing [नृत्त + क]. Mah. 182. **NACCAM**, Dancing, nautch; acting, pantomime; acrobatic performance [नृत्त]. Ab. 100. *Naccagītam*, dancing and singing (Dh. 336). Kh. 3. Comp. *Natṭam*.

NACCATI, To dance [नृत्त]. *Naccantamayūro*, a dancing peacock (Dh. 237). Of the gambols of a monkey (Dh. 107).

NACIRO (adj.), Not long, short [नचिर]. *Nacirew'eva kilena*, in a short time, ere long (Ras. 15). Ger. *nacirassa* (used adverbially). *Nacirass'eva rājavallabho ahosi*, he very soon became the king's favourite (Att. 196). *Nacirass'eva bhijjissati*, will soon be broken up (Dh. 313). *Nacirass'eva me rājā dīṭṭho*, I have only just this minute seen the king (F. Jāt. 9).

NADATI, To sound, to make a noise with the voice, to shout, to roar [नद्]. *Sakko'ham asmiṇi naditvā*, shouting out "I am Sakka" (Dh. 194). Used of the voice of the larger animals, as the elephant, ox, horse, ass, lion (Ab. 133; F. Jāt. 15, 47). Of the rustling of bamboos in the wind (Ab. 600). P.p.p. neut. *naditam*, roaring (F. Jāt. 14).

NADDHO (p.p.p. *nayhati*), Bound, fastened; covered [नद्ध = नहु]. *Naddhapañcayudho*, equipped with the five weapons (Mah. 48).

NĀDEYYO (adj.), Belonging to a river, fluviatile [नादेय]. Sen. K. 388.

NADI (f.), A river [नदी]. Ab. 681; Dh. 45. *Naditṭram*, banks of a river (Alw. I. xxi; Dh. 400). *Nadīto*, river-stream (Dh. 409). *Nadyambu*, river-water (Ab. 188). Gen. and dat. *nadiyā* (Mah. 194), *najjā* (Mah. 54). Loc. *nadiyam* (Dh. 224). Pl. *nadiyo*, *najjo* (comp. *najjantara* at Ab. 1052 = *nadi* + *antara*). *Nadiyantike*, by the river side (Mah. 84, 166).

NADIMĀTIKO (adj.), Watered by rivers, provided with rivers [नदीमानुक]. Ab. 188. See *Mātikā*. **NADITAM**, see *Nadati*.

NĀDO, Sound, noise; cry, shout, rear [नाद्]. Ab. 128. *Meghaṇḍo*, thunder (Ab. 49). Of a peacock's cry (Ab. 119). See *Sihanādo*.

NĀGABALĀ (f.), The shrub *Uraria Lagopodioides* [नागबला]. Ab. 588.

NĀGADANTAKO, A peg fastened into a wall to hang things upon [नागदन्तक]. Ab. 863.

NĀGADĪPO, A large island said to be inhabited by Nāgas, visited by Buddha who introduced his re-

ligion among the Nāgas [नाग + द्वीप]. Mah. 4; Man. B. 208.

NĀGALATĀ (f.), The betel vine, Piper Betel [नाग + लता]. Ab. 589; Mah. 22, 27.

NĀGAMĀLIKĀ (f.), The iron-wood tree [नाग + मायिका]. Ab. 572.

NĀGARĀJĀ (m.), A king of Nāgas, Nāga chief; monarch of elephants, said of a noble elephant [नाग + राजा]. Mah. 156; Dh. 224, 344. Instr. *nāgarājena* (Ras. 34). Gen. *nāgarājassa* (Dh. 341). Pl. *nāgarājā* (Mah. 6). Instr. pl. *nāgarājehi* (Mah. 6). Gen. pl. *nāgarājānaṃ* (Ditto). See *Nāga*.

NAGARAM, A town or city; a fortified town, a fortress or citadel [नगर]. Ab. 198; Mah. 254. *Nagarasobhina*, a harlot (Ab. 233; Dh. 416). *Nagaraguttiyo*, and *-iko*, governor of a city (Mah. 65). I am inclined to think the nasalised form *naigara*, which occurs at Dh. v. 40, 150, 315, to be a corrupt spelling, comp. *nāiga* for *nāga*, which is certainly a corruption (Dh. 102); *naigara* occurs many times in Turnour's Mahāvamsa, and in each case the Ind. Off. MS. reads *nagara*, see Mah. 81, 88, 93, 104, 137, 142, 151, and Dh. 107, 416; in modern Sinhalese it is very common with inaccurate writers to write *ng* for *g* in words taken from the Sanskrit.

NAGARĪ (f.), A town or city [नगरी]. Ab. 198.

NĀGARIKO (adj.), Belonging to a town; urbane, civilized [नागरिक]. Sen. K. 391.

NĀGARO (adj.), Belonging to a town [नागर]. Masc. *nāgaro*, a townsman, a citizen (Dh. 157; Mah. 15, 83).

NAGGO (adj.), Naked [नग]. Ab. 734; Dh. 130. *Naggam karoti*, to strip naked (Mah. 261). *Naggacariyā*, going naked (Dh. 25). Masc. *naggo*, a naked ascetic (Ab. 1110).

NĀGĪ (f.), A female Nāga [नागी]. Mah. 5.

NĀGINDO, A Nāga king [नाग + इन्द्र].

NAGO, A mountain; a tree [नग]. Ab. 605, 1117; Mah. 91; B. Lot. 717.

NĀGO, A serpent; a cobra or hooded snake; a Nāga or dragon; an elephant; the iron-wood tree; a chief [नाग]. Ab. 390, 849; Dh. 57. *Nāga-vaṇaṃ*, a forest inhabited by elephants (Dh. 57). *Dasanāgabalo*, having the strength of ten elephants (Mah. 137). *Nāgaloko*, the Nāga world, Pātāla (Ab. 649). *Nāgabhavanam*, *nāgavimānam*, a Nāga abode (Dh. 341; Mah. 5, 22). *Nāgādhipati*, lord

of Nāgas, a name of Virūpakkha (Ab. 31). *Ete nāgā mahāpaṇḍā*, these eminently wise chiefs (Pāt. xiii, of some learned priests). *Haṭṭhindaḥ*, a noble or royal elephant (Dh. 104; Att. 135). *Santindriyānāga*, the chief of those whose senses are subdued (Alw. I. 93). *Coranāga*, robber chief (Mah. 209). The nāga tree is a fine forest tree the wood of which is excessively hard, its flowers are fragrant (Ab. 572; Ras. 25). In the Buddhist mythology the Nāgas are represented as hooded snakes with three (sometimes seven) heads, or as snakes with human heads, or as human beings with the hood of a cobra. Their principal home is the Pātāla or region under the Tīkūṭa Pabbata which supports Meru, but they also haunt the earth, and they form the retinue of Virūpakkha, whose abode is on the Yugandhara rocks. They are represented as naturally inimical to man (Kh. 13; Mah. 72; Man. B. 189, 302), but they were often friendly to Buddha and his religion, and great numbers of them were converted to Buddhism (E. Mon. 274; Man. B. 303; Mah. 6, 72, 81). They possess miraculous powers, and their breath is deadly and poisonous. The Garuḍa birds are their hereditary foes and frequently prey upon and destroy them. Several Nāgarājas or Nāga chiefs are mentioned, as *Vāsukī* (Ab. 650), *Ananto* (Ab. 651), *Brāpatho* (Dh. 344), *Mahodaro* who ruled in Nāgadīpa (Mah. 4), *Masi-akkhiko* who lived at Kalyāṇi in Ceylon (Mah. 6), *Kālo* who presented himself before Buddha just before his contest with Māra, and sang hymns in his praise (Man. B. 172; Dh. 118). There is a well-known legend of a Nāga king having protected Buddha from a heavy storm of rain by spreading his hood above his head like an umbrella (Man. B. 182). Man. B. 44.

NAHĀNĀM, Bathing [स्नान]. Ab. 299; Ras. 32; Dh. 77. *Nahānodakam*, water for bathing (Dh. 189). *Nahānakotṭhako*, a bath-room, bath-house, bathing establishment. See also *Sindanam*.

NAHĀNIYO (adj.), Used for the bath, ablutionary [स्नानीय]. *Nahāniyacampāni*, perfume used in bathing.

NAHĀPAKO, A bath attendant [स्नापक]. Mah. 170.

NAHĀPANAM, Bathing a person; attending him at the bath [स्नापन].

NAHĀPETI (caus. *nahāyati*), To cause to bathe [स्नापयति = स्ना]. Dh. 434; Mah. 139.

NAHĀPITO, A barber [नापित]. Ab. 505, 508; Mah. 170, 214.

NAHĀRU (f.), A tendon, a muscle [नायु]. Ab. 157, 279; Kh. 19.

NAHĀTAKO, One whose spiritual instruction is complete [नातक]. This is a brahminical term. It is applied to the young brahmin when he has returned from the house of his preceptor, his studies being completed. He is so called because previous to leaving his preceptor he goes through the ceremony of bathing. At Dh. v. 422 the term is adopted and applied to the Arhat as having nothing more to learn (comp. *asekho*): the comment observes *nahātakilesatāya nahātakaṃ* "called snātaka because his sins are washed away" (Dh. 434).

NAHĀTO (p.p. next), Bathed, washed; cleansed, pure [नात = स्ना]. Mah. 244; Dh. 434.

NAHĀYATI, To bathe [नाय]. Das. 30; Dh. 106; Ger. *nahātvā* (Dh. 77, 219; Mah. 48, 139, 260), *nahāyitvā* (Mah. 261). Inf. *nahāyitum* (Ras. 32). Imperat. *nahāya* (Mah. 48). Fut. *nahāyissāmi* (Dh. 233). See *Nahāte*, *Nahāpeti*.

NAHI, see *Na*.

NAHUTAM, A vast number, = 10,000,000⁴, or 1 followed by twenty-eight ciphers. Ab. 474; Dh. 120. See *Saṅkhyā*.

NAJJĀ, see *Nadī*.

NAKHO, and NAKHAM, A nail of the finger or toe [नख]. Ab. 268; Kh. 18; Dh. 111.

NAKKHATTAM, A star, a constellation; an asterism in the moon's path, a lunar mansion; festival [नखत्त]. The twenty-seven lunar mansions are thus enumerated, *Assayajo*, *Bharasi*, *Kattikā*, *Rohiṇī*, *Megasiram*, *Addā*, *Punabbasu*, *Phusso*, *Asilā*, *Maghā*, *Pubbaphaggunī*, *Uttaraphaggunī*, *Haṭṭho*, *Cittā*, *Sāti*, *Viśākhā*, *Anurādhā* and *-dho*, *Jeṭṭhā*, *Mūlā* (or *Mūlāṃ*), *Pubbāsāḍḍho*, *Uttarāsāḍḍho*, *Savaṇṇa*, *Dhanīṭṭhā*, *Satabhisajo*, *Pubbabhadrapadā*, *Uttarabhadrapadā*, *Revattī* (Ab. 58-60; Man. B. 23). *Nakkhattarājā*, the moon (Ab. 51). *Nakkhattapatho*, the course of the stars (Dh. 38). *Nakkhattayogo*, the moon's conjunction with the lunar mansions (Dh. 156). *Nakkhattaplanasā*, occultation of a star (Dh. 156). *Nakkhattam aloketi* or *nakkhattayogam o.*, to look at the stars for the purpose of divination or ascertaining a person's destiny (Das. 46; Dh. 156, where the occultation of a person's star implies his death). Some

conjunctions were considered lucky and celebrated as festivals (*nakkhattakijā*). *Nakkhattam ghoṣeti*, to proclaim a festival or holiday, to announce a lucky conjunction. *Nakkhattadivaso*, festival, holiday, "jour de fête" (Dh. 352). *Tato paṭṭhāya Sāketanagaram niccanakkhattam viya akosi*, from that time the town of S. was like one continual festival (Dh. 236). *Tasmim kira nagare anussimvascharam vivāṇanakkhattam nāme hoti*, in that town there is said to be every year a festival called vivāṇa (Dh. 233). Dh. 391.

NAKKO, A crocodile [नक]. Ab. 674.

NĀKO, Heaven [नाक]. Ab. 10.

NAKULO, A mongoose, *Viverra Ichneumon* [नकुल]. Ab. 622.

NALAKĀRO, One who plaits rushes, a basket maker [नल + कार]. Ab. 509; Pāt. 83.

NĀLAM, Not sufficient, not able (see *Alam*). *Nālam kathetum*, unable to say (Att. 201, comp. Dh. 212).

NĀLAM, A hollow or tubular stalk, especially that of the water-lily; a tube; a tubular vessel of the body [नाल]. Ab. 453, 686; Dh. 223. *Kaṇṭha-nālam*, the wind-pipe (Att. 106, 219).

NĀLAMĪNO, A sort of fish [नल + मीन]. Ab. 671.

NĀLĀTAM, The forehead [नलाट]. Dh. 111, 315; Mah. 45. See also *Lālātā*.

NĀLĪ, and NĀLĪ (f.), A hollow stalk; a tube, a pipe; a tubular vessel in the body, an artery; a measure of capacity [नाली, नाळी, नाळि]. Ab. 1057. *Galanāḍḍi*, either the wind-pipe or the carotid artery (Dh. 255). Acc. to Ab. 484 the *nāḍi* measure is the same as the *paṭṭha*, but from Pāt. 81 it would seem to be larger. It appears however to be of varying size, for the Tamil *nāḍi* is said to be smaller than the Sinhalese, and the Sinhalese to contain half as much again as the Magadhese (Pāt. 81). Mah. 177, 197.

NĀLIKĀ (f.), A tube, pipe, hollow cylinder [नालिका].

NĀLIKERO, A coconut tree [नारिकेर, नारिकेल, नारिकेल]. Ab. 604; Sen. K. 390; Mah. 153. Adj. *nāḍikeriko*, belonging to coconut trees (Sen. K. 392).

NĀLIKODANAM, A *nāḍi* measure of rice [नाली + ख + जोदन]. This quantity of curry and rice eaten in a day was considered healthy and moderate, and the bhikkhu's alms bowl ought to be of the size to contain it (Pāt. 81; Dh. 356, 402).

NALINAM, A lotus flower [नलिन]. Ab. 685.
NĀLINDHAMO, A goldsmith [नलिधम]. Ab. 506.

NALINĪ (f.), A pond [नलिनी]. Att. 199.

NĀLIPATTO, A covering for the head, a cap. Ab. 294.

NĀLIVANAṀ, A fistula, an ulcer [नाली + व्रण]. Att. 215.

NALO, and **NAĪO**, A kind of reed, Amphidiox Karka; a reed, cane, rush [नल, नल]. Ab. 601.
Nalāgāraṇ, a house built of reeds (B. Lot. 530). Dh. 60, 223, 409.

NAM, see *So*.

NĀMA (adv.), By name; indeed [नाम]. *Thūnaṁ nāma nigamo*, the town named Thūna (Kh. 20). *Ahaṁ bhante Nāgo nāma*, my name, sir, is Nāga (Kamm. 5). *Ujjeniyaṁ Candapajjoto nāma rājā aho*, in Ujjeni there was a king named C. (Dh. 157). *Dadhivāhana nāma rājā hutvā*, having become king under the name of D. (F. Jāt. 5). *Ete manato nipphannattā manomayā nāma*, these from being sprung from the mind are called "mind-made" (Dh. 90, comp. 273). *Vijayāgamanāṁ nāma chaṭṭho paricchedo*, the sixth chapter entitled "The arrival of Vijaya" (Mah. 47). Sometimes the name is placed in the gender of the noun with which it is in apposition: *Mahindāgamaṇo nāma terasamo paricchedo*, the thirteenth chapter called "The arrival of Mahendra" (Mah. 77, comp. 83, 102, 104, etc.). Sometimes the name is in the nom. while the noun in apposition with it is in an oblique case: *Tisso nāma brāhmaṇassa vaco*, the word of the brahmin Tissa (Mah. 203). *Nāma* may sometimes be rendered by "such and such": *Tattha yena idaṁ nāma kataṁ tassa ayaṁ nāma daḍḍo ti likhitaṁ*, it is there written that for him by whom such and such an offence is committed there is such and such a punishment (Alw. I. 99); *Sace me idaṁ nāma samijjhati*, if such and such a project (naming it) succeeds with me; *Asukarogassa nāma tumhe kiṁ bhesajjaṁ karoṭha*, for such and such a malady (describing it) what medicine do you prescribe? (Dh. 93); *Evam nāma vadehi*, say so and so (telling her what to say, Dh. 159, comp. 333). *Nāma* is often used without any very defined meaning: *Ke nāma' eso*, who is this? (F. Jāt. 47, comp. Dh. 96); *Kiṁbhāso nāma' eso*, what is that light? (Dh. 95); *Kiṁ nāma' etaṁ*, what is this? (F. Jāt. 57); *Kissa phalaṁ nāma' etaṁ*, what is this the fruit of? (F.

Jāt. 5); *Ime nāma parivisantu*, let them wait upon these people (Dh. 212); *Sīlaṁ nāma kīdisaṁ*, what's sīla like? (Dh. 193); *Bhattaṁ nāma kuhiṁ utṭhahati*, where does boiled rice come from? (Dh. 141); *Rāgena samo aggi nāma n' atthi*, there is no fire like lust (Dh. 354); *Aññesaṁ vacana-sa okāso nāma n' atthi*, the rest had not a chance of getting in a word (F. Jāt. 16); *Asādhussannivāso nāma pāpo*, association with the wicked is sinful (F. Jāt. 1); *Atimukharā nāma aparīyanta vacanā evarūpaṁ dukkhaṁ pāpupanti*, garrulous people who are endless talkers meet with misfortunes like this (F. Jāt. 18); *Paccantadesa nāma mapimuttā-dāni ratanāni uppajjanti*, in the border countries precious things such as gems and pearls are produced (Alw. I. 74); *Kiṁci ūno nāma nūho*, nothing was deficient (Dh. 113); *Manopasādamattaṁ eva sagge nibbattā nāma honti*, are any people re-born in heaven through faith only? (Dh. 98). Sometimes *nāma* qualifies a verb: *Ariyasaccāni paṭi-vijjhanto dhammaṁ pivati nāma*, when penetrating the four great truths he is said to drink Dhamma (Dh. 273). *Api nāma*, *appevaṇṇa*, perhaps. *Ko hi nāma*, who indeed? *Kathaṁ hi nāma*, how indeed? *Yatra hi nāma*, considering that, forasmuch as (see *Api*, *Hi*, *Yatra*).

NĀMADHEYYAṀ, Name, appellation [नामन् + धेय=धा]. Ab. 114; Att. 8.

NAMAKKĀRO, Veneration, reverence, worship [नमस्कार]. Ab. 426; Tes. J. 48.

NĀMAKO (adj.), Named, bearing the name of [नामक]. *Asṭiyyā sāvakaṇaṁ nāmakā*, bearing the names of the eighty great disciples (Mah. 247, comp. 137, *mātulassa nāmakō*). *Ariṭṭhaṇḍamakā-macco*, the minister named A. (Mah. 110). *Sabbe Vasabhaṇḍamakā*, all who bore the name of V. (Mah. 219). *Taṇḍamako*, of that name, named after that person. *Saddhākatanaṇḍamako*, so named on account of his faith (Mah. 200; this compound is divided thus, *saddhā-katanaṇḍa-ka*). Fem. *nāmikā* (Mah. 23).

NĀMAM, A name; a noun [नामन्]. Ab. 114, 1111. Instr. *nāmena*. *Raṭṭhapālo ti nāmena*, R. by name (Ras. 7). *Tam dāpiya nāmena*, addressing him by name (Mah. 23). *Nāmaṁ* is the personal, or as we say "Christian," name, as opposed to *gottaṁ*, the family name. *Nāmena Saradamaṇava nāma aho*, his personal name was Saradamaṇava (Dh. 130). Similarly, *Siddhatto nāma nāmena* (Mah.

172, comp. 91). *Puttassa Udeno ti nāmam akāsi*, she gave to her son the name of Udena (Dh. 155, comp. 120, 303). *Ayañ rājā ayañ uparājā ayañ sandipatīti nāmadāni katvā*, naming them, This one is the king, this the viceroy, this the commander-in-chief (F. Jāt. 9). *Tepiṭakassa Buddhavacanassa' etañ nāmañ*, this is a name for the word of Buddha as contained in the three Piṭakas (Dh. 150). As the last part of a compound adjective: *Dhammakittindāmo pāsathaganthakārako*, an esteemed author named Dhammakitti (Bāl. i). *Katānāmo* and *nāmakato*, named. *Nāmakaraṇaṃ*, giving a name to a child. *Nāmagahaṇaṃ*, receiving a name. *Nāmagahaṇadivaso* or *nāmakaraṇadivaso*, naming or "christening" day (Dh. 120, 303). *Nāmakaraṇaṃ maṅgalañ*, christening fête (Mah. 135). *Nāmaṅgaṇaṃ*, nouns and their genders (Alw. I. 64). *Sabbānāmadāni*, nouns of the "Sabha" class (Sen. K. 276). For the metaphysical meaning of *nāmañ*, see next.

NĀMARŪPAM, Name and form, mind and body, the individual [नामन् + रूप]. The term *Nāmarūpa* designates the individual sentient being viewed as an aggregate of certain mental and physical elements. By *rūpa* is meant the *rūpakkhanda*, or assemblage of the material elements and properties which constitute the body, while *nāma* includes the three mental *khandhas*, *vedanā*, *saññā*, *saṅkhārā*, or, adding *viññāṇaṃ*, the four mental *khandhas*, *vedanā*, *saññā*, *saṅkhārā*, *viññāṇaṃ*. *Nāmarūpa* is therefore identical with the four or the five *khandhas*. The reason that the fourth mental *khandha* is generally omitted is that according to the Paṭiccasamuppāda *nāmarūpa* is the immediate effect of *viññāṇa*. Still, the individual once existing, *viññāṇa* of course continues a part of his being, so that *nāmarūpa* may correctly be identified with the five *khandhas* (see Dh. 420). B. Int. 501, 502; Gog. Ev. 68, 69. *Sabbaso nāmarūpasmiñ yassa n' atthi mamāyitaṃ*, in whom there is absolutely no clinging to his own individuality (Dh. 66). Dh. 422.

NAMASSĀ (f.), Reverence, veneration, worship [नमस्सा]. Ab. 426.

NAMASSATI, To honour, to pay attention to, to reverence, to revere, to venerate, to worship [नमस्सति]. Dh. 70; Mah. 4, 6, 89. P.p.p. *namassito* (Dh. 287). Caus. *namassāpeti*.

NAMATI, To bow; to bow to; to be inclined [नमति]. *Chattāñ namatu me sayāñ*, let my parasol make

a bow of its own accord (Mah. 106). *Namāmi sirasā tathāgatañ*, I bow with my head to Buddha (Kh. 23). *Evamevañ Visākhāya nānappakāraṇāni kuśalāni kātuñ cittañ namati*, even thus the heart of Visākhā is inclined to do many good works (Dh. 253, comp. Gog. Ev. 6). Caus. *nameti*.

NĀMATO (adv.), By name [नामतस्]. Mah. 206.

NAMATTHU, see *Namo*.

NĀMAVĀ (adj.), Bearing the name of [नामन् + वन्]. *Dovāriko Subhānāmavā*, a door-keeper named Subhā (Mah. 218, the term. belongs to the whole compound).

NAMETI, and **NAMAYATI**, and **NĀMETI** (caus. *namati*), To bend [नमयति = नम]. Dh. 15. *Cittañ nameti*, to incline a person's heart, induce him to do a thing.

NĀMĪ (adj.), Bearing the name of [नामन् + इन्].

NĀMIKO (adj.), Bearing the name of [the last + क्]. Mah. 20. For *nāmikā*, see *Nāmako*.

NĀMITO (p.p. *nāmeti*), Bent [नामित = नम]. Mah. 167.

NAMMADĀ (f.), The river Nerubudda [नर्मदा]. Ab. 683.

NAMO, Honour, reverence, salutation [नमस्]. Ab. 1154. *Namo karoti*, to pay honour to (Sen. K. 340). *Namo te Buddhāvīr' atthu*, honour be to thee, mighty Buddha! (Ditto). *Migārāja namo ty atthu*, hail to thee king of beasts! (F. Jāt. 13). *Te me namo*, they are (the objects of) my veneration (Ten J. 47). When *namo* is immediately followed by *atthu* its final vowel is elided: *Nam' atthu Buddhānañ*, praise be to the Buddhas! (Ten J. 47, comp. Kh. 22). Sometimes *atthu* is omitted: *Namo Buddhāya*, praise be to Buddha (Ab. p. 27); *Namo tassa bhagavato arahato sammāsambuddhassa*, praise be to the Blessed, the Sanctified, the All-wise (Kh. 2).

NAMUCI (m.), A name of Māra [नमुचि]. Ab. 43; Dh. 256.

NĀNĀ (adv.), Various, different; away from [नाना]. Ab. 1137, 1198. Much used as the first part of compound nouns and adjectives, with the sense of "various." *Ānāpayitvā nānāpāpādikā*, having sent for various sectaries (Mah. 23). *Nānāpūjāhi*, with various offerings (Mah. 114, comp. Dh. 118). *Nānārukkhatipāni*, various trees and plants (Sen. K. 374). *Nānāpadumakāni*, various sorts of flowers (Mah. 179, comp. Dh. 268). *Nānāratana-maṇḍita*,

adorned with various kinds of gems (Mah. 161). *Nānādeśā bhikkhavo*, priests of different countries (Mah. 171). *Nānāraṅgo, nānāraṅgo*, of various dyes (Mah. 99, 179). With *bhavati* and *atthi* in the sense of separation: *Nānā hotha*, be ye separate, come away (Pāt. 102); *Katham ime nānā assu chinnā assu*, how can these men be separate, be divided? (Pāt. 74); *Tasmā sataṇ ca asataṇ ca nānā hoti ito gati*, therefore the state of the good and the wicked is different when they leave this world (the former go to *sagga*, the latter to *niraya*). Based upon a mistaken idea of the use of *nānā* which the last three examples illustrate, I find at Mah. 68 a strange adj. *nāno* "various," *Kusumāni taṇhi pana nānāni nānāvappāni dissante*, thereon are depicted various flowers of various hues. *Nānā* is also used prepositionally with foll. abl.: *Eteraṇhi bhante bhikkhū nānā nāma nānā gottā nānā jaccā nānā kulā pabbajitā te sakāya niruttiyā Buddha-vacanaṃ dīrenti*, at the present time, lord, priests leaving their name, family name, caste and home, have embraced the ascetic life, these distort the word of Buddha from its own nirutti (Pāt. xlii, see Sen. K. 318). *Mayham Videharaṇṇā saddhiṃ kiṃ nānākarapaṇaṃ*, what a difference there is between me and the Videha king! (Ten J. 55).

ÑĀNADASSANAM, Insight given by knowledge [ज्ञान + दर्शन]. This is a religious technical term: it is said at Ab. 794 to designate the *sāmaññaphalas*, the supernatural insight called *vipassanā*, the *diḍḍacakkhu*, omniscience, the *pañcavekkhapañña*, and the knowledge conferred by the four Paths. *Ñāpadassanaviuddhi*, knowledge given by the Paths (E. Mon. 281). By *ariyañāpadassanam* Arahatta is intended (Pāt. 3, 68). *Andaṇaṃ ñāpadassanam*, unbounded supernatural vision.

ÑĀNĀDHIMUTTIKO (*adj.*), Having various dispositions or inclinations [ज्ञाना + अधिमुक्ति + क]. B. Lot. 339. *Nānādhimuttikatā*, variety or diversity of dispositions (B. Lot. 786).

ÑĀNAM, Knowledge [ज्ञान]. Ab. 153. *Etāni ñāpaṇi*, these heads of knowledge (Alw. I. xxxiv). The four *ñāpas* are *dhamme ñāpaṇa*, *anvaye ñāpaṇa*, *paricchede ñāpaṇa*, *sammutiyā ñāpaṇa*; the first is the knowledge of the four Paths, the second is the successive understanding of the four Truths (see *Ariyasaccam*), the third is the same as *cetopariyañāpaṇa*, and by the last is meant general know-

ledge, or all knowledge not included in the other three. The three *ñāpas* are knowledge of the past, the present, and the future (*atītaṃ ñāpaṇa*, etc.). There are many other sorts of knowledge, as *sabbāññutañāpaṇa*, *sāvakaṇāmaññāpaṇa*, *indriya-pavarañāpaṇa*, *vipassanāñāpaṇa*, *paccekabodhi-ñāpaṇa*, etc.

NANANDĀ (*f.*), A husband's sister, a sister-in-law [नाना + नन्द]. Ab. 245.

NĀNAPPAKĀRATO (*adv.*), In many ways [नाना + प्रकार + तस्].

NĀNAPPAKĀRENA (*adv.*), In many ways [नाना + प्रकार instr.]. Dh. 85, 403.

NĀNAPPAKĀRO, and **-RAKO** (*adj.*), Of various sorts [नाना + प्रकार]. Mah. 115, 235, 239; Dh. 85, 289. *Nānappakārā iddhiyo katvā*, having performed various miracles (Dh. 299).

NĀNĀRŪPO (*adj.*), Various, diverse [नाना + रूप]. Ab. 717.

NĀNATĀ (*f.*), Variety, diversity [नाना + ता]. Ab. 767.

NĀNĀTO (*adv.*), In various ways [नाना + तस्]. Pāt. 88.

NĀNATTAM, Diversity [नानात्व].

NĀNĀVIDHO (*adj.*), Of various sorts [नाना + विधा]. Alw. I. 111. *Nānāvidhāni phalāni*, various sorts of fruits (Dh. 106).

NANDĀ (*f.*), Name of a pleasure lake or pond in Indra's heaven [नन्दा]. Ab. 23; Dh. 192.

NANDANAM, Gladdening; name of a garden in Indra's heaven [नन्दन]. Ab. 23; Sen. K. 478.

NANDATI, To be pleased, to rejoice, to enjoy oneself [नन्द]. Dh. 4.

NANDETI (*caus. last*), To cause to rejoice, to delight [नन्दयति]. Mah. 170.

NANDI (*f.*), Joy [नन्दि]. Ab. 87. *Nandibhava* at Dh. v. 413 seems to point to a form with long *i*.

NANDĪ (*f.*), A leathern thong or strap [नन्दी]. Ab. 526; Mah. 137. At Dh. v. 398 some MSS. read *nandhiṃ* (see Dh. 428).

NANDĪ (*adj.*), Rejoicing in [नन्दिन्].

NANDIYĀVAṬṬO (*adj.*), Turning auspiciously, turning to the right [नन्दि + आवर्त्ते]. *Saṅkha nandiyāvaṭṭo*, a right-hand chank = *dakkhiṇāvaṭṭo*, which see. The right-hand chank or conch is one of the *Maṅgalalakkhaṇas*, or mystic marks on the sole of Buddha's foot (Man. B. 368; B. Lot. 626).

NANĠALAM, A plough [नान्गल]. Ab. 449; Mah. 98, 99; Dh. 176, 300, 319; Sen. K. 366.

NANĠARAM, see *Nagaram*.

NANGUTTHAM, The tail of an animal [evidently नान्गुत्त with term. न instead of न, comp. नान्गुत्त and नान्गुत्त]. Ab. 371 (of an elephant); Dh. 192 (of a fish). Ten J. 98.

NĀNI (*adj.*), Having knowledge, learned [नानि].

NANIKĀMASEYYĀ (*f.*), Uncomfortable bed [न + निवाम + शय्या]. Dh. 55. See *Na*.

NĀNŌ, see *Na*.

NĀNO, see *Nānā*.

NANU, A particle generally used in asking questions to which an affirmative answer is expected [ननु]. Ab. 1139, 1151, 1192. *Nanu passasi*, do you not see? (F. Jāt. 19). Das. 32.

NĀPAKO (*adj.*), Informing, declaring [नपाक].

NĀPANAM, Information, declaration, making known [नपाण]. Ab. 1058.

NĀPETI (*caus. jāndti*), To make known, to declare, to tell, to inform, to teach, to show, to proclaim [नपायति = नपा]. *Nāpetum sakkā te tam iṭṭhikam*, are you able to point out (or identify) that brick? (Mah. 177). *Nāpetum dosam attano*, to mark his sense of his fault (Mah. 156). *Saṅgham nāpeti*, to make a declaration to the assembly, to put a resolution before the assembly (Pāt. xxxvii, comp. *Kammavācā*). *Subharaṇṇo dhituttam nāpayi*, proved that she was the daughter of King Subha (Mah. 223). *Amūlam ettha kammaṇ ca na kātābhan ti nāpayi*, and issued a proclamation that in this work no unpaid labour is to be exacted (Mah. 175). P.f.p. *nāpetabbo* (Pāt. 26). P.p.p. *ñatto*.

NAPPARŪPO (*adj.*), Abundant [न + पपस + रूप]. Ten J. 115.

NAPUṢSAKO (*adj.*), Of no sex; of the neuter gender [नपुंसक]. Alw. I. vii. Neut. *napuṣsakam*, a eunuch (Ab. 242). *Anapuṣsako*, not neuter, viz. either masculine or feminine (Sen. K. 242).

NĀRĀCO, An iron weapon of some sort, an arrow or light javelin [नाराच]. *Nārācavalayena* at Mah. 48 is explained in the comment by *vaffita-assanārācapāṣena*, "with a noose formed by bending round the ends of his *nārāca* into a circle" (*assa* = *aśra*).

NARĀDHAMO, Vilest of men [नर + अधम]. Mah. 260; Ras. 35.

NARĀDHIPO, A king [नर + अधिप]. Ab. 233; Mah. 151.

NĀRADO, Name of one of the twenty-four Buddhas [नारद]. Man. B. 95; Mah. 1.

NARAKO, Hell [नरक]. There are eight Mahā-narakas or principal hells, *Saṅgiṭṭo*, *Kālarutta*, *Saṅghāto*, *Roravo*, *Mahāroravo*, *Topeno*, *Paṭipano*, *Avīci* (Ab. 657). Beside these there is the Lokantarika hell, and there are many minor hells (Hardy says there are 136 in all). Man. B. 26, 27, 28, 47, 59; Mah. 261. The Buddhist hell is a place of torment in which former sins are expiated, but it is but a temporary state, and may be immediately followed by re-birth in a blissful state, e.g. in one of the higher deva-lokas. Comp. *Nirayo*.

NĀRAKO, A person suffering in hell [नारक]. Ab. 658.

NĀRANGO, An orange tree [नारङ्ग]. Ab. 500.

NARĀSABHO, Chief of men [नर + सभ]. An epithet of Buddha.

NARASĪHO, Lion among men, greatest of men [नर + सिंह]. Ab. 3 (an epithet of Buddha).

NARAVARO, Greatest of men, an epithet of Buddha [नर + वर]. Ab. 3.

NĀRĪ (*f.*), A woman [नारी]. Ab. 230; Dh. 50. Used to imply the feminine gender (Ab. 939).

NARINDO, A king [नर + इन्द्र]. Mah. 170.

NARISSARO, A king [नर + ईश्वर]. Mah. 89, 158.

NARO, A man [नर]. Ab. 227; Dh. 4, 50, 51. *Narandthe*, *naradevo*, *narapati*, a king (Ab. 334, 926; Mah. 71). *Narandriyo* (*pl.*), men and women (Att. 135). *Naravādhano*, Vessavaṇa (Ab. 32). *Naradhammo*, man's condition, humanity. *Narānārd* (*pl.*), men and those who are not men, viz. devas, etc. see *Anaro* (Alw. I. vii).

NĀRO (*adj.*), Belonging to a man, human [नार]. *Nāro*, a human being, a man (Ab. 741). Fem. *nārī* (which see).

NĀSĀ (*f.*), The nose [नासा]. Ab. 150; Dh. 111.

NĀSANAM, and **NĀSANĀ** (*f.*), Causing to perish, destruction, ruin, slaughter [नाशन]. Ab. 403; Pāt. 96.

NĀSANANĠAM, A sin involving expulsion from the priesthood [नाशन + अङ्ग]. There are tea, destroying life, theft, impurity, lying, drinking strong drink, speaking evil of Buddha, speaking evil of the Dhamma, speaking evil of the Saṅgha,

false doctrine, and sexual intercourse with a nun (B. Lot. 445). Acc. to E. Mon. 27 expulsion is final in the case of the last five sins, but not in the case of the first five. I have twice met with the form *ndasigam* (see B. Lot. 445).

NĀSĀPUṬO, A nostril [नासा + पुट]. Ten J. 21.

NĀSĀVĀTO, The breath of the nostrils [नासा + वात]. Ten J. 8.

NĀSETI (*caus. nassati*), To cause to disappear; to destroy; to spoil, to ruin; to expel from the priesthood [नाशयति = नश्]. Dh. 187; F. Jāt. 6. *Assa ndemi jivitaṃ*, let me kill him, lit. destroy his life (Mah. 246). *Mahāvihāraṃ ndetum*, to demolish the Great Monastery (Mah. 235). *Mā sassaṃ ndasayī*, do not spoil our crop of corn (Dh. 126).

NĀSIKĀ (*f.*), The nose; a nostril [नासिका]. Ab. 150. *Nāsikārogo*, catarrh, cold in the head (Ab. 342).

Nāsikābīlaṃ, the orifice of the nostril (Mah. 245).

NĀSITO (*p.p.p. ndseti*), Destroyed; demolished; ruined; expelled from the priesthood [नाशित = नश्]. Mah. 231, 253, 259; Pāt. 17, 94, 96; Dh. 190.

NĀSO, Disappearance; death, destruction; ruin [नाश]. Ab. 404; Mah. 236.

NĀSSA = *na assa*, not to him, from *ayam* (Dh. 263), also *na assa*, should not be, from *atthi* (Dh. 23).

Similarly *nāssā* (*f.*), not to her. At Ras. 20 *n'assa*.

NASSARATTAM, Impermanence [नश्वरत्व]. Att. 200.

NASSATI, To be lost, to disappear, to perish, to be ruined [नश्]. Dh. 102. Imper. *nassatu* (Dh. 82), 2nd pers. *nassa*. *Nassa vasali*, perish, vile woman! (Das. 22). P.p.p. *naṭṭho*. Caus. *ndseti*.

NASSATI, see *Jānti*, comp. 1st pers. *ñassami* under *Indriyaṃ*.

ÑĀTĀ (*m.*), One who knows [जातृ].

ÑĀTABBO (*p.f.p. jānti*), That ought to be known, perceptible [जातव्य = जा].

NĀTAKITTHI (*f.*), A dancing woman, a nautch girl [नाटक + स्त्री]. Dh. 164, 336.

NĀTAKITTHI (*f.*), A female relative [जातव्य + स्त्री]. Dh. 118.

NĀTAKO, A dancer, an acrobat [नाटक]. Ab. 101.

NĀTAKO, A dancer or mime [नाटक]. Mah. 167. Fem. *Nāṭakī*, a nautch girl (Mah. 170).

NĀTAKO, A relative, a kinsman [जात + क]. Ab. 243; Mah. 176; Kh. 5; Dh. 8, 176. Comp. *Āñātako*.

NĀTANAM, Dancing, gymnastics, pantomime [नाटन]. Ab. 100.

ÑĀTAYYO (*adj.*), To be known [जातव्य = जा]. Cl. Gr. 116. Comp. *ñātabbo*.

NĀTHO, A protector, saviour; lord, master, chief [नाथ]. Dh. 29; Ab. 926. A frequent epithet of Buddha (Ab. 1; Kh. 21; Mah. 2). *Abhidhānandho*, an accomplished scholar (Alw. I. 112). There are ten *Nāthakarapadhammas*, living according to the precepts of morality and restraint, being versed in religious learning, being a *kalyāṇamitta* or virtuous companion, meekness and patience, cheerful performance of every-day duties, delighting in the dhamma and vinaya, contentment with the four paccayas, energy in good works, thoughtfulness and circumspection, and wisdom in its highest sense.

ÑĀTI (*m.*), A relative, a kinsman [जाति]. Ab. 243; Dh. 25, 51. Pl. *ñāṭayo*, *ñāṭī* (Kh. 12). *Ñātimittā* (*pl.*), relations and friends (Dh. 243). *Ñāṭisaṅgho*, one's relatives, the family circle (Das. 36). *Ñāṭidhammo*, duty to relations (Kh. 12). *Ñāṭika* at Dh. 240 is possibly *ñāti + ka*, but it may be an error for *ñātaka* (which see).

NĀTIDŪRE (*adv.*), Not far off [न + जति + दूरे]. At Ab. 536 *nagarā nātidūrasmiṃ*, at no great distance from a town. At Mah. 84 occurs a singular compound *nātidūrātīsantike* = *na + atidūrātīsantike*, and meaning "neither very far nor very near," "at a moderate distance." See *Na*.

NĀTO, A dancer, a mime, an acrobat [नाट]. Ab. 101. *Naṭanaccam*, mime dancing (Mah. 212).

ÑĀTO (*p.p.p. jānti*), Known, ascertained [जात = जा]. Ab. 757; Mah. 243. *Ñāto yasassī*, well-known and renowned. *Upāsikāvihāro ti ñāto*, known as the Upāsikāvihāra (Mah. 120).

NATTĀ (*m.*), A grandson; a descendant [नप्तृ]. Ab. 247. *Puttanattaparivāra*, accompanied by her sons and grandsons (Dh. 246). Mah. 97, 161. Pl. *nattāro*, *nattā* (Mah. 50).

NATTAKAM, Dirty or tattered cloth [नत्तक]. Ab. 293 (the reading is *nantaka*, but Clough's edition has *nattaka*).

NATTAKO, A dancer, acrobat [नृत्त + क]. Ab. 101.

NATTAM, Dancing [नृत्त = नृत]. Ab. 100.

ÑATTAM, Knowledge [ज्ञात]. Dh. 13.

NATTAMĀLO, The plant *Pongamia Glabra* [नक्त-माल]. Ab. 567.

NATTANAM, Dancing [नर्तन]. Ab. 100.
NATTHI, There is not, see *Atthi* and *Na*. *Natthi-bhāvo*, non-existence, destruction, annihilation. (Dh. 365, see *Atthibhāvo*). *Natthipāvo*, "none-left cake," a whimsical compound of नास्ति and पूव (Dh. 139).
NATTHIKAVĀDO (*adj.*), Holding nihilist views, a sceptic [नास्तिक + वाद्]. See *Titthiyo*.
NATTHITĀ (*f.*), and **NATTHITTAM**, Non-existence [नास्तित्वा, and नास्ति + त्व]. *Samānakula-jātāya natthitāya mahesiya*, from his not having a queen of equal rank (Mah. 51). *Tāsam (bhikkhū-nāma) natthitāya*, on account of there not being any of them (Pāt. 1). See *Atthittam*.
NATTHO (*p.p.p. nassati*), Lost; destroyed; ruined [नष्ट = नष्ट]. Dh. 147, 418. *Nattho 'mhi*, I'm a ruined man (Dh. 199). *Mapiratanam nattham*, a jewel was lost (Dh. 356, comp. Mah. 258).
NATTHU (*f.*), The nose [comp. नस्त]. Ab. 150. *Natthukammaṃ*, and *natthukarapaṃ*, a medical treatment which consists in inserting drugs into the nose (Dh. 83).
ĀATTI (*f.*), Announcement, declaration [अति]. The resolution put at a Kammavācā is called *āatti*. Pāt. 60, 61.
ĀATTO (*p.p.p. āpēti*), Made known, announced [अत = अत].
ĀATTO (*adj.*), Near. Ab. 706.
NATTUTTAM, Grandsonship [नत्तु + त्व]. Mah. 45.
ĀATUM, **ĀATVĀ**, see *Jānti*.
NĀṬYAM, Scenic art, the drama [नाट्य]. Explained at Ab. 100 to consist of *naccaṃ*, *gītaṃ*, *vāditaṃ*, dancing or acting, singing, and instrumental music. The nine *Nāṭyārāsa*, or dramatic sentiments, are *siṅgāro*, *karuṇa*, *vīro*, *abbhūto*, *hasso*, *bhayānako*, *santo*, *bībhaccahaṃ*, *ruddhaṃ*, love, pity, heroism, the wonderful, the ludicrous, the terrible, the quiet, the horrible, and the furious (Ab. 102).
NAVA (*num.*), Nine [नव]. Dat. and gen. *navannaṃ*. Instr. and abl. *navahi*. Loc. *navasu*. *Navaggahā*, nine planets (Ab. 61, see *Gaho*).
NĀVĀ (*f.*), A ship, a boat [नौ]. Ab. 666. Declined like *kaṇṇā*. *Nāvam dūhāti*, to go on board ship. *Nāvam dropeti*, to put on board ship. *Nāvam siṅcati*, to bale out a boat (Dh. 66). *Nāvāya (instr.)*, *carati*, to sail, to go by ship (Ab. 667). *Agā nāvābhi Rohaṇam*, went in ships to R. (Mah. 217). *Bhassitā nāvato bhūminā*, having landed from the ship (Mah. 50).

NAVAGUṆAM, Nine attributes [नवगुण + गुण]. Acc. to Clough the nine attributes of Buddha are those enumerated in the formula beginning *iti pi so bhagavā*, viz. *arahaṃ*, *sammāsambuddho*, *vijjā-carapasaṃpanno*, *sugato*, *lokavidū*, *anuttaro purisadammaśāstriki*, *sattā devamanussakānaṃ*, *buddho*, *bhagavā* (see Alw. I. 77).
NAVAKATARO (*adj.*), Newer, younger [नवक + तर].
NAVAKKHATTUM, Nine times [नवक + क्तवत्].
NAVAKO (*adj.*), New, young, junior [नवक]. *Navako bhikkhu*, and *saṅghanavako*, a novice or sāmaṇera, a junior priest (Pāt. 26; Dh. 133). *Navakabhāvo*, state of being a novice, inexperience (Dh. 122). Dh. 145.
NAVAMĀLIKĀ (*f.*), and **NAVAMALLIKĀ** (*f.*), Arabian jasmine [नवमालिका, नवमल्लिका]. Ab. 578.
NAVAMO (*adj.*), Ninth [नवम]. Mah. 2.
NAVAṆGO (*adj.*), Having nine members or divisions [नवग + गो]. See *Āṅgaṃ*.
NAVANĪTAM, and **NONĪTAM**, Butter [नवनीत]. Ab. 500; Dh. 251; Pāt. 81.
NĀVANITO (*adj.*), Resembling butter [नवनीत]. Mah. 169.
NAVAPPABHEDO (*adj.*), Nine-fold [नव + प्रभेद].
NAVĀRIYO (*adj.*), Irresistible [न + वार्य = वृ]. Mah. 126 (Ind. Off. MS. has *na*).
NAVAVIDHO (*adj.*), Nine-fold [नव + विधा]. Alw. I. 78.
NĀVIKO, A sailor, pilot, helmsman [नाविक]. Ab. 666; F. Jāt. 3; Sen. K. 390.
NAVO (*adj.*), New, recent, fresh, young [नव]. Ab. 713. *Navanikurā*, young shoots of a tree (Mah. 114). *Navam kammaṃ*, new karma, recently acquired merit and demerit (Kh. 10). *Navadivasa-karo*, the newly risen sun (Att. 204). *Navakammaṃ* appears to mean new work, fresh undertaking (Dh. 264, a derivative adj. *navakammiko* is given at Sen. K. 391). *Ahaṃ navo*, I am a novice (Dh. 122). Adv. *navam*, newly, recently. *Navapabbajito*, having newly adopted the ascetic life, a novice (Dh. 114 = *acirapabbajito*). *Navavatto*, newly rained upon (Dh. 88). *Navubbhāno*, newly sprouted (Ab. 543).
NAVUTI (*fem.num.*), Ninety [नवति]. Mah. 16, 17, 22; Sen. K. 409.

NEKKHAMMAM, Forsaking, separating from ; giving up the world, devoting oneself to the ascetic life, entering the priesthood (= *abhinikkhamana* and *pabbajjā*) ; self-abnegation, giving up all pleasures ; attainment of the first Jhāna, which consists in separating oneself from Kāma and other

evil states; emancipation from human passion, Arhatship, Nirvāṇa; the supernatural illumination called vipassanā; piety, holiness [निष्काम + च]. Ab. 831. Nekkhamma is one of the Pāramitās, and consists in the complete abandonment of all possessions and objects of desire (Man. B. 102). *Nekkhamme ānisaṃso*, the blessings of self-abnegation (Pāt. xxii). At Dh. 270 *kāyaviveko* is explained to be the act of *vavakaṭṭhakkāyānaṃ nekkhammābhiraṭṭhaṃ*, "those who practise bodily retirement from the world, who delight in seclusion." *Nekkhammūpasame ratā*, delighting in the peace of emancipation (Dh. 33, the comment at 343 says it means Arhatship, "that Nirvāṇa which is the cessation of human passion"). At Dh. v. 272 the comment explains *nekkhamma* by the enjoyment of the state of anāgāmin. *Nekkhammato paṭṭhāya*, from the time he gave up the world (Dh. 153). B. Lot. 552; Dh. 137; Pāt. 29. *Nekkhamma* represents a Sanskrit form निष्काम्य, and has nothing to do with निष्कर्म्य; the impossibility of identifying it with the latter word becomes obvious, when we consider that in the Buddhist system earnestness, zeal and energetic action are the very basis of all holiness (e.g. witness the well-known formula *ye keci kusalā dhammā sabbe te appamādamūlakā*, "all good qualities or conditions have their root in diligence," and comp. the eight Ārambhavatthus). As *nekkhamma* is sometimes opposed to *kāma* (see the articles *Akusalaadhātu* and *Kusala*), it might at first sight appear also to represent a S. form निष्काम्य, but in the first place निस् + काम + च would rather become *nekkamma* (comp. *nikkāmin*, "free from desire"), and secondly since abandonment of the world involves abandonment of all objects of desire, निष्काम्य may well form the antithesis to *kāma*.

NEKKHO, see *Nikkho*.

NEKO (adj.), Several, many [नेक]. *Neke pāpakoṭṭi*, many koṭis of beings (Mah. 3). *Nekāni acchariyāni*, many wonders (Mah. 14, comp. 3). *Pājā nekā pavatti*, many an offering was made (Mah. 116). Comp. *Aneko*.

NELO (adj.), Blameless, innocent [न + एनस्]. Comp. *Elāṃ*.

NEMI (f.), The circumference of a wheel; circumference [नेमि]. Ab. 373.

NEMINDHARO, Name of one of the Kulācalas [नेमि + धर]. Ab. 27; Man. B. 12.

NEMITTAKO, One who predicts the future from bodily signs or omens, a fortune-teller, necromancer [निमित्त + क, comp. निमित्तिक]. Das. 2, 25.

NEMITTO, A fortune-teller [निमित्त]. Sen. K. 303; Mah. 43, 82.

NEPACCHAM, Adornment of the person, dressing up; costume of an actor [नेपथ्य]. Ab. 262.

NEPAKKAM, Prudence, discrimination [derivative of *nipaka*]. Ab. 154.

NEPUṆṆAM, Cleverness [नेपुण]. Mah. 252.

NERAÑJARĀ (f.), Name of a river flowing through Magadha, the modern Nilajan [नेरञ्जना]. Ab. 683.

NERAYIKO, One suffering in hell, an inhabitant of one of the hells [नेरयिक]. Ab. 658; Dh. 392.

NERU (m.), A name of Mount Meru. Ab. 26. According to Hardy also the name of a mythical mountain in Himavanta (Man. B. 441).

NERUTTIKO, An etymologist or philologist [नेरुत्तिक]. Alw. I. xxix.

NESĀDO, A hunter, one of a tribe of aborigines in India who lived by hunting [नेसाद, निबाद]. Ab. 518, 1038; Pāt. 83.

NESAJJIKĀṆGAM, Precept enjoining a sitting posture [निषया + रक् + कङ्क]. This is one of the thirteen Dhutaṅgas, and ordains that the ascetic who has undertaken to obey the precept should for a certain period never lie down, but sleep in a sitting posture (B. Int. 310; E. Men. 107).

NESAM, see *So*.

NETĀ (m.), A guide; a leader, commander, chief [नेतु]. Ab. 725; Sen. K. 514.

NETI, see *Nayati*.

NETTAM, The eye; a kind of cloth [नेत्त]. Ab. 149, 1109. *Nettatārā*, the pupil of the eye (Ab. 260). *Sahasānetto*, thousand-eyed (Dh. 87). *Nettajalam*, tears (Ab. 260). *Pañcanetto*, possessed of the five cakkhus (Mah. 11).

NETTIKO, One who makes conduits for irrigating rice-fields [नेत्त + रक्]. Ab. 510; Dh. 15.

NETTIMSO (adj.), Merciless [निस्त्रिंस]. Ab. 1089. Masc. *nettimso*, a sword (Ab. 391, 811).

NEVA, see *Eva* and *Na*.

NEVANTANĀNANTAVĀDO (adj.), Holding the doctrine that the universe is neither finite nor infinite [नेव + अन्त + न + अन्त + वाद]. Man. B. 10.

NEVASAÑÑĀNĀSAÑÑĀ (*f.*), Neither consciousness nor unconsciousness, viz. semi-consciousness [निव + सञ्ज्ञा + न + असञ्ज्ञा]. *Nevasaññānaḍḍyatanaṃ*, the abode where there is neither consciousness nor unconsciousness, the fourth Arūpabrahmaloka (the last part of the compound is *dyatanas*). *Nevasaññānaḍḍbhavo*, existence or birth in the fourth Formless Brahma heaven (E. Mon. 308). E. Mon. 261, 262; Man. B. 26, 43; B. Lot. 813.

NEVASAÑÑĀNĀSAÑÑĪ (*adj.*), One who is in a state of semi-consciousness [the last + इन्].

NEVASEKHANĀSEKHO, One who is neither a Sekha nor an Asekha, viz. a puthujjana or unconverted man [निव + शेच + न + अशेच]. Man. B. 493.

NEVĀSIKO (*adj.*), Inhabiting, dwelling in [निवास + इक्]. Dh. 262.

NEYYĀYIKO, A dialectician, an adherent of the Nyāya philosophy [नैयायिक]. Sen. K. 417.

NEYYO (*p.f.p. neti*), To be led, to be inferred [नेय = नी]. For *neyyattho* see *Nitattho*.

ÑEYYO (*p.f.p. jñānti*), That should be known; cognisable, ascertainable [ज्ञेय = ज्ञा]. *Neyyāni asseṭṭhāni*, all cognisable things, all possible objects of knowledge (B. Lot. 332). *Pādo ñeyyo catutthasmo*, let a pāda be known as the fourth part, viz. a fourth part is called a pāda (comp. Alw. I. vii).

NI, A preposition having properly the meaning of downwards, much used in composition [नि]. Ab. 1165; Sen. K. 298.

NI, and before a vowel **NIR**, A preposition with the meaning "outward," much used in composition, when it generally has a negative or privative force [निस्]. Ab. 1167; Sen. K. 298.

NIBADDHAM (*adv.*), Continually, constantly, always [निबद्ध = बद्ध]. Mah. 231 (see err.); Dh. 78, 81, 84, 128, 168, 291.

NIBANDHANAM, Binding, bonds; cause, motive [निबन्धन]. Ab. 91, 919.

NIBANDHATI, To bind; to continue [नि + बन्ध]. *Nibandhitvā gāci*, continued to ask (Att. 214). Pass. *nibajjhati* (Att. 194).

NIBANDHO, Binding; continuance, perseverance [निबन्ध]. Att. 214; Pāt. 70.

NIBBĀHAKE (*adj.*), Accomplishing [निर्वाहक]. B. Lot. 669.

NIBBAHATI, To remove [निस् + वह् or वृह्].

NIBBAM, The eaves of a roof [नीत्र]. Ab. 217.

NIBBĀNAM, Extinction; destruction, annihilation; annihilation of being, Nirvāṇa; annihilation of human passion, Arhatship or final sanctification [निर्वाण]. "Existence is suffering." This is the first of the four Ariyasaccāni, or Sublime Truths, upon which the religion of Buddha is founded. But a creed which begins by saying that existence is suffering, must end by saying that release from existence is the highest good, and accordingly we find that annihilation is the goal of Buddhism, the supreme reward held out to the faithful observer of its precepts. There are several words in Pāli by which the annihilation of being is expressed, but the commonest and best known is *nibbāna* or extinction, a word which conveys in a vigorous metaphor the fullest idea of the cessation of existence. Ever since Buddhism has been known in Europe great diversity of opinion has existed among European scholars as to the true nature of the Buddhist Nirvāṇa. This disagreement is due to the fact that in the Buddhist texts two sets of expressions are used with reference to Nirvāṇa, the one implying blissful existence and the other annihilation. According to the relative importance attached by them to these expressions scholars have variously held Nirvāṇa to be a state of blissful immunity from human passion, or the total extinction of being. In 1869 Dr. Max Müller advanced a theory of Nirvāṇa which was, as far as I know, the first attempt ever made to grapple seriously with the difficulties of the question, and to account in a scholarlike manner for the apparent co-existence of two irreconcilable doctrines of Nirvāṇa. His theory is that the two opposite sets of expressions represent two phases of the doctrine, the one ancient and the other modern. Of these the original doctrine taught by Buddha is that of "the entrance of the soul into rest," while the dogma of annihilation is a perversion introduced by metaphysicians in later times, and finding its expression in the Abhidharma. But a fatal objection to this view lies in the fact, which was unknown to Dr. Max Müller, that the doctrine of the Abhidharma is identical with that of the other two Piṭakas, and that the expressions relative to Nirvāṇa used in the Abhidharma, are in reality taken from or authorised by the Vinaya and Sūtra Piṭakas. The

true explanation of this great question must be sought elsewhere. In Trübner's Record for July, 1870, I first propounded a theory which meets all the difficulties of the question, namely that the word *Nirvāṇa* is used to designate two different things, the state of blissful sanctification called *Arhatship*, and the annihilation of existence in which *Arhatship* ends. In my subsequent reading I have met with the most abundant evidence of the truth of this view, which early in 1871 was further strengthened by the publication of Mr. James D'Alwis' important essay "*Buddhist Nirvāṇa*," in which the author, writing independently of me and in ignorance of my theory, arrives at precisely the same conclusions as myself.

Having made these preliminary observations I will now proceed to state, as clearly as I am able, the doctrine of *Nirvāṇa*. Every being born into the universe is subject to transmigration. Death is everywhere followed by re-birth in a new existence, which may be one either of misery or of happiness. The insect crushed beneath the foot may be re-born as a radiant angel, or by the potent force of Karma an angel may be hurled at death into the nethermost hell. Thus all is unstable, all is uncertain, present happiness is no safeguard against future misery, and even the bliss of heaven has its alloy: the whole sum of sentient existence is Suffering, and release from suffering or from the prospect of suffering can only be obtained by release from existence. The cause of continued existence is sin, remove this and you strike at the root of existence. Sin is removed by the Four Paths of Sanctification, and to these entrance is obtained by the "*Sublime Eight-branched Road*," which is a life in accordance with Buddha's commands. By the practice of charity and other good works, by purity in word, thought and deed, and by the exercise of religious meditation, the disciple of Buddha is enabled to enter the Four Paths, and by so doing to escape from the misery of existence. The Four Paths are four stages of sanctification, ending in *Nirvāṇa*, the fourth immediately or in the course of a small number of years, the other three after various intervals, but all with absolute certainty, for he who has entered the Paths can never fall away, but is certain of attaining *Nirvāṇa*. Since the first three Paths all end in the fourth we will pass them by at present, and devote our attention to the fourth and highest, which is called *arahatta* or *Arhatship*, "*the state of being saintly*." *Arhatship* is final and perfect

sanctification, it is a state in which merit and demerit, original sin, desire and attachment are rooted out, in which all that binds man to existence, all that leads to re-birth or transmigration, is wholly extinct. The *Arhat* is still a man, he is subject to temptation, he is subject to physical suffering, and his life is not prolonged beyond that of other mortals. But he is a man purified and exalted. However greatly tempted he cannot sin, for his heart is purged from every taint of human passion. Freed from the trammels that bind men to earth he traverses the air and works great miracles. He scans the thoughts of others, he can recall his own past life in countless existences, he hears the sounds in distant spheres, he beholds with the divine eye the beings that people the universe dying and being re-born. And in all the vicissitudes of life his mind preserves its even tenor, serene and tranquil he lives out his span of life rejoicing in the ever-present consciousness that he has triumphed over man's great enemy Existence. Death comes at last, but the seed of existence has withered, the lamp of life has burnt out, the *Arhat* is re-born no more again, he has attained *Nirvāṇa*, he has ceased to exist. A great number of expressions are used with reference to *Nirvāṇa* which leave no room to doubt that it is the absolute extinction of being, the annihilation of the individual. Thus *Nirvāṇa* is called the Void, the Unconditioned, the Abstract, the Uncreate, the Infinite, the Eternal, the Formless, the Invisible, and so forth, and its common synonym is *Nirodha*, "*cessation*" or "*destruction*." It is described as "*free from all trace of the elements of being*," and in scores of places the death of an *Arhat* is likened to the extinction of a flame, the strongest possible way of expressing annihilation intelligibly to all. Those who maintain that the goal of Buddhism is a state of blissful exemption from human passion, in other words that it is *Arhatship*,¹ are at once confronted by an objection so formidable that its mere statement is sufficient to show how untenable is their theory. The objection is simply this, that *Arhats*, as is well known, die like other men. The Great *Arhat* himself died at the age of seventy-nine, and the deaths of all his great disciples and apostles are recorded; it is not even said that their lives were prolonged beyond the natural term of man's exist-

¹ It must not be forgotten that the numerous passages in *Dhammapada* in which *Nirvāṇa* is spoken of as a state of tranquillity and bliss are all descriptive of *Arhatship*.

ence. The doctrine of Buddha on this subject is perfectly explicit, he even predicted his own death. Now to be the ultimate goal of Buddhism Arhatship must be an eternal state, for if it be not eternal it must sooner or later terminate either in annihilation or in a state which is not blissful, in either case it is not the goal of Buddhism. But since Arhats die Arhatship is not an eternal state, and therefore it is not the goal of Buddhism. It is almost superfluous to add that not only is there no trace in the Buddhist scriptures of the Arhat continuing to exist after death, but it is deliberately stated in innumerable passages, with all the clearness and emphasis of which language is capable, that the Arhat does not live again after death, but ceases to exist. There is probably no doctrine more distinctive of Čákyamuni's original teaching than that of the annihilation of being. To suppose that the Buddhist Nirváṇa is the blissful repose of Hinduism is to suppose that Čákyamuni on a leading question of religious philosophy, that of a Future State doctrine, would content himself with borrowing from the creed which it was his mission to subvert. In point of fact we find that while he adopted many of the technical terms of Hinduism he almost always gave them a widely different or at least greatly modified meaning (see for instance *Bráhmaṇo*, *Mahábruhmá*, *Sakko*, *Devaloko*, etc., and comp. Alw. I. xxxv).

The time has now come for the consideration of a point which it is of the utmost importance to clear up, since its misunderstanding has given rise to the erroneous view of Nirváṇa held by so many scholars. The difficulty is this. It is true that many expressions are used of Nirváṇa which seem to imply annihilation, but on the other hand other equally numerous and equally forcible expressions are used which clearly point to blissful existence. Thus Nirváṇa is called Freedom from human passion, Purity, Holiness, Bliss, Happiness, The End of Suffering, The Cessation of Desire, Peace, Calm, Tranquillity, and so on. How is this discrepancy to be reconciled? I reply, the word *nibbána* is applied to two different things, first that annihilation of being which is the goal of Buddhism, and secondly the state of blissful sanctification called *arahatta* or Arhatship which terminates in annihilation. This fact at once explains the apparent contradiction. The proof that Arhatship is called Nirváṇa lies first in the deliberate statements to that effect which abound in the sacred

texts, and secondly in the fact that all the names of Arhatship, such as *santi*, *viruddhi*, *asavakkhaya*, *virága*, etc., are also used as names of Nirváṇa. To distinguish them the two Nirváṇas are called *anupádisesanibbánaṃ* and *savupádisesanibbánaṃ*, the former designating annihilation and the latter Arhatship. *Upádi* is a name for the five skandhas, and *savupádisesanibbánaṃ* means annihilation of everything except the five skandhas, while *anupádisesanibbánaṃ* means the extinction of being. From another point of view the two Nirváṇas are distinguished as *kilesanibbánaṃ* or *kilesaparinibbánaṃ*, "the extinction of human passion," and *khandhanibbánaṃ* or *khandhaparinibbánaṃ*, "the extinction of being." At first sight it may appear inexplicable that the same term should be applied to two things so different as annihilation and blissful existence, but I think I am able to show that after all the phenomenon may be easily accounted for. In the first place the ideas of Arhatship and of the annihilation of being are inextricably bound up together, there being no annihilation without Arhatship, and no Arhatship that does not end in annihilation; and thus there is an instinctive tendency to treat them as one and to designate them by the same name. Secondly, both Nirváṇas involve the idea of annihilation, Arhatship being the annihilation of suffering, of original sin, of karma, of everything except the skandhas, while Nirváṇa is the annihilation of every conceivable attribute of being. Thirdly, in a great number of instances the use of the word Nirváṇa involves the designation of both Arhatship and annihilation. Thus if we say "Nirváṇa is the reward of a virtuous life," this may strictly speaking mean that annihilation is the reward of a virtuous life, but since annihilation cannot be obtained without Arhatship, the idea that Arhatship is the reward of a virtuous life inevitably presents itself to the mind at the same time. Fourthly, when we consider how slender is the tie that binds the Arhat to existence we can understand how easily the word Nirváṇa might be extended to include Arhatship. For what is left to the Arhat? Karma and Upádána, the causes of existence, are gone, Kleṣa or original sin is rooted out, Káma or sensual pleasure is extinct, the mind is freed from all that is gross and earthly, nothing separates the Arhat from extinction except the narrow film of human life which a breath can take away, and which cannot be prolonged beyond a few brief

years, a term which dwindles into nothing by the side of the eternal death which follows. Fifthly, since Arhatship is necessarily followed after an insignificant interval by Nirvápa, to say that an Arhat has attained Nirvápa is merely to say that he has made sure of Nirvápa, that he has made Nirvápa his own, it is a figure of speech examples of which are to be found in the literatures of every religion. Other instances of this anticipation may be adduced from the Buddhist texts, as the passage at Dh. v. 418, where the Arhat is called by anticipation "free from upadhi," although upadhi properly includes the skandhas from which the Arhat is not yet free; and at Ras. 30 an Arhat says, "I have obtained (i.e. made sure of) Nirvápa, in which there is no decay and death."

The term Nirvápa then was originally limited to the extinction of being, but by the operation of causes like those just enumerated came to be extended so as to include Arhatship, and the terms *savupádīsesanibbāna* and *anupádīsesanibbāna* were afterwards coined to distinguish the two Nirvápas when logical precision was required, or where the context did not clearly determine which Nirvápa was meant. An extraordinary error, originating I think with Burnouf, and repeated unsuspectingly by several eminent European scholars, has done much to involve the question of Nirvápa in needless doubt and obscurity. It is the belief that there are three degrees of Nirvápa, viz. *nibbāna*, *parinibbāna*, and *mahāparinibbāna*, "ordinary Nirvápa, complete Nirvápa, and great complete Nirvápa." This idea is strangely wide of the truth, for *parinibbāna* means merely Nirvápa, or the attainment of Nirvápa, and *mahāparinibbāna* means nothing more than the death of Buddha. Another error results from mistaking Svarga or heaven for Nirvápa. We have seen that none but Arhats attain Nirvápa at death, and an ordinary Buddhist if questioned by a European as to the reward of a virtuous life will generally answer by depicting the sensuous joys of the Kāmāvacaradevaloka which is the reward he immediately looks to; the questioner then is apt to come hastily to the conclusion that this blissful state is the famous Buddhist Nirvápa, and proclaims to the world that the modern view of Nirvápa makes it a sort of paradise of sensual delights. In some Buddhist countries the doctrine of Nirvápa appears to have participated in the general degradation that the whole religion has undergone in those

countries, and which has produced such monstrosities as the Adi Buddha, the Dhyani Buddha, the worship of Amitabha and Avalokiteśvara, the doctrine of the perdition of women, and many other fantastic modern innovations.¹

I have shown that the goal of Buddhism is annihilation, and that Nirvápa is a brief period of bliss followed by eternal death. It is of course conceivable that Ćākyamuni should have made Arhatship the *summum bonum* held out to his disciples. It may even appear incredible to some that having imagined a state of blissful purity resulting from a virtuous life, he should have made it end in annihilation. That he did so is however certain, and it must be remembered that his denunciations of the evil and suffering of existence are levelled not merely against transmigration but against all existence whatever, and that the bliss of the Arhat is chiefly based on the consciousness that he has rooted out Karma and may any day cease to exist. It is not my intention here to discuss the ethical aspect of the question of Nirvápa, and I shall content myself with observing that Christianity with its doctrine of everlasting punishment can ill afford to reproach Buddhism with a doctrine of annihilation.²

I now proceed to give a few details respecting the Four Paths which properly belong to the article *Maggo*, but which as bearing closely on the question of Nirvápa I have reserved for this article. The first three paths all end in the fourth (Arhatship), and consequently in Nirvápa. The lower paths lead into the higher. For when a Sotāpanna has passed through five of his existences he has but two more, and then would naturally be a Sakadāgāmin: the next birth would make him an Anāgāmin, after which he would be re-born only once again and attain Arhatship. To obtain the higher grades of sanctification it is necessary to pass through the lower: thus a man cannot become a Sakadāgāmin without having first been a Sotāpanna, or an Arhat without having been a Sotāpanna, a Sakadāgāmin and an Anāgāmin.

¹ In Pāli the word *ddibuddha* merely means "a former Buddha," a Buddha belonging to a former *kappa*, as Taphaṅkara or Dipaṅkara, etc. It is easy to see how out of this simple meaning the north Buddhist abstraction gradually arose.

² I need hardly remind the reader that the Buddhist hell is only a temporary state of punishment limited to a certain number of years, and may be followed in the next birth by the bliss of heaven (see *Naraka*).

But a man who has attained Sotāpatti can, by a successful exertion of the necessary means, pass onward before his death to one or more of the higher steps. Thus he may either attain Sakadāgāmiśip and stop there (in which case he will have to be re-born twice), or he may attain in succession Sakadāgāmiśip and Anāgāmiśip and stop there, or he may pass successively through the first three paths to Arhatship and so attain Nirvāṇa when he dies.¹ The first two paths will be further considered under the words *Sotāpanno* and *Sakadāgāmi*. The Anāgāmin when he dies is re-born for the last time in one of the five highest Brahma heavens (*suddhāvāsa*), and there attains Arhatship and Nirvāṇa (*suddhāvāseṇa nibbattitvā tatth' eva arahattam pāpupatitvā parinibbāyati*). The foll. interesting passage from Paramattha Jotikā describes the ordinary succession of the four paths, *Ettha pana sotāpattimaggaṃ bhāvetvā diṭṭhivicikicchāpahānena pakāśāpyagamano sattaḥhattuparamo sotāpanno adma hoti: sakadāgāmiṃ maggaṃ bhāvetvā rūpāsaṃsaṃhāraṇaṃ tanukarattā sakadāgāmi adma hoti: sakid eva imaṃ lokaṃ āgantvā anāgāmiṃ maggaṃ bhāvetvā kāmarāgābhyāpādānāṃ anavasesāpahānena anāgāmi adma hoti: āgantvā itthattaṃ arahattam bhāvetvā anavasesakilesāpahānena arahā adma hoti khīṇāsavo*, "Having attained the path of sotāpatti, by getting rid of false doctrine and doubt he becomes a sotāpanna, one who is freed from going to the four states of punishment, who cannot be re-born more than seven times. Having attained the path of sakadāgāmin, from having diminished desire, anger and ignorance he becomes a sakadāgāmin. Having returned once more to this world, and having attained the path of anāgāmin, by the total rejection of sensual pleasure and malice he becomes an anāgāmin, and returning no more to this world he attains Arhatship (in the *suddhāvāsa* heavens), and by the total abandonment of all original sin whatever, he becomes an Arhat, one in whom passion is extinct." It will be seen then that Arhatship may be attained either in this world or in the Brahma-loka, in either case it is followed after a brief interval by Nirvāṇa or the extinction of being.

I now proceed to the consideration of passages in

Pāli texts in which Nirvāṇa is mentioned, either directly or indirectly, and in so doing I hope that I shall be able to offer abundant evidence of the truth of the statements made in this article. I will begin by observing that *nibbānaṃ* is primarily used in the sense of the extinction of a flame, and that both in the active sense of "extinguishing" and in the passive sense of "being extinguished," "going out," "dying out": thus we have *agginibbānaṃ*, the extinction of the fire (Mah. 181); *pajjotassa nibbānaṃ*, the extinction of a lamp (B. Lot. 339). The first distinct mention of Nirvāṇa in Dhammapada is at verse 21, *appamādo amatapadaṃ pamādo maccuno padaṃ*, the meaning of which is "diligence is the way of Nirvāṇa, sloth is the way of death." That the expression *appamattā na mlyanti* is figurative, and must not be pressed too closely, is evident from the use of the following *yathā*. The commentator clearly understands this, for he says, "It must not be supposed that they are free from decay and death, for there is no creature whatever that escapes decay and death," and goes on to show that what is meant is that the slothful are spiritually dead.¹ The next mention of Nirvāṇa is at verse 23, where it is said that the diligent and strenuous "attain Nirvāṇa, the highest bliss": here *nibbāna* may mean Arhatship, which we have seen to be the highest state of bliss that man can reach on earth (but see further on). At verse 25 Arhatship (the comment says *arahattaphalaṃ*) is called *dīpa*, "the Island": *dīpo* is one of the epithets of Nirvāṇa given at Ab. 6, Arhatship being likened to an which island enables man to escape from the stormy ocean of transmigration (*samsārasāgara*). At verse 32 it is said that the priest who rejoices in spiritual activity "cannot fall away (from the degree of sanctification he has already attained), but is close to the attainment of Nirvāṇa": this is an instance in which both Nirvāṇas are intended, Arhatship and Annihilation (see comment). The next chapter of Dhammapada contains the statement that he who brings his mind into a state of perfect subjection will be released from the bonds of Māra, i.e. attain the two Nirvāṇas (see *Māro, Mārādheyyaṃ*). The same idea is repeated in the third verse of the next chapter, where it is said

¹ Important as these points are they have been as far as I know carefully avoided by all the authorities (as is too often the case when a real difficulty presents itself); they are certainly not even alluded to by Hardy, Gogerly, Clough, or Burnouf, and I have been left to my own researches.

¹ Precisely the same figure is found at Rom. vi. 23: "The wages of sin is death, but the gift of God is eternal life," where death can mean nothing but spiritual death, for it will hardly be pretended that it means annihilation as opposed to "eternal life."

that he who realizes the unsubstantiality and impermanence of the body "will pass beyond the ken or reach of the king of Death," viz., as the comment says, will become an Arhat (*khīṇāsavo bhikkhu*). Observe that the two previous verses (44th and 45th) have no connexion with this verse, and refer not to Arhatship (*arahattaphala*), but to the other three paths; and it is most important to bear in mind that Dhammapada is not an original work, but a collection of detached passages taken from different books of the Tipiṭaka and arranged under different heads. At Dh. v. 85 Nirvāpa is spoken of as *pāra*, "the Further Shore": *pāram* is given as an epithet of N. at Ab. 9, and this passage of Dhammapada shows the origin of the metaphor; this shore is continued existence (*maccudheyya*), to obtain Arhatship and thereby escape from continued existence is exceedingly difficult, it is like crossing a rushing river, but once you have crossed, once you have attained Arhatship you are safe, your release from existence is secured. The last verse of this chapter is a very important one, "Those whose mind is rightly developed in the seven branches of spiritual knowledge, who freed from upādāna delight in the abandonment of attachment, such men, enlightened and with human passion destroyed within them, attain Nirvāpa." I have left *loke* untranslated: I at one time thought that it qualified *parinibbutā* and that *loke parinibbutā* meant "even in this life they attain Nirvāpa," but further consideration has led me to abandon this view. For the commentator says that both Nirvāpas are meant (he uses the words *avupādisesa* and *anupādisesa*, and adds that "they attain non-existence, like the flame of a lamp when the oil is exhausted"). The fact is that *loke* is constantly used in a very vague manner without giving any definite additional meaning to the passage, and *te loke parinibbutā* probably means merely "they may be said to have attained Nirvāpa." If however *loke* here means "in this life" (*imasmiṃ loke*), the sense of the passage would be that those who have got rid of attachment attain Arhatship (followed by extinction) in this life, namely, that they do not stop at Anāgāmihip, in which case they would have to be re-born, and attain Arhatship and extinction in a Brahma heaven, but that they reach Arhatship in this world of men. The next chapter of Dhammapada, the Arahantavagga, consists of ten verses taken from different parts of the Tipiṭaka and descriptive

of Arhatship. Of these the most important are verses 92, 93, which express the idea that the Arhat passes away, leaving no more trace of existence than a bird leaves of its passage through the air. *Vimokhe yassa gocaro* means, I think, "whose heart is set on Emancipation from existence (viz. *khandhāparinibbāna* or annihilation)"; the comment says *taṃ dhammapaṇi katvā*, which is strongly in favour of this view. *Suññato animitto*, "the Void, the Unconditioned," are adjectives qualifying *vimokhe*: in the article *Gocaro* I have rendered *vimokhe* by Arhatship, taking *gocaro* in the sense of "sphere" or "domain," but the epithets *suññato* and *animitto* make this very improbable: though it must be observed that there is a tendency to reflect back upon Arhatship the names properly applicable only to annihilation. At Dh. 114 we have *apassasā amatāṃ padāṃ*, "not beholding the eternal lot (viz. *anupādisesanibbāna* or annihilation)": to see Nirvāpa, or to realize Nirvāpa (*nibbānaṃ sacchikaroti*), means to attain Arhatship or to be an Arhat (E. Mon. 282): for the word *amata* see the latter part of this article. At Dh. 126 it is said that "some are born as men, evil doers go to hell, good men to heaven, while Arhats attain Nirvāpa": here the Nirvāpa meant is *anupādisesanibbānaṃ* or annihilation. At v. 134 it is said that the man who has made himself as noiseless as a broken gong (viz. completely stilled his passions) has attained Nirvāpa (viz. Arhatship: for an explanation of the simile see *Kāṇḍo*). At v. 154 occurs a very important passage, *visāṅkhāragataṃ cittaṃ taṇhānaṃ khayam ajjhagā*, "my soul, arrived at the gates of annihilation, has attained the destruction of human passion": the comment explains *taṇhānaṃ khaya* by "Arhatship" and *visāṅkhāro* by "Nirvāpa," and says that the mind by dwelling on annihilation¹ has gone to it or gone up to it (comp. my remarks on verses 92 and 226). The next mention of Nirvāpa in Dhammapada is at v. 184, *khanti paramaṃ tapo titikkhā, nibbānaṃ paramaṃ vadanti buddhā*, "patience, which is long-suffering, is the best devotion, the Buddhas declare that Nirvāpa is the best (of things)": this is the rendering of the commentator, and it is quite impossible to take the passage in any other way: of course both Nirvāpas are meant. Verses 202, 203 are very important:

¹ *Visāṅkhāraṃ nibbānaṃ dhammapakarapaccassa gūṇāṃ anupaviṭṭhaṃ.*

N'atthi rāgasamo aggi n'atthi dosasamo kali, n'atthi khandhādisā dukkhā n'atthi santiparaṃ sukhaṃ, jigheccā paramā rogā saṃkhārā paramā dukkhā, etam hatvā yathābhūtaṃ nibbānaṃ paramaṃ sukhāṃ, "There is no fire like lust, there is no sin like hate, there is no suffering like the elements of being, there is no bliss like Nirvāṇa. Hunger is the worst disease, existence is the worst suffering, to him who realizes this truth extinction is the highest bliss." At Dh. 225 we are told that "the saints who injure not their fellow-creatures, who live restrained in all their actions, they go to the Everlasting State, whither having gone they mourn no more," that is they attain release from existence, and consequently from suffering, by *khandhāparinibbāna* or annihilation. In the next verse it is said that "those who are ever watchful, who discipline themselves night and day, whose heart is set on extinction, all their passions perish (*atthiṃ gacchanti devā*, that is they become *khīṇāsavā* or *anāsavā*, Arhats)": the second line of this verse strikingly illustrates the third line of v. 154. Dh. 238 says that he who has destroyed every stain and is free from human passion (i.e. the Arhat) will not again be born and undergo decay, that is when he dies he will not be re-born but will attain *khandhāparinibbāna* or extinction. It is remarkable that at v. 236 the word *anaṅgapa* is applied to the anāgāmin, but only through a pardonable exaggeration, for the anāgāmin is nearly free from sin and passion, though not like the Arhat absolutely so. At verses 285 and 289 both Nirvāṇas are meant. At Dh. 348 we are told that the man whose mind is entirely emancipated (i.e. the Arhat) will not be re-born: the same idea is expressed at v. 351, where it is said that the man who is devoid of desire and passion is in his last existence. Verse 368 tells us that "the man who lives in charity with all, rejoicing in the commandment of Buddha, will attain the tranquil blessed lot which is the cessation of existence": here of course *anupādisesanibbāna* is meant. The next verse says, *chetvā rāgaṃ ca dosaṃ ca tato nibbānaṃ ehisi*, "when thou hast rooted out lust and hate, thereafter thou shalt go to Nirvāṇa": here again annihilation is intended: the comment says, *rāgadosabandhanāni chinditvā arahattaṃ patto tato aparabhāge anupādisesanibbānaṃ ehisi*, "having severed the bonds of lust and hate and attained Arhatship, thereafter (i.e. at the end of the few years of man's life that remain) thou shalt go to that Nirvāṇa in which no trace of the khandhas

remains." At Dh. v. 372 *anupādisesanibbāna* is probably meant. In verse 374 there is a play on the meaning of the word *amata*, and the second hemistich admits of two interpretations, first "he finds the happiness and joy which belong to those who know Nirvāṇa," and secondly, "he finds happiness and joy which are nectar to those who know this truth (*taṃ, viz. khandhānaṃ udayavyayaṃ*)": excessive joy is constantly compared to a shower of nectar. The last chapter of Dhammapada is called *Brāhmaṇavagga*, and consists of a number of passages from the Buddhist scriptures referring to brahmins: the general drift of the chapter is to show that the true Brahman is not the man who is born a Brahman, but the man in whom human passion is destroyed (see v. 420, *khīṇasavaṃ arahantaṃ taṃ ahaṃ brāmi brāhmaṇaṃ*): the term *brāhmaṇa* was definitely adopted by Buddha as a name for an Arhat (see *Brāhmaṇa*). Almost the whole chapter is descriptive of Arhatship, and it contains three mentions of Nirvāṇa. The first is at v. 383, where it is said that he who knows the destruction of existence knows Nirvāṇa: here Nirvāṇa, viz. *anupādisesanibbāna*, is identified with *saṃkhārānaṃ khaya*, the perishing of the attributes of being. Verse 411 says that he who has no passions (the Arhat) has dived into or reached the Eternal (see remarks on *amata* further on). The last direct mention of Nirvāṇa is at verse 414, where it is said that the true brahman is he who has attained that Nirvāṇa which consists in the absence of *upādāna*; that is to say, who has attained *kilesanibbāna* or Arhatship, which is the extinction of *upādāna*: the comment says *upādānaṃ abhāvena anupādiyitvā kilesanibbānena nibbuto* (see *Nibbuto*). I now pass to Khuddakapāṭha. At p. 6, line 2, *nibbāna* is said by the comment to mean Arhatship (*arahatta-phala*). At pages 7 and 8 *amata* probably refers to *anupādisesanibbāna*. *Nibbuti* at p. 8 is certainly Arhatship. At p. 9 *nibbāna* means both Nirvāṇas. At p. 10 it is said that Arhats, who have got rid of Karma, who do not wish for re-birth, whose germ of existence has perished, in whom desire cannot grow up again, are extinguished like a lamp. At p. 14 *nibbānasampatti* means, I think, "the enjoyment of Arhatship." The last verse of Khuddakapāṭha refers to the third Path: the meaning is that a man who has attained sotāpatti, if he get rid of kāma by attaining sakadāgāmihip and anāgāmihip, he will not again enter the womb, that is he will not again

be born as a man, but when he dies will be re-born in a brahma heaven (see details on the Path anāgāmin at p. 269). At Alw. I. 108 we find *saṅkhāra-dukkhatāya pana loko anupādisesāya nibbānadhātuyā muccati*, "from the suffering of existence a being is released, by that element of Nirvāṇa in which there is no trace of the elements of being." At Gog. Ev. 6, *duddasaṃ idam ṭhānaṃ yadidaṃ sabbasaṅkhārasamatho sabbūpadhipaṭṭinissaggo taphakkhaya virāgo nirodho nibbānaṃ*, "this is a matter hard to receive, even the cessation of all existence, the loss of all the attributes of being, the destruction of human passion, the absence of desire, cessation, extinction." *Nibbāna* may sometimes be rendered by "death;" thus at Mah. 22, *jinanibbānato pacchā*, "from the period of the death of Buddha," lit. "from the Nirvāṇa of Buddha," an Arhat's attainment of Nirvāṇa being of course the same thing as his death (comp. the use of *parinibbānaṃ*).¹ The term *kilesanibbāna*, "extinction of human passion," as a name for Arhatship, occurs three times in the published commentary on Dhammapada, viz., at pages 196, 432, 433; at p. 343 *nekkhamma* (Arhatship) is explained as *kilesavūpasamananibbāna*, "that Nirvāṇa which is the cessation of human passion." The more usual form is *kilesaparinibbāna*, and annihilation is called *khandhaparinibbāna*, the form *khandhanibbāna* I have not yet met with, though I have little doubt it exists. The terms *savupādisesanibbāna* and *anupādisesanibbāna* occur at Dh. 278 and Alw. N. 52 (comp. B. Int. 590). *Anupādisesanibbāna* or annihilation is sometimes called *cetanānibbānaṃ* (see Dh. v. 281, and comp. Dh. v. 154 *visaṅkhāragataṃ cittaṃ*, and B. Lot. 339 *vimokkho cetaso*). After much thought I think I have discovered the reason of this expression; it is used to harmonize with the fact that when annihilation of being takes place by the death of an Arhat the body as opposed to the mind remains, at least for a time, visible and tangible, though as being devoid of life it is practically non-existent. D'Alwis quotes from the Kevaṭṭa Sutta a remarkable

passage in which Buddha shows that it is the *Viññāṇa* or mind which constitutes individuality, and that the annihilation of the mind is the annihilation of the individual: *viññāṇaṃ anidassanaṃ anantaṃ sabbetopabhaṃ, ettha āpo ca paṭhavi ca tejo vāyo na gādhati, ettha dighaṇ ca rassaṇ ca anumāhūlaṃ subhāsubhaṃ, ettha nāmaṇ ca rūpaṇ ca asesāṇ uparujjhati, viññāpassa nirodhena etth' etaṃ uparujjhati*, "mind is beyond the reach of sight, it is immaterial, transcendent, in mind the four material elements (which constitute the rūpa or organized body) have no foothold; but when mind is wholly destroyed, then the long and the short, the small and the great, comeliness and deformity, mental and material qualities perish with it, and by the annihilation of mind all these (viz. all the attributes of the individual) are destroyed" (Alw. N. 39; B. Lot. 515). I have before said that the chief source of the Arhat's bliss is in the consciousness that his existence is nearly at an end: I may now add that instances are given of an Arhat deliberately putting an end to his life by a miraculous effort of the will. Thus at Dh. 309 we are told that the Arhat Santati, having received from Buddha permission to attain Nirvāṇa, rose into the air, and by means of *tejo dhātu* (fire *kammaṭṭhāna*) put an end to his existence, flames breaking forth within him and consuming his flesh and blood, while the bones fell to the earth like a shower of jasmine flowers, and were collected and enshrined in a thūpa. At Mah. 38 we are told that the Arhat Tissa, being seized with a mortal illness, put an end to his life in the same manner. At Dh. 296 we are told that to all mortals except Arhats life is sweet, the Arhat being indifferent whether he lives or dies (*kāṭṭhānaṃ pana jīvite vā maraṇe vā upakkhako 'va hoti*; and comp. E. Mon. 287). Of the forty-six names of Nirvāṇa enumerated at Ab. 6—9 it will be seen that some apply specially to *anupādisesanibbāna* and others to *savupādisesanibbāna* or Arhatship: and yet it is remarkable how many of these names may be made applicable to either Nirvāṇa. Thus to take the first, *mokkha* or "liberation" correctly describes both annihilation, which is the liberation of the individual from existence, and Arhatship, which is the liberation of the individual from sin: the same remarks apply to the names *apavagga*, *mutti*, and *vimutti*. So with the next name: Arhatship is the *nirodha* or "cessation" of human passion, and annihilation is the *nirodha* of existence. Again, Arhatship is the

¹ There is no trace in the Pāli scriptures or commentaries (or as far as I know in any Pāli book) of Cākyamuni having existed after his death or appeared to his disciples. The veneration given to Buddha at the present time, at least in Ceylon, where Buddhism retains almost its pristine purity, is clearly understood by educated believers to be merely veneration paid to the memory of a great saint, who in his lifetime conferred the greatest benefits upon the world, but who ceased to exist 2415 years ago.

nibbāna or "extinction" of human passion, annihilation is the extinction of existence. The following name *dīpa*, "the island," is metaphorical, and though it seems generally to be used of Arhatship, there is no reason why it should not be extended to annihilation. For the idea is that as the mariner who lands upon an island is safe from the stormy ocean, so the believer who attains Nirvāpa is safe from the stormy sea of transmigration; and the simile holds good whether by Nirvāpa be meant Arhatship or annihilation: the same may be said of the epithets *tāpaṃ*, *sarapaṃ*, *lenaṃ*, "refuge," and *antikaṃ*, *khemam*, "the Secure." *Tapaṃ*, *andāyaṃ*, *andavaṃ*, *virāga*, "freedom from human passion," and *suddhi*, *visuddhi*, "purity," are generally used of Arhatship, though of course they may well be applied to annihilation. *Param*, "the Supreme," and *paṇṇāsaṃ*, "the Transcendent," are applicable to both Nirvāpas; *Arāpaṃ*, "the Formless," designates annihilation. *Santaṃ*, "the Tranquil," belongs to both Nirvāpas; *santi* in its sense of "calm" to Arhatship, in its sense of "cessation" to annihilation. *Saccaṃ*, "the True" or "the Truth," means, I think, that the doctrine of Nirvāpa is the cardinal truth of Buddhism. Several words implying eternity are applicable only to annihilation, since Arhatship is as I have shown a very brief state; such are *akkhamaṃ*, "the Imperishable," *amantaṃ*, "the Infinite," *dhuvam*, "the Eternal," *accutaṃ*, "the Everlasting" (explained at Dh. 365 by *sasataṃ*). The word *amataṃ* as an epithet of Nirvāpa I believe to mean "the Deathless," or "the Eternal," and to designate *anupādisanibbāna*. From Dh. v. 114 it is clear that *amata* as a designation of Nirvāpa is an adjective, and not a noun, so that whatever it means it cannot well mean immortality. The commentators generally explain it to mean "free from death" (Dh. 290, Alw. N. 132), which cannot be said of Arhatship, unless by anticipation; comp. the passage at Ras. 30, where an Arhat says he has attained Nirvāpa, free from decay and death, and tranquil (*ajaramaramaṃ sītīdhātāṃ patto nibbānaṃ*), meaning that he has made sure of it, that he has made it his own (I have also met with *ajātaṃ* as an epithet of Nirvāpa). Too much stress should not be laid on such expressions as "diving into the Amata" (Kh. 8, Dh. 73), which may very well be anticipatory; comp. the expressions "to touch Nirvāpa or annihilation," "to see Nirvāpa," "to know Nirvāpa," which mean to attain

Arhatship. *Asaṅkhataṃ*, "the Immaterial," *nipunaṃ*, "the Abstract," *asaṅkhataadhātu*, "the Immaterial element," and *akataṃ*, "the Uncreate" or "Uncaused," are epithets of *anupādisanibbāna*, and so probably are *anidassanaṃ* and *apalokitaṃ*, which appear to mean "the Unseen." *Sududdasaṃ*, *parāyanaṃ*, *kevalaṃ*, *pāraṃ* belong to both Nirvāpas. *Nibbuti* in its sense of "tranquillity" designates Arhatship, in its sense of "extinction," Nirvāpa. *Vivattaṃ*, "freedom from transmigration," would apply to both Nirvāpas: probably also *dukkhakkhaya* and *avyāpajjhaṃ*. *Sivaṃ*, "bliss," can be used of both Nirvāpas, for we have shown that Arhatship is a state of bliss, and from a Buddhist point of view annihilation can perfectly be spoken of as "bliss," for it is a "happy release" from the suffering of existence: comp. Dh. v. 203, *nibbānaṃ paramaṃ sukhaṃ*, "extinction is the highest bliss." The same remarks will apply to *yogakkhemo* if we take it in the sense of bliss, but it is interesting to see that the comment on Dh. v. 85 explains it as "exemption from the four Yogas" (*kāma*, *bhava*, *diṭṭhi*, *avijjā*, the pleasures of sense, existence, false doctrine and error), and seems to restrict it to *anupādisanibbāna*: should this etymology be Buddha's, it affords another instance of the way in which, in adopting technical terms already in use, he was accustomed to modify or alter their meaning and application. Although expressions like "extinction is bliss" may sound strange or even ridiculous to us, who have from our earliest infancy been taught that bliss consists in eternal life, to a Buddhist, who has always been taught that existence is an evil, they appear perfectly natural and familiar: this is a mere question of education and association; the words "extinction is bliss" convey to the mind of a Buddhist the same feeling of enthusiastic longing, the same consciousness of a sublime truth, that the words "eternal life is bliss" convey to the Christian. There are many other names and epithets of Nirvāpa besides those enumerated in Abhidhānappadīpikā, as *seyyo* = *त्रेयस्*, "bliss" (Sen. K. 235), *jātikkhaya*, "end of births" (Dh. 75), *vaṭṭupacchedo*, "cutting short of transmigration," *accantaṃ*, "the Endless" (*antaṃ pariyosānassa anikkhantattā accantaṃ*), *anakkhātāṃ*, "the Ineffable" (Dh. 39), *appavatti*, "non-existence," *appavattaṃ*, "the Non-existent," *amaraṇaṃ*, "free from death," *asokaṃ*, "the Sorrowless," *anuppādo* and *apaṭisaṃdhi*, "absence of re-

birth," *cāgo* and *paṭinissaggo*, "abandonment" or "detachment." The remarkable expression *nibbāna-pura*, "City of Nirvāṇa," involves a bold metaphor, Nirvāṇa (annihilation) being compared to a city, which is the goal of the pilgrimage of existence. How far back this metaphor can be traced I do not know, but I have met with it in Buddhaghosha's commentary on Mahāparinibbāna Sutta. Comp. *avāpura etan̄ amatassa dvāraṇ*, unlock the gate of Nirvāṇa (Alw. N. 133). The question of Nirvāṇa is discussed with great ability by Burnouf in his Introduction, 18—20, 516—522, 589—594: I think I may say that he is decidedly in favour of the opinion that the goal of Buddhism is annihilation. Hardy's testimony is very clear: thus at E. Mon. p. 5 he says, "the path that leads to nirvāṇa or the cessation of existence:" at p. 6, "at his death therahat invariably attains nirvāṇa or ceases to exist," (these words are repeated at Man. B. 39); at p. 20, "the priesthood is to be sought in order that existence may be overcome, and that nirvāṇa, or the cessation of existence, may be obtained;" see also 15, 228, 291—308. Again, in his Legends and Theories of the Buddhists, p. xlvī, he says, "he attains nirvāṇa, after which he will never be re-born, but will cease to exist;" and at p. 173 he distinctly grasps the true meaning of the terms *anupādisesa* and *savupādisesa*, for he uses these remarkable words, "It is said to be *savupādisesa*, as having the five khandas. This is the state of therahat, and is one view of nirvāṇa. It may be said of therahat that he has attained to nirvāṇa, though he still lives. He who is *anupādisesa* has not the five khandas."¹ In D'Alwis' Buddhist Nirvāṇa there is abundance of valuable matter, but one passage is of such great interest that I cannot forbear quoting it. The author says, p. 52, "We need only remark that the Nirvāṇa which Gotama attained before death, and which according to Buddhism man must procure in this very life, is *savupādisesanibbāna*, or 'nirvāṇa with a remnant of the elements of existence.' This lot is called Nirvāṇa *from there being no impediment from thence to the consummation of the reality itself*;² and, as Müller says, 'it means the extinction of many things, of selfishness, desire and sin, without going so far as the extinction of consciousness, and even

existence.' It would also seem to be a condition in which 'all wishes and desires are subdued, in which there is indifference to joy and pain, to good and evil, and a freedom from birth in the circle of existence'; and although all the causes which led to the last birth before the attainment of *savupādisesanibbāna* have been destroyed by the achievement of this condition of existence; yet there is in it a remnant of Upādi. That remnant is Existence itself; and its final destruction by death constitutes what is called par excellence the Nirvāṇa, or *anupādisesanibbāna*, or *parinibbāna*, or Nihilism." Nothing can be more clear or positive than this, or more completely in accordance with my own conclusions published in 1870. It is, however, much to be regretted that both Mr. D'Alwis and Mr. Hardy should have dismissed this part of the question in a few lines, apparently quite unaware of its extreme importance.

My task is now at an end. It is true that it is in my power to offer abundant further proof of my statements from unpublished texts which I have transcribed or indexed, but many of my readers will consider that this exposition has already exceeded the legitimate limits of a dictionary article, and but for the extreme importance of the subject I should not have ventured to deal with it at so much length. The labour spent in obtaining the present results is amply rewarded if, as I sometimes allow myself to hope, I have succeeded in withdrawing the Buddhist Nirvāṇa from the category of disputed questions. At any rate I feel confident that time is on my side, and that the researches of future students will only confirm the general accuracy of my conclusions.—Comp. *Nibbāti*, *Nibbuti*, *Nibbuto*, *Parinibbānaṁ*, *Parinibbāti*, *Parinibbuto*. See *Saṅkhāro*, *Saṅkhato*, *Upādānaṁ*. For the four Paths see *Maggo*, *Sakadāgāmi*, *Sotāpanno*. For the rapid successive attainment of the Paths see *Samyojanaṁ*. For the origin of the north Buddhist term *Upadhiṇṇesa* see *Upadhi* and *Upādiseso*. *Nibbānaṁ* is given in the Anekathavagga of Abhidhānappadīpikā (v. 896), with the meanings *atthagamaṇa* and *apavagga*, "extinction and Nirvāṇa."

NIBBANATHO (*adj.*), Free from desire or human passion [निस + वन + च]. Dh. 61. See *Vanatho*.

NIBBANDHATI, To press hard (e.g. to obtain an answer to a question) [निस + बन्ध].

NIBBĀNO (*adj.*), Free from desire or human passion (*kilesa*) [निस + वाना]. Dh. 50 (accord-

¹ I had written this article before seeing this passage, which clearly gives the true solution of the question of Nirvāṇa. Hardy's work bears the date 1866.

² The italics are mine.

ing to Yátrámulle the reading is *nibband*, free from *vasa* or desire).

NIBBĀPAKO (*adj.*), Extinguishing, destroying (fr. *nibbāpeti*). *Kilesaddham nibbāpako*, extinguishing the fires of passion (B. Lot. 332).

NIBBĀPETI (*caus. nibbāti*), To extinguish, to destroy, to put an end to; to soothe, to pacify; to delight; to annihilate [निर्वापयति = वा]. *Ādittam vasaṅgāram n.*, to extinguish a burning house (Das. 9, comp. Dh. 176). *Na me sokam añño nibbāpetum sakkhissati*, no one else can put an end to my sorrow (Dh. 308, comp. 336, Mah. 261, Das. 9, 33). *Mahāpadīpā nibbāpitā*, these great lamps were extinguished, i.e. these great luminaries of the faith attained Nirvāṇa (Mah. 14). At Mah. 246 it appears to mean "to soothe," comp. *vassanto amatam vassam nibbāpesi mahājanam*.

NIBBASANO (*adj.*), No longer worn, cast off (of clothes) [निस् + वसन].

NIBBĀTI and **NIBBĀYATI**, To be extinguished, to attain Nirvāṇa, to cease to exist, to be annihilated [निस् + वा]. *So mahā-aggiikkhandho . . andhāro nibbāyeyya*, this great mass of fire, unfed with fuel would burn itself out (Alw. N. 37). *Nibbanti dhīrā yathā 'yaṃ padīpo*, the wise are extinguished like this lamp (Kh. 10). Used like *parinibbāti* of the death of an Arhat, since an Arhat at death ceases to exist: *Nibbātum sayitadine Tathāgatassa*, on the day that Buddha lay down to die (Mah. 47); *Nibbātum mānasam akā*, made up the mind to die (Mah. 38, of the Arhat priest Tissa); *Sumittatthero nibbāyi caṅkamanto 'va caṅkame*, the (Arhat) priest Sumitta died (or attained Nirvāṇa) while he was walking in the perambulation cloister (Mah. 38). *Tāsu ekā devadhītā rukkhāsikkhāyam eva cutā sarīraṃ dīpasikkhā viya nibbāyi*, one of these goddesses died while standing on a branch of the tree, her body vanished (was annihilated) like the flame of a lamp (Dh. 228). *Nibbuto* (which see) is used as the p.p. from *nibbāti*. *Caus. Nibbāpeti*.

NIBBATTANAM, Springing up, growing, being born; being re-born at death in another world; causing to arise, producing [निर्वर्तयति]. *Atthito rukkhanibbattanabhayena*, for fear a tree should grow from the mango stone (F. Jāt. 6). *Nibbatandya hatdvakso*, having removed all risk of re-birth or renewed existence (Dh. 284). *Duvidhajjhānanibbattanasamattho*, able to produce the two sorts of jhāna (Dh. 289). Dh. 226.

NIBBATTATI, To spring up, to be born, to be produced, to grow, to arise; to be reborn after death in another world [निस् + वृत्]. *Rukkho nibbattitvā*, the tree having sprung up (F. Jāt. 6). *Nibbattati dukkham idam punappunam*, this suffering is reproduced again and again (Dh. 60). *Lābhasakkāro amhākam nibbattissati*, gain and honour will accrue to us (Dh. 298, comp. 142). *Amaccakule nibbattitvā*, having been re-born in a nobleman's family (F. Jāt. 16). *Devaloke nibbatti*, was re-born in the devaloka (Dh. 95, comp. Mah. 133). *Nibatti tasmim rukkhasmim*, was re-born in that tree, i.e. became a tree deva or dryad (Mah. 5). *Tiracchānagatam . . manussānam upabhogattham eva nibbattati*, animals exist (lit. are produced) for the use of men (Alw. I. 75). P.p.p. *nibbatto*. *Caus. nibbātpeti* (Dh. 334).

NIBBATTETI (*caus. last*), To cause to arise, to produce [निर्वर्तयति = वृत्]. *Lābhasakkāram n.*, to bring gain and honour (Dh. 143). *Jhānam n.*, to produce or enter upon ecstatic meditation (Dh. 116, 254, 341; Alw. I. 80).

NIBBATTI (*f.*), Birth, re-birth after death in another world [निर्वृत्ति]. Ab. 90.

NIBBATTO (*p.p.p. nibbattati*), Sprung up, arisen; born; re-born in a new existence [निर्वृत्त = वृत्]. *Taṅkhaṇam nibbatten' ekena rogena kālam katvā*, dying of a disease which arose at that instant (Dh. 226). *Ayasā nibbattam*, made of iron (Dh. 411). *Sattadhaññanibbattāni bhōjanāni*, food made of the seven grains (Pāt. 89). *Sagge nibbatto*, re-born in heaven (Dh. 98). *Niraye nibbatto*, re-born in hell (Dh. 298). *Kālam katvā mahesakkho devarājā hutvā nibbatto*, dying was re-born as a powerful deva-king (Dh. 153).

NIBBĀYATI, see *Nibbāti*.

NIBBEDHAKO (*adj.*), Penetrating, discriminating (of wisdom) [निस् + वेधक].

NIBBEDHETI (*caus. nibbijjhati*), To pierce [निस् + व्याधयति = व्यध]. Mah. 143.

NIBBEDHO, Penetration [निस् + वेध].

NIBBEDIKO (*adj.*), Connected with disgust or dissatisfaction [निवेद् + इक].

NIBBEMATIKO (*adj.*), Unanimous, consentient [निस् + विमति + क]. Dh. 98.

NIBBESO, Payment, wages [निर्वेश]. Ab. 530.

NIBBETHANAM, Unwinding, explanation [निस् + वेष्टक].

NIBBETHETI, To untwist, to unwind, to unravel; to explain; to deny, to reject [निस + वेह्].

Pass.p.pr. *nibbēṭhiyamāno*, being unwound.

NIBBHARO (*adj.*), Excessive, ardent [निस + भर].

Adv. *nibbharam*, excessively, ardently.

NIBBHAYO (*adj.*), Free from fear or danger, secure [निस + भय]. Dh. 180.

NIBBHOGO (*adj.*), Deprived of enjoyment, miserable [निस + भोग]. Dh. 360.

NIBBICKICCHO (*adj.*), Free from doubt [निस + विचिकित्सा]. Dh. 341.

NIBBIDĀ (*f.*), Disgust or weariness of the vanities of the world [निस + विद् + ञा].

NIBBIDDHO (*p.p.p. nibbijjhati*), Pierced; wounded [निर्विद्ध = बध्]. *Nibbiddhagatto*, with shattered limbs (Dh. 107). *Anibbiddharacchā*, a street which is not a thoroughfare (Ab. 202, 1008).

NIBBIJJATI, To be disgusted, to be weary of the vanities of the world [निस + विद्]. Dh. 119. See *Nibbindati*.

NIBBIJJHATI, To pierce, to transfix, to wound [निस + बध्]. Ger. *nibbijjha* (Mah. 45), *nibbijjhitvā* (Dh. 173). P.p.p. *nibbiddho*.

NIBBIKĀRO (*adj.*), Unchanged; free from perturbation or emotion [निस + विकार].

NIBBIKKHEPAM (*adv.*), Clearly, without confusion [निस + विषेय].

NIBBINDATI, To be disgusted; to be wearied of the vanity of life [निस + विद्]. With loc. *Nibbindati dukkhe*, he becomes disgusted with the misery of existence (Dh. 49); *Bhavagato nibbindate*, is weary of existence (Mah. 126). Comp. *Nibbijjati*.

NIBBINNO (*p.p.p. last*), Disgusted, wearied; wearied of the vanity of life [निर्विष = विद्]. Mah. 126. With instr. *Nibbinna tena rājina*, disgusted with the king for his conduct (Mah. 205). With loc. *Nibbinno bālasaṅgame*, horrified at the consequences of association with wicked men (Mah. 239). *Nibbinnaḥaḍḍayo*, heart-sick of the vanities of life (Dh. 118). *Nibbinnaṇarūpo*, disgusted.

NIBBIRIYO (*adj.*), Powerless, weak [निस + वीर्य]. Dh. 111, 289.

NIBBISATI, To find, to obtain, to enjoy [निस + विष्]. *Anibbisam*, not finding (Dh. 28).

NIBBISEVANO (*adj.*), Not self-indulgent, self-denying [निस + वि + सेवन्]. Dh. 197, 330.

NIBBISO (*adj.*), Free from poison [निस + विष].

NIBBUDDHAM, Close struggle, wrestling. [Probably निस + युद्ध, the S. equiv. is नियुद्ध]. Ab. 402.

NIBBUTI (*f.*), Peace, tranquillity, calm, serenity of mind, happiness; Nirvāṇa (in both its senses); destruction, annihilation [निवृत्ति]. Ab. 9. Ab. 1015 says, *manotose ca nibbāno 'tthagame nibbutiṭṭhiyam*. *Nibbutim bhūṇjamāno*, enjoying Arhatship (Kh. 8). *Rāgādinibbutiyā*, by the destruction of rāga and other evils (Dh. 350). *Te pi mahāyasa therā dosakkhayaṃ pattā pattā kālena nibbutim*, and these illustrious elders having attained the extinction of human passion (Arhatship) in due time attained Nirvāṇa (i.e. annihilation, Mah. 20).

NIBBUTO (*p.p.p.*), Free from care or passion, serene, calm, peaceful, tranquil, happy; having attained Nirvāṇa (either Arhatship or annihilation); extinguished, extinct; annihilated; (of an Arhat) dead [निवृत्त = द्यु]. This word has two distinct meanings; first, it is the equivalent of निवृत्त, and means "calm," "quiet," "happy," and secondly, it is used as the p.p.p. of *nibbāti*, and means "extinct," "destroyed" (comp. *Parinibbuto*). *Nibbutā nāna sī nārī yassiyam idiso pati*, happy is the woman who has such a husband! (Dh. 118; Man. B. 156; Alw. N. 137). *Attadāṇḍeru nibbutam*, peaceful among violent men (Dh. 72). *Idāni pana me cittaṃ nibbutam bhavissati sukkena ca sayitum labhissāmi*, but now my mind is at rest, and I shall be able to lie down in peace (Dh. 176). *Khīṇāsavaṣaṇassa manasā santam eva hoti upasantam nibbutam*, the mind of an Arhat is calm, peaceful, serene (Dh. 283). *Antaggimhi nibbuta*, when the fire indoors has gone out (Dh. 242). *Yathāyaṃ padipo nibbuto evaṃ nibbuti na puna rūpino arūpino vā*, as this lamp is extinct so they are extinguished, they exist no longer either with form or without form (Paramattha Jōṭikā). At Dh. v. 414 *nibbuta* means having attained Kleśa Nirvāṇa or Arhatship (see art. *Nibbānaṃ*). The meaning of v. 196 is that the merit of one who reveres the Buddhas and Arhats is immeasurably great; *nibbuta* here implies, as the comment says, *khandha-parinibbāna* or annihilation, for the Buddhas are all dead, and men revere only their memory. *Ajātasattuno vasse aṭṭhame muni nibbuto*, in the eighth year of A.'s reign Buddha died (Mah. 10). *So dipo lokassa nibbuto*, the light of the world was extinguished (Mah. 11 of Buddha's death). *Te ydavatṭyukā ṭhatvā therā sabbe pi nibbutā*, all these elders having lived out the measure of man's existence attained Nirvāṇa, viz. extinction of being (Mah. 14 of the Arhats who held the first Council).

NIBHĀSO, Appearance [नि + भास् + ञ]. *Pīta-nibhāso* (adj.), yellow.

NIBHO (adj.), Like, resembling [निभ]. Ab. 530, 922; Mah. 168. *Pācīnapallāṇikaṇibhā pallāṇikā*, couches similar to the couch on the east side (Mah. 180).

NIBODHATI, To know, to learn [नि + बुध्]. Mah. 99.

NICAKULAM, Any one of the low castes; a low or low-caste family [नीच + कुल]. *Sāṅkhyārtha Prakāśa* enumerates five, *veṇa, nesāda, rathakāra, paṅkusa, caṇḍāla*.

NICĀKULĪNO (adj.), Low-caste, belonging to a low-caste family [नीचा or नीचिस् + कुलीन]. Gog. Ev. 31.

NICATARO (adj.), Rather low; lower [नीच + तर]. Dh. 135.

NICAYO, Heap, store, accumulation [निचय]. Mah. 165.

NICCALO (adj.), Firm, steady, quiet, at rest, immovable, unchangeable [निस् + चल्]. Ab. 828. *Niccālā'va tiṭṭhanti*, they stand quite still (Dh. 266). *Saddhā niccālā hutvā paṭiṭṭhitā*, his faith being firmly fixed is established (Dh. 408). Dh. 297; Das. 23.

NICCHAMĀNAKO (adj.), Unwilling, reluctant [न + इच्छमान = इच्छ + क]. Mah. 233. See *Icchati*.

NICCHANDO (adj.), Free from wish or desire [निस् + चच्छ्].

NICCHĀRAKO (adj.), Putting out, emitting [नि-चारक].

NICCHARATI, To come or go out, to proceed [निस् + चर्]. *Ravo n.*, a sound goes forth (Dh. 191). *Mukkhato ghoso n.*, his voice proceeds out of his mouth (B. Lot. 566). Caus. *Nicchāreti*, to send forth, emit. *Vācam n.*, to utter speech (F. Jat. 18).

NICCHĀYO, Ascertainment, conviction, certainty; determination, decision, resolution [निश्चय]. Ab. 159, 171. *Atthanicchayo*, ascertainment of the meaning (Alw. I. vii). *Nicchayaṃ karoti*, to resolve, to determine. With *iti*: *Katvāna iti nicchayaṃ*, resolving as follows (Mah. 229, comp. 153). With inf.: *Taṃ vatthūṃ sametūṃ nicchayaṃ akā*, resolved to suppress this practice (Mah. 18); *Mahantaṃ cetiyāvaṇṇaṃ kāretūṃ katanicchayo*, addressing himself to describe a large circle

for the cetiya (Mah. 172). With dat.: *Paññāya katanicchayo*, having resolved to rule with wisdom, lit. having decided for wisdom (Mah. 161). *Pabbajjākatanicchayā*, having made up their minds to take orders (Mah. 36). *Nicchayo apariccajantyo*, unalterable decision (Att. 208). The acc. is used adverbially: *Rājā hessati nicchayaṃ*, he will certainly become king (Mah. 255, comp. 243).

NICCHINATI, To ascertain; to decide, to resolve; to investigate, try, inquire into [निश्चि]. *Nicchitum tāni vatthūni*, to investigate or decide on these practices (Mah. 18). *Pubbevaṇṇaṃ mamāyaṇaṃ ti nicchinitvā*, convinced that this man was an enemy of his in a former existence, lit. deciding, This man was a former enemy of mine (Mah. 246). Opt. *niccheyya* (Dh. 46). Aor. *nicchini* (Mah. 216). Ger. *nicchinitvā, nicchiya* (Mah. 252).

NICCHITO (p.p.p. last), Convinced, having ascertained [निश्चित]. *Samāṇāṇi nicchito*, concluding they were the priests (Mah. 78). Mah. 48, 82, 220.

NICCITTO (adj.), Without thought or mind [निश्चित]. Dh. 173. Vlj. has furnished me with this correction of the text.

NICCO (adj.), Perpetual, lasting, constant [निश्च]. Ab. 41, 709. *Niccabhattaṃ*, constant-rice, viz. food supplied in charity regularly for life, or for a long period. *Aṭṭha te niccabhattāni dammi*, I grant thee eight portions of rice continually (Mah. 25; Dh. 212). *Niccassilaṃ*, uninterrupted observance of the five sīla precepts (Att. 200, 58). *Niccassilo* (adj.), of constant plenty (Mah. 247). *Niccāḍaro* (adj.), of unceasing reverence (Alw. I. x). *Niccassaso janapado*, a country having crops all the year round. *Niccakālaṃ* (adv.), at all times, constantly (Dh. 354). Adv. *niccaṃ*, always, perpetually. *Niccappūro* (adj.), always full. *Niccaṃ vasati saññatā* (fem.), ever lives with her senses restrained (Mah. 111). *Saṭṭhi bhikkhusaḥṣāni ghare niccaṃ abhojayi*, constantly maintained 60,000 priests at his palace (Mah. 26). With an adj. *Niccaṃ dāḥaparakkamā*, ever strenuous (Dh. 5, comp. 149). In composition: *Niccappamatto*, ever slothful or unguarded (Dh. 227); *Niccappamattatā*, procrastination (Att. 199). Dh. 160; Mah. 66, 162.

NICITO (p.p.p.), Piled up, accumulated [निश्चित]. Ab. 701.

NICO (adj.), Low; mean, base [नीच]. Ab. 516, 708. *Nicaṃ āsanaṃ*, a low seat.

NICULO, the tree *Barringtonia Acutangula* [निचुल]. Ab. 563.

NIDĀGHO, The hot season; heat, drought; sweat [निदाघ]. Ab. 80, 954. *Mahānidāgho*, great heat or drought, severe hot weather (Ras. 29). *Nidāghasuriyo*, the summer sun (ditto). Att. 109.

NIDAHATI, and **NIDADHĀTI**, and **NIDHETI**, To put down, to lay aside; to deposit, hide, to bury; to enshrine [निधा]. *Bhūmiyaṃ n.*, to hide in the ground, to bury (Dh. 408, comp. Kh. 12). *Sabbesu bhūtesu nidhāya daṇḍam*, merciful to all creatures, lit. having laid aside severity to all creatures (Dh. 26, 72). *Nidhātukāmo janatāru dhammam*, desirous of enshrining the Truth in the hearts of his people (Att. 201). Pres. *nidahati* (Dh. 408), *nidheti* (Kh. 12). Ger. *nidhāya*, *nida-hitvā* (Das. 30). Inf. *nidhātum*. Pass. *nidhīyati* (Kh. 19). P.p.p. *nihito*. Caus. *nidhāpeti*, *nida-kāpeti*, to enshrine, to cause to be laid up or deposited or buried (Mah. 123; Ten J. 52). For the form *nidheti* comp. *deti*, to the analogy of which it perhaps owes its origin.

NIDAM, see *Niddham*.

NIDĀNĀM, Primary source, origin, cause; cause of a disease; introduction [निदान]. Ab. 91; B. Int. 59. *Paṭhamassa Pīrājikassa vatthum pi pucchi nidānam pi pucchi puggalam pi pucchi*, inquired the subject of the first P., the causes that led to its enactment, the person concerned (Brahmajāla S. Aṭṭh.). *Rājā nidānam tassa pucchiya*, the king having inquired into the cause of his disease (Mah. 244, comp. Dh. 181). *Tato nidānam*, in consequence of that, on that account. *N'atthi tato nidānam pāpam*, there is no guilt from this as a cause (see B. Lot. 453, line 8 fr. bottom, the aṭṭh. says *tato nidānan ti mamsakhalakaraṇam nidānam*). *N'atthi vo ito nidānam bhayam*, you have nothing to fear from this (Jāt. 26). *Tato nidānam labhetha pāmojjaṃ*, he would on this account experience pleasure (see B. Lot. 473, line 9, aṭṭh. says *tato nidānan ti ānāyānidānam*): the construction is peculiar, one would expect *tasmā nidānato*. In the Tipiṭaka the narrative of the circumstances under which any sermon of Buddha was delivered is called its *nidānam*, "cause, or raison d'être." *Evam me sutaṃ ti ādikam āyasmatā Ānandena paṭhamamahāsaṅgītikāle vuttam nidānam ddi*, the passage beginning *evam me sutaṃ*, spoken by Ā. at the first Great Rehearsal, is the

"Cause" or "Origin" (Brahmajāla S. Aṭṭh.). Hence any preface or introduction to a book or compilation is called *nidāna*, e.g. the reading of the matter prefatory to the rules of Pātimokkha is called *nidānuddeso* (Pāt. 3). The introduction to the Jātaka book is called *Jātakanidānam*, but I am not quite clear that in this word it retains the original meaning of "cause." It deals with the *tipi nidānāni* or three epochs into which the life of Gotama Bodhisatta and Buddha is divided. They are called *dūrenidānam*, *avidūrenidānam*, and *santikenidānam*, "distant Epoch, middle Epoch, and near Epoch." The first extends from the Bodhisatta's resolve to become Buddha (4 asankheyyas and 100,000 kappas ago) to his birth in the Tusita heaven; the second from the latter period to his attainment of Buddhahood; and the third from his attainment of Buddhahood to his death. I have followed Vjiesinha in calling these "Epochs," but in the present imperfect state of our knowledge of the Jātaka I feel unable to give a decided opinion as to their meaning.—The twelve Nidānas or Causes of Existence are *avijjā*, *saṅkhārā* (n. pl.), *viññāṇam*, *nāmarūpaṃ*, *saḍāyatanaṃ*, *phassa*, *vedanā*, *taphā*, *upādānam*, *bhavo*, *jāti*, *jarāmaraṇam* *sokaparidevaduḥkhadomanassuppiyāda* (pl.), "Error, Karma, Consciousness, the Individual, the six Organs of Sense, Contact, Sensation, Desire, Attachment, Existence, Birth, Suffering" (for detailed account see *Paṭiccasamuppādo*). E. Mon. 6, 193, 301; Man. B. 179, 391, 432; B. Int. 59, 485, 634, 638; B. Lot. 380.

NIDASSANĀM, Pointing out, indicating, designation; example, illustration; sight, view [निदassan]. Ab. 115, 1158; Pāt. 79, 91. *Anidassano*, beyond the reach of sight, immaterial (Alw. N. 39; B. Lot. 515). *Pītanidassano*, yellow.

NIDASSETI (caus.), To point out, indicate, show, tell, set forth, communicate, advise [निदasseti = निदुस्]. *So siddhammo ca ayam nidassati*, and this duty to kinsmen above set forth or advised (Kh. 12). *Mukhamattam nidassitam*, the mere beginning has been told (Mah. 259). *Samājāmantipīṭhānassa viññānam nidassayāma*, we recommend a wise man for the post of Legislative Councillor (Alw. 112).

NIDDĀ (f.), Sleep, slumber, sloth [निद्रा]. Ab. 176; Dh. 401. *Niddam okkamati*, to fall asleep (F. Jāt. 3). *Niddāpagato*, asleep (Dh. 118). *Nid-*

- dārāmo*, and *niddāsslo*, sleepy, sluggish, slothful (Ab. 733). *Niddārámatā* and *niddāsellatā*, sleepiness, sluggishness (Sen. K. 397).
- NIDDĀLŪ** (*adj.*), Sleepy, drowsy, sluggish, slothful [निद्रालु]. Ab. 733.
- NIDDARO** (*adj.*), Free from suffering [निर्दर]. Dh. 37.
- NIDDĀSĪLĪ** (*adj.*), Drowsy, slothful [निद्रा + शील + इन्].
- NIDDĀYANĀM**, Sleeping, sleep (from next). Dh. 128.
- NIDDĀYATI**, To sleep [निद्रा]. Dh. 88, 227; F. Jāt. 4. *Tasmīn niddāyante*, while he slept (Alw. I. 101).
- NIDDĀYITĀ** (*m.*), One who sleeps, drowsy, slothful [निद्रा + तृ]. Dh. 58.
- NIDDAYO** (*adj.*), Merciless, cruel [निर्दय]. Ab. 928.
- NIDDESŌ**, Pointing out, designation, specification, description, showing forth [निर्देश]. Dh. 264. *Niddeso* or "Exposition" is the title of the eleventh book of Khuddaka Nikāya. Subh. tells me that it is a work about equal in extent to Visuddhi Magga, and consists of "a detailed explanation by Sāriputta of 33 sūtras belonging to the last two vaggas of Suttanipāta, from Kāmasutta to Khaggavisāpasutta."—There are seven Niddesavatthus, *sikkhāsamādhānam*, *dharmānisanti*, *icchāvinayo*, *patisaḍḍhānam*, *viriyārambho*, *satinepakkham*, *diṭṭhipaṭive-dho*: the text runs thus, *idh' evuso bhikkhu sikkhāsamādhāne tibbaacchando hoti āyatīn ca sikkhāsamādhānavigatapemo, dhammanisantiyā tibbaacchando hoti*, and so on.
- NIDḌHAM**, A nest. The usual form of the S. नीड is *nīḍa* (which see), and the only instance of the form *nidḍha* which I have met with is in Dh. v. 148, where the body is called *roganidḍha*, "a nest of diseases." Dr. Weber has shown that the *ḍḍh* can be accounted for by supposing an older form निड्ड. The comment has *nīḍa*, which is the classical Sanskrit form. Fausbøll suggests a reading *nidḍam* (comp. *khiḍḍā* and *kīḍā*), but I would prefer to retain the *h* till the true reading can be determined by the comparison of a number of good MSS.
- NIDDHAMATI**, To remove, get rid of [निर्धमति]. Dh. 43, 370. P.p.p. *niddhanto*. *Niddhantamalo*, one whose impurities are removed (Dh. 42, 43).

- Caus. *niddhameti*, to remove. *Niddhametvā pāpabhikkhū* (Alw. I. 55).
- NIDDHANO** (*adj.*), Poor, needy [निर्धन]. Ab. 739.
- NIDDHĀRAṆĀM**, Singling out, separating, specifying one of many [caus. निर्धु + ञ्]. Cl. Gr. 144.
- NIDDHOTO** (*p.p.p.*), Washed, clean [निर्धोत]. Pāt. 82; Att. 189.
- NIDDHŪNAKĀM**, Throwing about the hands in eating (Vij.) [निर्धु + ञ्]. Pāt. 22. Gogerly says, "shaking the hands to disengage particles of food."
- NIDDISATI**, To point out, specify, mention, enumerate, declare; to describe, narrate, detail, explain [निर्दिश]. Mah. 248; P.f.p. *niddisatabbo* (Pāt. 9). P.p.p. *niddiṭṭho* (Ab. 13).
- NIDDOSO** (*adj.*), Faultless, guiltless [निर्दोष]. Dh. 221, 242.
- NIDDUKKHO** (*adj.*), Free from suffering, scatheless [निर्दुःख]. Dh. 390.
- NIDHĀNAGO** (*adj.*), Treasured up [निधान + ग]. Ab. 338, 339.
- NIDHANĀM**, and -NO, Death [निधन, निधनस्]. Ab. 404; Mah. 253. *Nidhanam gato*, died (Mah. 256).
- NIDHĀNĀM**, Depositing, treasuring up, enshrining; a receptacle, treasury; store, wealth, treasure [निधान]. Dh. 228. *Cattāri mahānidhānāni*, four great hoards of treasure (Man. B. 146). *Dhātunidhānakam*, enshrining of a relic (Mah. 196).
- NIDHĀNAVĀ** (*adj.*), Worth treasuring up, precious [निधान + वत्]. *Nidhānavatīm vācam bhāsītā*, one who speaks words worth remembering (*hadaye nidhetabbayuttam vācam bhāsītā ti attho*).
- NIDHĀYA**, **NIDHETI**, etc., see *Nidhāti*.
- NIDHI** (*m.*), A receptacle, depository; treasure [निधि]. *Nidhim nidheti*, buries a treasure (Kh. 12).
- NIDHIYATI**, see *Nidheti*.
- NIDHURO**, A bracelet. Ab. 285.
- NIDIDDHIKĀ** (*f.*), A sort of prickly nightshade, *Solanum Jacquini* [निदिग्धिका]. Ab. 585.
- NIGACCHATI**, To enter, come into; to undergo [निगम]. Dh. 25. *Dukkham n.*, to undergo suffering, to suffer (Dh. 13; Das. 36). *Dvayan nigacchati*, incurs two things (F. Jāt. 11).
- NIGADATI**, To tell, declare, recite, explain [निगद]. P.p.p. *nigadito* (Alw. I. xiv).
- NIGĀDO**, Speech, recitation [निगद, निगाद]. Ab. 764.

khāya nigatāḍa, who had come forward to protect him (Mah. 59). *Niggataddṛho*, with projecting tusks (Ras. 20). *Bheriyā nigatāya*, when the drum has gone on its rounds.

NIGGAYHAVĀDĪ (*adj.*), One who censures another for his faults instead of winking at them [निगृह्य the gerund from निगृह्य + वादिन्]. Dh. 14, 271.

NIGGHOSO, Noise, uproar [निघोष]. Ab. 128; Dh. 391; Ten J. 11.

NIGGUMBO (*adj.*), Free from bushes, clear, even [निगुम्ब].

NIGGUNḌĪ (*f.*), Name of a shrub, Vitex Negundo [निगुण्डी]. Ab. 574.

NIGGUṆO (*adj.*), Devoid of good qualities, bad [निगुण]. Dh. 425.

NIGHANḌU (*m.*), A collection of words or names, a vocabulary, a lexicon in which the words are classed according to subjects and not alphabetically [निघण्टु]. Abhidhānappadīpikā is an instance of a Nighaṇḍu. *Nighaṇḍūti rukkhādānaṃ vevacana-pakāsakaṃ sattham*, N. is a work setting forth the various names of trees, etc. (comp. Ab. 111). At Alw. I. lxix, the word is used in its Vedic sense (see lxx, note).

NIGHĀTETĪ (*caus.*), To kill, destroy [निघातयति]. Mah. 133.

NĪGHO, Grief, suffering, woe (Ab. 89). I have not found any equivalent of this word in Sanskrit. Fausböll suggests the etymology नि + घञ्, but this is far from probable (Dh. 390).

NIGRODHO, The banyan or Indian fig-tree, *Ficus Indica*; a fathom = *vyāma* [न्ययोच]. Ab. 551, 1042. *Maṇḍapākārena ṭhito mahānigrodho hoti*, there is a great banyan tree standing like a pillared hall (*ākārena*, Dh. 155). *Nigrodh-āraṇa*, a banyan grove. Alw. I. 65; B. Lot. 570; Dh. 163; Mah. 66, 95. *Ajapālanigrodho*, a certain banyan tree near Uruvela (Man. B. 166, 182), so called because shepherds used to take shelter under its shadow (Vij.). *Nigrodhapakkam*, a banyan fruit (a sort of fig, proverbial for insipidity, Ten J. 108).

NIGUḤITO (*p.p.*), Covered, concealed [निगुहित = गुह्य]. Ab. 834.

NIHANTĪ, To put down; to settle, put an end to; to strike down, destroy [निहन्]. *Dakkhiṇaṃ jānuṃmaṇḍalaṃ paṭhaviyaṃ nihaṇtvā*, putting his right knee on the ground (Gog. Ev. 8). *Nihacca*

ripavo 'khile, having destroyed all my enemies. *Tamam nihanitvā*, having dispelled darkness (Jāt. 34, another ger. *nihanitvā* Jāt. 40). Pass. *nihanāñati*. P.p.p. *nihatō*. Caus. *nighdteti*.

NIHĀRAKO (*adj.*), Carrying away [निहारक]. *Matanīhārako*, one who carries a corpse to the funeral pile (Mah. 66).

NIHARAṆAKO (*adj.*), One who drives out [next + क].

NIHARAṆAM, Removal, taking out, expulsion [निहारण]. Ab. 1167.

NIHARATI, To draw out, release, take out, carry away, take away, remove, dismiss [निहृ]. *Niharitvā 'dhihikarapaṇam tam*, having removed this occasion of offence (Mah. 19). *Sayodham nīhari*, sent him forth with his warriors (Mah. 61, comp. 135, and 255 *nīharittha kumārakaṇ*). Of dismissing a priest from the priesthood (Mah. 207). *Rañño aṅgulito rājamuddikaṇ nīharitvā*, taking from the king's finger the royal signet (Dh. 154). *Assa mānaṇ nīharimsu*, they took down his pride (Dh. 384). *Porāpaka-uyyānapālaṇ nīharitvā*, having dismissed the old gardener (F. Jāt. 6). *Dakkhiṇaṇ jānumapālaṇ paṭṭhaviyaṇ nīharitvā*, bringing down his right knee upon the ground (Gog. Ev. 8). F. Jāt. 53; Dh. 94, 411. P.f.p. *nīharitabbo* (Dh. 239). P.p.p. *nīhaṭo*. Caus. *nīharāpeti* (Mah. 128). *Suvaṇṇaṇ nīharāpesi kaṭṭhakaraṇāya*, caused gold to be taken (from the treasury) to make the vase (Mah. 111). Pāt. 14, 93.

NIHĀRO, Way, manner (Vij.) [निहार]. *Iminā nīhārena*, in this way (Das. 38; Dh. 384, 303). *Gamaṇavāsanānīhārena vāsanāṇ nīvāseti*, he puts on his garment by way of entering the village, or with a view to entering the village.

NIHĀRO, Fog; frost [नीहार]. Ab. 56; Dh. 384.

NIHATO (*p.p.p. nihanāti*), Struck down, destroyed, ruined; put an end to, decided, settled [निहत]. F. Jāt. 49. *Nihatamāno*, whose pride is removed, humbled (Dh. 263, 384). *Nihatādhikarapaṇam*, a decided case, a question that has been settled (Pāt. 16). *Nihatā hīnavaddā*, heretics are avoided by you (Ten J. 117).

NIHAṬO, and **NIHATO** (*p.p.p. nīharati*), Removed, taken away, etc. [निहृत]. Dh. 369. At Dh. 405 *nīhato*.

NIHĪNAKO (*adj.*), Low, vile [निहीन + क]. Ab. 516.

NIHĪNO (*p.p.p. nihīyati*), Low, vile, base, con-

temptible [निहीन]. Ab. 699. *Nihīnakammo*, one whose actions are base or evil (Dh. 54).

NIHITO (*p.p.p. nidahati*), Laid down; treasured up [निहित]. *Nihitadapḍo nihitasattho*, laying aside the stick and the sword, i.e. clement, merciful. *Nihitadhano*, one who has hoarded wealth (Ras. 36). *Nihitāni*, treasures.

NIHĪYATI (*pass.*), To deteriorate, perish, decay [निहीयते = निहृ]. *Nihīyati tassa yaso kāla-pakkhe 'va candimā*, his fame wanes like the moon in the dark fortnight (Sigālovāda S.).

NIJIGĪMSANĀ (*f.*), Covetousness (from next).

NIJIGĪMSATI, To wish to take, covet, try to get [नि + जिहीर्षति]. P.pr. *nijigīmsāno* (Alw. N. 121). Comp. *Jigīmsati*.

NIJIGĪMSITĀ (*adj.*), Covetous, rapacious [नि + जिहीर्ष + तृ].

NIJJALO (*adj.*), Without water, dry [निर्जल].

NIJJARO (*adj.*), Free from decay, not growing old [निर्जर]. Masc. *nijjaro*, a deva (Ab. 12).

NIJJATO (*adj.*), Disentangled [निस् + जटा].

NIJJHĀMATANHIKO, This is the name of a class of Pretas, who wander about the world of men tormented with perpetual thirst (Man. B. 58, 105, 458). Subhūti sends me the foll. from Sārasaṅgaha: *nijjhāmataphikā nāma rukkhasusire jalamāna-aggikkhandho viya antojalamānaggijāldhi abbhākatapetā*, "The N.s are pretas who are tormented with flames that burn within their bodies like a mass of fire burning in the hollow of a tree." Another comment says, *araññe jhāma-khāpuko viya*, "like the scorched stump of a tree in the forest." I am inclined to think the meaning of the word to be "whose thirst never wastes (or diminishes)." Sanskrit *nis + kṣhāma + trīṣṇā + ika*. On the other hand, it may possibly represent a Sanskrit word *nikṣhāma + trīṣṇā + ika*, "consumed with thirst."

NIJJHĀNAM, Sight; insight, intuition, perception [निज्ज्ञान]. Ab. 775.

NIJJHĀPETI (*caus.*), To give to understand (Vij.) [caus. निज्ज्ञे]. Dh. 105.

NIJJHARO, A cascade [निज्जर]. Ras. 27.

NIJJĪVO (*adj.*), Lifeless [निर्जीव]. Dh. 173.

NIJO (*adj.*), Own [निज]. Ab. 736; Att. 190. *Nijavamsa*, his own dynasty (Mah. lxxix). See also *Niyo*.

NIKĀMAM (*adv.*), Willingly, voluntarily [निक्कामम्]. Ab. 469.

NIKĀMETI, To long for, care for [निकम]. *Jvī-tam anikāmayam*, indifferent to life (Dh. 256). Pāt. xlv.

NIKĀMO, Desire [निकाम]. Ab. 826. *Nanikāmo*, undesirable, disagreeable (Dh. 55).

NIKAṆṆIKAM, [नि + कर्ण + क्व]. *Nikaṇṇikam jappeti*, to whisper into the ear (Pāt. 105).

NIKANTI (f.), Desire, wish [नि + कान्ति]. Ab. 162; Dh. 413.

NIKARO, A multitude, quantity [निकर]. Ab. 629.

NIKASO, A touchstone; a whetstone [निकष]. Ab. 528.

NIKATI (f.), Baseness, dishonesty, fraud [निकृति]. Ab. 177.

NIKATO (p.p.), Base, dishonest, wicked [निकृत]. Ab. 737.

NIKAṬO (adj.), Near [निकट]. Ab. 705, 1194.

NIKATṬHE (adv.), In the neighbourhood, near; shortly, soon [loc. निकट]. F. Jāt. 50.

NIKĀYO, A multitude, assemblage; a collection; a class, order, group; an association, fraternity, congregation; a house, dwelling [निकाय]. Ab. 205, 632, 1104. *Aññatāro devanikāyo*, some one class of devas. *Bahū sattanikāyā*, many classes of beings. *Jāte aññanikāye pi*, even when another association of nuns was formed (Mah. 120). The three fraternities of priests mentioned at Alw. I. x, xi, are those of the Abhayagiri, Jetavana and Mahāvihāra monasteries, all of Ceylon (Subh.). The name Nikāya or Collection is given to certain divisions of the Tipiṭaka or Buddhist scriptures. The five nikāyas are the five divisions of the Sutta Piṭaka, each containing a certain number of the discourses of Buddha and his apostles (E. Mon. 168, 169, 172; Alw. I. 63). Their names are *Dīghanikāyo*, *Majjhimanikāyo*, *Saṃyuttanikāyo*, *Aṅguttaranikāyo*, *Khuddakanikāyo*. By the four Nikāyas are meant the first four of these. *Khuddakanikāya* seems also to be used in a different sense; I find the following in the Aṭṭh. on Brahmajāla Sutta, *Katamo Khuddakanikāyo ? sakalam Vinayapiṭakam Abhidhammapiṭakam Khuddakapāṭhādāyo ca pubbe nidassitapañcadasabhedd, iha petvā cattāro nikāye avasesam Buddhavacanam ti*, "What is the K. Nikāya? The whole of the Vinaya and Abhidhamma Piṭakas, and the above-enumerated fifteen books, Khuddakapāṭha, etc." From the same work I extract the passage relating to Khuddakapāṭha in the account of the Rehearsal:

tato param Jātakam Mahāniddeṣo Cūlaniddeṣo Paṭisambhidāmaggo Suttanipāto Dhammapadam Uddanam Itivuttakam VinānaPetavatthu Therā Therigāthā ti imāni tantim saṅgāyitvā Khuddakagantho nāma ayan ti ca vatvā Abhidhammapiṭakasmim yeva saṅgaham āropayimsūti Dīghabhāṇakā vadanti, Majjhimabhāṇakā pana Cariyāpiṭaka-ApaddānaBuddhavaṃsesu saddhim sabbam pi tam Khuddakagantham Suttantapiṭake pariyāpannam ti vadanti, "Next in order having rehearsed the text consisting of the Jātaka, Mahā and Cūla Niddeṣa, Paṭisambhidāmagga, Suttanipāta, Dhammapada, Udāna, Itivuttaka, Vināna and Peta Vatthu, Thera and Therī Gāthā, and called it Khuddakagantha, according to the Dīghanikāya professors they made of it a canonical text forming part of the Abhidhamma; but the professors of the Majjhimanikāya, on the other hand, assert that with the addition of Cariyāpiṭaka, Apadāna and Buddhavaṃsa the whole of this Khuddakagantha was included in the Sutta-piṭaka." See *Tipiṭakam*.

NIKETANAM, A house, habitation [निकेतन]. Ab. 206.

NIKETO, A house, dwelling, home [निकेत]. Dh. 281; Ten J. 119.

NIKHANATI, To dig into, to bury [निकख]. *Sesam bhūmīyam nikhānitvā*, having buried the rest in the earth (Dh. 114). P.p.p. *nikhāto*, buried, implanted (Dh. 283).

NIKHILO (adj.), Entire, all [निकिख]. Ab. 702.

NIKITṬHO (p.p.p. next), Low, vile, outcast [निकिṭṭh]. Ab. 699. Comp. *nikatṭhe*.

NIKKADDPHATI, To cast out, expel, dismiss [निककृष]. Ger. *nikkaḍḍhitvā* (Mah. 26). P.p.p. *nikkaḍḍhito* (F. Jāt. 3; Alw. I. 63). *Gehā n.*, to turn out of doors (Dh. 241). Caus. *nikkaḍḍhēpeti* (Pāt. 13; Dh. 241, 243).

NIKKĀMĪ (adj.), Free from kāma or desire [निककाम]. Kh. 8.

NIKKAMMO (adj.), Without occupation [निककर्म]. Dh. 171.

NIKKAṆKHĀ (f.), Absence of doubt, certainty [निस + कान्ति].

NIKKAṆKHO (adj.), Free from doubt [as last]. *Tsu sarāpesu nikkāṇkho hūtvā*, having faith in the three Refuges (Dh. 245).

NIKKASĀVO (adj.), Free from impurity or sin [निस + कषाय]. *Anikkasāvo*, impure (Dh. 2).

NIKKESO (*adj.*), Bald [निकेश].

NIKKHAMANAM, Going out or away, departure [निक्रमण]. Dh. 106, 160, 190.

NIKKHAMATI, To go out, set out, start, go forth, go away, depart [निक्रम]. Used like *abhinikkhamati* of giving up the world to devote oneself to the ascetic life (Mah. 10). *Nikkhamitum nāsakkhi*, could not get out, or escape (F. Jāt. 5; Ten J. 40). Aor. *nikkhami* (Dh. 108; Ten J. 111; Mah. 204). Ger. *nikkhamma* (Mah. 139, 233), *nikkhamitvā* (Dh. 103, 233; F. Jāt. 53). P.p.p. *nikkhamanto*, *nikkhamito*. Caus. *nikkhameti* (Dh. 416).

NIKKHAMO, Going out, exit [निक्रम]. *Bhikkhamakulāni*, ladies who do not go out of doors (Dh. 233).

NIKKHANTO (*p.p.p. nikkhamati*), Gone out, departed [निक्रान्त]. *Kāmanikkhanto*, having departed from lust.

NIKKHEPO, Putting down, depositing, rejection [निक्षेप]. *Padanikkhepo*, setting down the foot (Dh. 282). *Dehanikkhepaṭṭhānamhi*, on the spot where the body was deposited (Att. 138; Mah. 125).

NIKKHIKO, A royal treasurer or mint-master [निकिक्क]. Ab. 343.

NIKKHIPANAM, Putting down [निक्षिपण]. *Padanikkhipanam*, setting down the foot.

NIKKHIPATI, To put or throw down; to lay or throw aside; to lay up, deposit, keep [निक्षिप]. *Pādam n.*, to set down the foot, tread. *Pādamāle nikkhipi*, laid it at his feet (F. Jāt. 5). *Dhanusaraṇa ca nikkhippa* (ger.), laying aside his bow and arrows (Mah. 78). *Kākakulāvake attano apḍakam nikkhipitvā*, having laid her own egg in the nest of the raven (F. Jāt. 49). *Bhikkhund tam civaram nikkhipitabbam*, the priest must keep his robe by him (Pāt. 8). *Aññaṃ nikkhipitvā aññaṃ bhāsati*, means one thing and says another (lit. keeps one thing in his mind). Caus. *mañjūsāya nikkhipāperi*, caused it to be deposited in a casket (Ten J. 51).

NIKKHITTO (*p.p.p. last*), Put down, thrown down; laid aside; deposited [निक्षिप्त]. *Anikkhittadhura*, docile, amenable to discipline (lit. "by whom the yoke, or the burden (?), is not thrown off").

NIKKHO, and NIKKHAM, A golden ornament for the neck or breast; gold; a weight of gold equal to five suvappas [निक्ह]. Ab. 480, 888; Dh. 367. A form *nekka* occurs at Dh. 41.

NIKKILESO (*adj.*), Free from Kilesa [निकिलेश]. Dh. 369, 370.

NIKKOSAJJO (*adj.*), Free from sloth, diligent [निस + कौसीज]. Ab. 516.

NIKKUJJITO (*adj.*), Overturned, upside down [निस + कुञ्जित]. *Nikkujjito udakumbho*, a waterpot upset (Jāt. 20). *Seyyathā pi bhante nikkujjitaṃ vā ukkujjeyya paṭicchannam vā viva-reyya*, 'tis as if one should set up that which is overthrown or reveal that which is hidden (this formula occurs at the end of a great many sūtras). Of the reading *kk* I think there can be no doubt. I find it in two MSS. of Sigālovāda, in one MS. of Subha Sutta, and at the end of Sāmaññaphala Sutta in two MSS. My copy of the Comment on the latter sūtra says *nikkujjitaṃ ti adhomukhaṃ ṭhapitaṃ heṭṭhāmukhajātaṃ vā*. It is true that at Mah. 133 we have *nikkujjitaṃ nāvam* ("a canoe which was turned up on the beach," Turnour), but it is clear that in this case the exigency of metre has determined the loss of one *k*. At Pāt. 61 we have a noun *nikkujjana*, "reversal, upsetting," as if from a verb *nikkujjati* or *nikkujjeti*, "to upset," which however I have not met with (*pattanikkujjanavasena*, like the upsetting of a bowl). See *Nikujjati*.

NIKUBBATI, To deceive, cheat, defraud, overreach [निकु]. Kh. 16.

NIKUJJATI, To attach importance to, lay to heart.

The etymology of this word I have entirely failed to trace. I have met with it only in Sāmaññaphala Sutta, where the foll. formula occurs six times, *anabhinanditvā appaṭikkositvā anattamano anattamanavācam anicchāretvā tam eva vācam anugāhanto anikujjanto utṭhāy' dsaṇḍ pakkāmiṃ*. "Expressing neither praise nor blame, feeling annoyed yet uttering no word of annoyance, acquiescing in the words (of the Tīrthaka) though attaching not the slightest value to them, I rose from my seat and went my way." The comment of Buddhaghosa is as follows, *anugāhanto ti sārato agāhanto anikujjanto ti sāravasena eva idaṃ nissaraṇam ayaṃ paramattho ti hadaye aṭṭhapento vyañjanam paṇḍana uggahitaṃ c'eva nikujjitaṃ ca* (my MS. reads *nikk-* in this second place); which with Vijesinha's help I render thus: *anugāhanto* means not going into the matter according to its essence but merely acquiescing, *anikujjanto* means not laying the Tīrthaka's words

to heart according to their very essence, and saying This is useless (? Vij.) or This is Truth, but only the outward form of the words is by him learnt and noted. It is clear that this word has been somewhat confounded with the last, as the *k* has in a few instances been doubled. I have two MSS. of *Sāmaññaphala S.*, one Sinhalese and one Burmese, and the formula occurs in the case of each of the six Tīrthakas. In one instance the Burmese MS. has *nikk-*; and the Sinhalese has in one case *nikk-*, and in two others *nik-* corrected to *nikk-*. Thus out of twelve places we have *nikk-* four times and *nik-* eight. My single copy of the aṭṭh. has *nik-* once and *nikk-* once. The Burmese MS. reads once *anikkujjhento* and once *anikujjhento*, an attempt of the copyist to make sense of a word he did not understand. Burnouf has adopted this reading, for he renders the word "reprimant toute expression de colère" (Lot. 454).

NIKUNJO, and JAM, A thicket, a bower [निकुञ्ज]. Ab. 609.

NILATTAM, Dark blue colour, blueness [नील + त्व]. Cl. Gr. 96.

NILAYO, A dwelling, habitation, lair, nest [निलय]. Ab. 205.

NILI (f.), The indigo plant [नीली]. Ab. 585.

NILIKĀ (f.), Name of an aquatic plant (*sēphālikā*); Vallisneria [नीलिका]. Ab. 575, 689.

NILINI (f.), The indigo plant [नीलिनी]. Ab. 585.

NILIYATI, To settle down, alight; to lurk, hide [निली]. *Ekam rukkhāṃ purato katvā niliyi*, ensconced himself behind a tree, lit. putting a tree in front of him lay hid (Dh. 115). *Bhikkhavo keci niliyimsu tahiṃ tahiṃ*, some of the priests concealed themselves in different places (Mah. 237). *Sākhagge niliyi*, perched on the top of a branch (F. Jāt. 12, of a bird). Ger. *niliyitvā* (ditto). P.p.p. *nilīno*, perched, hidden. *Sākhāya nilīno*, perched on a branch (F. Jāt. 12; Ten J. 112). *Tattha tattha nilīnā*, lying in wait here and there (Ras. 39).

NILLAJJO (adj.), Shameless [निलज्ज].

NILLEHAKAM, Licking [निल्स + लेह + क]. Pāt. 22.

NILLOPO, Plundering [निल्स + लुप् + क].

NILO (adj.), Black; dark blue; dark green [नील]. Ab. 96. *Nilagīvo*, a peacock (Ab. 634). *Nilasappo*, a whip-snake (Ab. 652). *Nil-uppalam*, a blue lotus or water-lily (Cl. G. 78; Dh. 233).

Rājuyyāne ghanacchāye sītale nīlasaddale, in the royal pleasure garden deep-shaded and cool, with knolls of dark-green turf (Mah. 84). *Harito sampajjamāno nīlapaṇṇo dūmo*, a verdant, flourishing tree with dark-green leaves (Ten J. 119). *Nīlobhāsam veḷuvanaṃ*, bamboo grove of bright green. *Nīlamorā*, the blue peacock (as opposed to the gold-coloured one, Ten J. 112).

NĪLO, and NĪLAM, A nest; a lair, haunt, receptacle, [नील]. Ab. 627. *Nīlajo*, a bird (Ab. 625). See also *Nidḍham*.

NIMANTANAM, Invitation [निमन्तन].

NIMANTETI, To invite, offer [निमन्त]. With instr. *bhāttena n.*, to invite to dinner (Att. 213; Mah. 89); *Magadharaṇṇo rajjena nimantiyamaṇo taṃ paṭikkhipitvā*, when offered the kingdom of the king of M. having refused the same (Dh. 118); *Odanena nimantemi*, I invite you to partake of boiled rice (Pāt. 88); *Āsanena bhikkhūṃ n.*, to invite a priest to a seat; *Saṅghabodhikūṃdraṃ rajjena nimantesi*, offered the kingdom to prince S. (Att. 197). *Samapaṃ Gotamaṃ nimantetvā*, having invited the ascetic G. to my house (Dh. 98; F. Jāt. 52; Mah. 6). *Sabbam saṅghaṃ nimantayī*, gave this invitation to the whole clergy (Mah. 174). P.p.p. *nimantito*, invited. *Micchādiṭṭhikena kira Tathāgate nimantite*, the Buddha having, as rumour said, been invited by a heretic to his house (Dh. 98). *Yena bhāttena nimantito*, being invited to partake of which meal (Pāt. 90).

NIMBO, A tree bearing a very bitter fruit, the Nimb or Azadirachta Indica [निम्ब]. Ab. 570; F. Jāt. 6.

NIMILETI, To close the eyes [निमील]. *Olokeno mahāthūpaṃ nipanno 'va nimīlayi*, even as he lay gazing on the Great Shrine he closed his eyes in death (Mah. 199). P.p.p. *nimīlito*. *Nimīlita-mattesu yeva akkhīsu*, the instant his eyes were closed (Sām. P. A.). *Gajaniṃlitaṃ*, "the elephant's wink of pride" (Att. 195). At Dh. 268 *nimīletvā* wrongly for *nimīletvā*.

NIMITTAM, A sign, mark, token, omen; cause, reason; pudendum [निमित्त]. Ab. 91, 273, 278. *Subhanimittam*, a favourable omen. *Ādise..sakam mukhanimittam paccavekkhamāno*, beholding in a mirror the reflexion of his own face (Sām. P.). *Kena kena nimittena sīma ettha gatā ti ce*, if (you ask) by what landmarks the boundary passed (Mah. 99, comp. Ras. 69). *Sabbam nimittam*

divāna, beholding each prognostication realized (Mah. 135). *Nimittam etaṃ na samanupassāmi*, I see no reason for this (B. Lot. 403). *Nimittāṃ karoti*, to drop a hint. *Nimittakammaṃ* or *nimittakaraṇaṃ*, a hint or insinuation (for a full illustration see *Obhāso*). *Nimittāṃ gaphāti* or *gaheti*, to fall in love (Dh. 85, 86; comp. Clough's Dict. "*nimittagrahaṇa*, affected by personal beauty, falling in love"). *Kilesapariniḍḍānanimittāṃ* (*adj.*) *khandhapariniḍḍānaṃ*, annihilation of the elements of existence caused or heralded by annihilation of human passion (Dh. 350). *Animittito* (*adj.*) at Dh. v. 92 is I think rightly rendered by Max Müller "unconditioned," lit. "free from marks or attributes;" the comment explains it as "free from the three nimittas, *rāga*, *dosa*, *moha*," which indeed are attributes of sentient existence. *Animittam anaññātaṃ maccedānaṃ idha jīvitaṃ*, man's life here below is unmarked and unknown (Das. 34). As one of the technical terms of the Buddhist system of ecstatic meditation *nimittāṃ* is the first sign of mental illumination produced by the successful exercise of *kammaṭṭhāna*. In the *kaṣipakammaṭṭhāna* it is said to be established when the coloured circle is seen equally well with the eyes open and shut, the phenomenon of the circle seen with the eyes closed being the *nimitta*, "sign or indication" that supernatural illumination is attained. In the *ānāpānasatikammaṭṭhāna* the priest with his eyes closed sees a form as of a star or gem or cloud or garland, etc. (Man. B. 244, 253, 255, 258, 260, 302).

NIMMADDANAM, Crushing, subduing (from next). Mah. 96.

NIMMADDETI (*caus.*), To crush, subdue, overcome [निस् + caus. मुद्]. Alw. I. 55. Pass. *nimmaddiyati*.

NIMMAKKHIKO (*adj.*), Free from flies [निर्मक्खिक्]. Used of honeycomb it means pure and clear (Dh. 106, 156).

NIMMALO (*adj.*), Stainless, pure, innocent [निर्मल]. Dh. 44.

NIMMAṂSO (*adj.*), Fleshless [निर्मांस]. Mah. 38.

NIMMĀNAM, Measuring; forming, making, creation, fabrication [निर्माण]. Ab. 911. The *nimmānarati devā* are the inhabitants of the 5th devaloka. Subhūti sends me the foll. from Niddesa Atth., *pakatipatiyattārammaṇato atirekkaṃ ramitukāmatākkāle yathārocitaṃ dhamma-*

ṇaṃ nimminitvā ramanti, tasmā nimmānaratīnaṃ devānaṃ nimmitā kāmaṃ nāma, "when they wish to enjoy themselves in a greater degree than the enjoyments (*dhammaṇa*, lit. materials of enjoyment) originally prepared for them admit of, they create ad libitum new sources of pleasure and enjoy themselves; accordingly the pleasures of the N. devas are called created pleasures." The explanation given at B. Int. 606 is purely fanciful; so also, I need hardly say, is the wonderful etymology given by Clough in his Dict. "*nir neg. māna measure, rati copulation*, so called on account of the beings who inhabit it being immersed in boundless concupiscence" (!). Man. B. 25.

NIMMANTHYO (*adj.*), To be stirred or rubbed [निर्मन्थ]. Ab. 419.

NIMMĀTĀ (*m.*), A maker, creator [निर्मातृ].

NIMMĀTĀPITIKO (*adj.*), Without father or mother, orphan [निस् + मातापितृ + क]. Dh. 217, 328.

NIMMATHITO (*p.p.*), Agitated [निर्मथित].

NIMMINĀTI, and **NIMMĀYATI**, To form, make, fashion, build, to create, cause to appear by supernatural power [निमा]. *Sakko.. mahallaka-asuravappaṇaṃ nimminitvā*, Indra having assumed by his supernatural power the form of an aged Asura (Dh. 193, comp. Ras. 19). Aor. *nimmāya nāgarājā so buddharūpaṃ manoharaṃ*, the Nāga king caused to appear an exquisite image of Buddha (Mah. 27, comp. 112). P.f.p. *nimmātabbo*. Caus. *nimmāpeti*. Comp. *Māpeti*.

NIMMITO (*p.p.* last), Made, fashioned, created [निर्मित]. *Vatthadantādinimittā*, fashioned out of cloth, ivory, etc. (Ab. 523). *Iddhīhi vīya nimmitaṃ... rūpaṃ*, an image (looking) as if created by supernatural power (Mah. 242, comp. 27). *Vissakammund nimmitasadisāṃ*, like a creation of the celestial architect (Br. J. S. A.). One of the divisions of Kāma is into *nimmitā kāma*, like those of the Nimmānarati angels, and *animmitā kāma*, ordinary pleasures.

NIMMOKO, The slough or cast-off skin of a snake [निर्मोक]. Ab. 655.

NIMUGGO (*p.p.* *nimujjati*), Sunk, immersed [निमुच]. *Khuddakajalāsāye nipatitvā nimuggā*, falling into a pond she was immersed (Att. 218). *Sake muttakarise nimuggā*, wallowing... (Dh. 315).

NIMUJJATI, and **NIMMUJJATI**, To sink, dive, plunge [निमज्ज् and निर्मेज्ज्]. *Nimujjamāno*, diving under water (Mah. 59). Caus. *Maccurđjā catusu apāyasamuddesu nimujjāpeti*, the king of death causes them to plunge into the four oceans of Future Punishment (Dh. 225). *Nimmujitvā paṭhaviyā-gantvā*, going through the earth after sinking into it (miraculously, of an Arhat, Mah. 13). *Udake nimmujjito*, plunged or immersed in the water (Dh. 225, this is perhaps a p.p.p. of the caus.).

NINĀDAVĀ (*adj.*), Noisy [निनाद् + वल्]. Att. 211.

NINADO, and **NINĀDO**, Noise [निनद्, निनाद्]. Ab. 128.

NINDĀ (*f.*), Blame, rebuke, reproach; abuse, defamation, scorn, contempt [निन्दा]. Ab. 121, 1055; Dh. 15, 26, 55.

NINDATI, To blame, reproach; to despise [निन्द्]. P.p.p. *nindito*. *N'atthi loke anindito*, there is none in this world who escapes reproach (Dh. 41).

NINĀKO, A sort of deer [न्यङ्कु]. Ab. 619.

NINNĀDI, (*adj.*), Resounding [next + द्]. B. Lot. 566; Ab. 129.

NINNĀDO, Noise, sound [निस् + नाद्]. *Saṅkha-papaṇaninādo*, the sound of chanks and drums. (Att. 135).

NINNAGĀ (*f.*), A river [निग्गमा]. Ab. 681.

NINNAHUTAM, One of the high numerals; 10,000,000⁵, or 1 followed by 35 ciphers [निस् + हुत्]. Ab. 474. See *Saṅkhyā*.

NINNAM, Depth, low ground; the sea, the deep [निज्ज]. *Ninnam pavattati*, flows down to the low ground (Kh. 12). *Ninne vā yadi vā thale*, on sea or on dry land (Dh. 18).

NINNĀMETI, To put out, as the tongue [निस् + नामयति = नम्].

NINNAYO, Certainty [निर्णय]. Ab. 171 (*nipṇaya*, which I think is wrong).

NINNEJAKO, A washerman [निर्णेजक्]. Ab. 510.

NINNO (*adj.*), Deep, lowlying [निज्ज]. Ab. 669. *Ekasmiṃ ninne sakaṭamagge*, in a deeply sunk cart road (Ten J. 3). *Ninnam thānam unnamati*, the low places lift themselves up (B. Lot. 576).

NIPACCĀKĀRO, Subjection, inferiority, servitude, service [निपत्थ + आकार].

NIPACCATI (*pass.*), To be laid down, settled, determined [निपत्थते]. Sen. K. 225 (a comment in

the India Office Library explains it by *thapṇiyati nipphādiyati*).

NIPAJJATI, To lie down [नि + पज्जते = पद्]. *Bhagavato pḍḍamūle nipajjītvā*, throwing themselves at the feet of B. (Dh. 109). *Tiṭṭhantā* (*pl. m.*) *nisīdantā nipajjantā*, standing, sitting or lying (Dh. 153). Aor. *nipajji* (Mah. 229), *nipajjittha*, (Mah. 243), *nipajjatha* (Mah. 211). Fut. *nipajjissati* (Dh. 82). Ger. *nipajja*, *nipajjitvā* (Att. 198, Mah. 194). Inf. *nipajjītuṃ*. P.p.p. *nipanno*, Caus. *nipajjāpeti*, to cause to lie down, to set down (Mah. 58; Dh. 94; Alw. I. cvii; Ten J. 29; F. Jāt. 12, 58).

NIPAKO (*adj.*), Prudent, wise. Dh. 58; Cl. Gr. 97. Comp. *Nepakkam*.

NIPĀNAM, A trough near a well [निपाज्]. Ab. 680.

NIPANNO (*p.p.p. nipajjati*), Lying down, lying [नि + पन्न = पद्]. *Parinibbānanaṃcamhi nipanno*, stretched on the bed of death (Mah. 47, 106; Dh. 376). F. Jāt. 4, 54; Dh. 95; Mah. 199, 230.

NIPĀTANAM, Causing to descend, striking; flying down or about [निपातन]. *Nisitasatthanipātana*, with strokes of sharp swords (Att. 201). Dh. 198.

NIPATATI, To fall down, to descend; to rush or fly about [निपत्]. Dh. 123, 198; Ten J. 36. P.p.p. *nipatito* (Att. 218). Caus. *nipādeti*, to throw down, to let fall; to lay down, deposit; to overthrow, ruin, destroy. *Vāriṃ savantū nipātaya*, cause the (marsh) waters to discharge themselves into the rivers. To deposit (Mah. 179). *Sattham nipādetvā*, having got him slain with the sword, lit. having caused the sword to fall upon him (Mah. 250). *Duṭṭhāmacce nipātiya*, having slain those wicked ministers (Mah. 233).

NIPĀTHO, and **NIPĀTHO**, Reading, studying [निपठ, निपाठ]. Ab. 774.

NIPĀTĪ (*adj.*), Flying down or about, wandering [निपातिन्]. Dh. 7.

NIPĀTO, Falling down, descending; (in gram.) a particle or indeclinable [निपात]. Ab. 1121; Dh. 22; Ten J. 55. *Nipātapaḍaṃ*, an indeclinable word, an adverb or particle. *Have ti nipātamatto*, "Have" is a particle, or a mere particle (Dh. 266).

NIPĪYATI (*pass.*), To be drunk in, imbibed [निपीयते, pass. निपा]. Att. 191.

NĪPO, The tree *Nauclea Cadamba*, a species of *Asoka* tree [नीप]. Ab. 561, 563.

NIPPACCAYO (*adj.*), Unprovided with requisites, destitute [निस् + प्रत्यय]. Dh. 113, see *Paccayo*.
NIPPAJJATI, To be accomplished, effected, to succeed; to ripen [निष्पद्य]. *Amhākaṃ sassaṃ eka-udaken' eva nippajjissati*, our crop will get ripe with a single watering (Dh. 351). *Ajja amhākaṃ kammaṃ nippajjissati*, to-day our business will be effected (Dh. 233, comp. 249). *Nippajjāpetvā* at F. Jāt. 12 should be *nippajjāpetvā*. P.f.p. *nippajje*, to be effected, etc. *Vuṭṭhinippajjasasaka*, having crops to be ripened by rain (Ab. 168). P.p.p. *nippaṇno*. Caus. *nippahūdeti*.
NIPPAKKO (*adj.*), Boiled, infused [निष्पक्व]. Ab. 743.
NIPPAÑÑO (*adj.*), Unwise, foolish [निस् + प्रज्ञ]. Dh. 330.
NIPPAPAÑÑO (*adj.*), Free from delay; free from the conditions, such as lust, pride, anger, which delay a man in his spiritual progress [निष्प्रपञ्च]. Dh. 45, 287. See *Papañco*.
NIPPĀPO (*adj.*), Sinless [निष्पाप]. Dh. 37.
NIPPĀVO, Winnowing, clearing [निष्पाव]. Ab. 773.
NIPPESIKO, A juggler? [निष्पेक्षिक?]. *Nippesikas* are classed with cheats, nemittakas and other bad characters in Br. J. S. The comment says *nippeso eṭṭaṃ ti nippesikā*.
NIPPHĀDANAM, Accomplishment [निष्पादन]. Att. 199. *Nippahādanako* (*adj.*), accomplishing.
NIPPHĀDETI (*caus. nippajjati*), To accomplish, effect, settle, bring to a successful termination, perform, produce, procure [निष्पादयति]. Dh. 333, 407. Pass. *nippahādiyati*. P.p.p. *nippahādita*.
NIPPHALO (*adj.*), Fruitless, useless, without reward, unprofitable [निष्फल]. Ab. 1145; Kh. 11.
NIPPHANNO (*p.p.p. nippajjati*), Arisen, produced; formed, effected, accomplished; springing from, made [निष्पन्न]. Kh. 21. *Yathā pana dāru-ḍāhi nippaṇṇāni tāni bhāṇḍāni dārumayāḍḍāni nāma heṇṭi*, as wares made of wood and so on are called dārumaya and so on (Dh. 90). *Attano puññā-saḍbhāveṇa nippaṇṇaṃ aṇṇapadaṃ*, this hermitage created by the power of his good karma (Jāt. 7).
NIPPHĀTITO (*p.p.p.*), Ruined, destroyed [निष्पातित]. Dh. 142.
NIPPHATTI (*f.*), Perfection, accomplishment [निष्पत्ति]. *Sarāṇanippatti*, bodily perfection (Dh. 139). *Paṭṭhaṇḍya nippattiṃ diṣvā*, beholding the

accomplishment of her prayer (Dh. 253). *Sabba sippe* (*loc.*) *nippattiṃ patvā*, having become accomplished in every branch of education (Dh. 116). Ab. 912; Sen. K. 212.
NIPPILETTI, To importune, vex [निस् + caus. पीड्]. *Punappuna nippiliyamano*, being again and again pressed for a reply (Dh. 165).
NIPPIṬIKO (*adj.*), Free from active joy [निस् + प्रीति + क]. B. Lot. 805.
NIPPURISO (*adj.*), Without men, without people, [निष्पुरुष]. Jāt. 58.
NIPUṆO (*adj.*), Clever, skilled, sharp, intelligent; delicate, subtle, abstruse [निपुण]. Ab. 721; Mah. lxxvii. *Nipuṇaṃ pañhaṃ*, an abstruse question (Att. 230). *Sunipuṇaṃ cittaṃ*, thought which is very subtle (Dh. 7). *Nipuṇo gambhīro dhammo*, an abstruse and profound doctrine (Gog. Ev. 6; Alw. N. 98). *Nipuṇaṃ*, "the Abstruse," is a name of Nirvāṇa (Ab. 7).
NIRABBUDAM, A vast number, 10,000,000², or 1 followed by 63 ciphers [comp. चतुर्द]. Ab. 475. See *Saṅkhyā*.
NIRABBUDO (*adj.*), Free from boils or tumours; free from excrescences, said figuratively of religion when prosperous and free from heresy, heresies and schisms being compared to tumours and such-like excrescences on the body [निस् + चतुर्द].
NIRAGGALO (*adj.*), Unobstructed [निरर्गल]. Ab. 717.
NIRĀHĀRO (*adj.*), Without food, fasting [निराहार]. Dh. 360; Ten J. 36.
NIRĀKATI (*f.*), Rejection, contradiction [निराकृति]. Ab. 775.
NIRĀKULO (*adj.*), Clear, undisturbed, tranquil [निराकुल]. Jāt. 17.
NIRĀLAMBO (*adj.*), Having no prop, unsupported [निरालम्ब]. *Nirālambe ambare laddhapatiṭṭhaṃ*, resting in the unsupported firmament (Att. 216).
NIRĀLAYO (*adj.*), Free from attachment or desire [निस् + आलस्य]. Dh. 407.
NIRĀM, Water [नीर]. Ab. 661.
NIRĀMAYO (*adj.*), Healthy [निरामय]. Ab. 331.
NIRĀMISO (*adj.*), Free from worldly taint, disinterested, pure (of doctrine) [निरामिष]. Ten J. 30.
NIRANTARO (*adj.*), Without interstices, compact, dense, solid, coarse [निरन्तर]. Ab. 707. Adv. *nirantaraṃ*, incessantly, constantly, continuously (Dh. 84; Alw. I. vii; Mah. 130).

NIRAPARĀDHO (*adj.*), Innocent; free from fault or error [निरपराध]. Dh. 221, 301. *Niraparārdho hoṭi*, does not blunder (Par. S. A.).

NIRAPEKKHO, and **-PEKKHO** (*adj.*), Disregarding [निरपेक्ष]. With loc. *Jivite* n., indifferent to life (Dh. 255).

NIRĀSAKO (*adj.*), Free from desire [निस् + आ + श + क]. Das. 3. 28.

NIRASANĀM, Rejection [निरसन]. Ab. 775.

NIRĀSAŅKO (*adj.*), Without apprehension, safe; without hesitation [निराशङ्क]. Mah. lxxxvii; Att. 204.

NIRĀSANO (*adj.*), Fasting [निराशन]. Das. 7.

NIRĀSAYO (*adj.*), Free from desire [निस् + आ + शय]. Dh. 73. *Nirāsayan ti nittapāham* (Dh. 431).

NIRASO (*adj.*), Sapless, juiceless; tasteless, luscious, nasty [नौरस]. Att. 206; Ten J. 109.

NIRĀSO (*adj.*), Free from desire [निस् + आश]. Das. 28.

NIRĀTANĀKO (*adj.*), Free from disquiet, safe, peaceful [निस् + आतङ्क]. Mah. lxxxviii.

NIRATO (*p.p.*), Pleased, delighting in [निरत]. Dh. 180.

NIRATTHAKO, and **NIRATTHO** (*adj.*), Vain, unmeaning, useless, unprofitable [निरर्थक, निरर्थ]. Ab. 715; Dh. 8, 121; B. Lot. 649. Fem. *niratthā* (F. Jāt. 13). Adv. *niratthakam eva jī-rati*, grows old in vain, to no purpose (Dh. 319). Comp. Das. 35.

NIRAVASESO (*adj.*), Without a residue, complete [निरवशेष].

NIRAVO (*adj.*), Noiseless, silent [नि + रव]. Pāt. 73. (Perhaps wrongly for *nirava*.)

NIRAYAPO, Name of one of the guardians of hell [निरय + प]. Ab. 658.

NIRAYO, Hell [निरय]. Ab. 656. This word and *naraka* are nearly if not quite homonyms. B. Lot. 866; Dh. 23, 54, 55; Ten J. 118. *Gūthanirayo* (Dh. 408), *Padumanirayo* (Dh. 418), are names of minor hells. See *Gati*, *Naraka*, *Lokantarika*.

NIRODHO, Cessation, annihilation; Nirvāṇa; obstruction, impeding [निरोध]. Ab. 6, 989; B. Lot. 515. *Avijjāya nirodhā cāgā paṇissaggā n'atthi sattānaṃ nivarāṇaṃ*, from the destruction of error, from putting it away, from rejecting it, all beings are freed from hindrance to spiritual welfare (Alw. I. 107). *Evaṃ etussa kevalassa dukkhakkhandhassa nirodho hoti*, thus the whole of this mass of suffering is brought to an end (Alw. N. 37).

Ye dhammā hetuppabbhāvā . . . tesaṃ ca yo nirodho, the five khandhas and their destruction (B. Lot. 523; Att. cxxx). *Nirodho nibbānaṃ*, cessation, extinction (Gog. Ev. 6). The term *saññāvedayitanirodho*, "cessation of consciousness and feeling," or *nirodhasamāpatti*, "attainment of cessation," or simply *nirodho*, is applied to the catalepsy or mesmeric sleep which constitutes the highest degree of Jhāna or mystic meditation. Vjiesinā writes to me, "Nirodhasamāpatti, usually called *Saññāvedayitanirodhasamāpatti*, is the stage of the fifth Jhāna, which I conceive to be powerful coma produced by mesmeric influence: a yogin can remain, it is said, in this state of coma for seven days, not more." He adds that it is said to differ from death in being the destruction only of *kāya-saṅkhāra*, *vacīsaṅkhāra* and *cittasaṅkhāra* (motion, speech and thought), while death puts an end also to *āyu* (life) and *usmā* (warmth). *Nirodhasamāpanno*, plunged in a religious trance, cataleptic (Mah. 222). *Satthā nirodhā samāpanno*, the Teacher waking from a trance (Dh. 134). There are nine *Anupubbanirodhas* or "successive cessations," representing nine successive stages of Jhāna or mystic meditation. The first is the cessation of *kāmasaṅnā* by the attainment of the 1st Jhāna, the second is the cessation of *vitakkavicārā* by the attainment of the 2nd Jhāna, the third is the cessation of *pīti* by the attainment of the 3rd Jhāna, the fourth is the cessation of *assāsapāṇā*, viz. respiration, by the attainment of the 4th Jhāna, the fifth is the cessation of *rūpasāṅnā*, "consciousness of form," by the attainment of *ākāśānācāryatanam*, the sixth is the cessation of *ākāśānācāryatanasaṅnā* by the attainment of *viññāṇācāryatanam*, the seventh is the cessation of *viññāṇācāryatanasaṅnā* by the attainment of *ākāśānācāryatanam*, the eighth is the cessation of *ākāśānācāryatanasaṅnā* by the attainment of *nevasaṅnānācāryatanam*, the ninth is the cessation of *saṅnā* and *vedanā* by the attainment of *saññāvedayitanirodho*.—One classification of three Dhātus is *rūpadhātu*, *arūpadhātu*, *nirodhadhātu*, the element of Form, the element of Absence of Form, and the element of Annihilation. These are enumerated in Saṅgīti Sutta. Burnouf quotes from Jinalaikāra another classification, *nirodhadhātu*, *saṅkhāradhātu*, *nibbānadhātu*: if this is correct, *saṅkhāra* must mean the faculties *kāya-saṅkhāra*,

vacassikkhāra, cittassikkhāra (see above), *nirodha* being the temporary destruction of these faculties (= *saññāvedayitanirodha*), while *nibbāna* means *Nirvāṇa* or the extinction of being.

NIROGO (*adj.*), Healthy [नीरोग]. Ab. 983. *Nirogo hutvā*, having got well (F. Jāt. 12).

NIROJO (*adj.*), Tasteless, insipid [निरस + जोयस]. Ten J. 108.

NIRUDAKO (*adj.*), Free from water, waterless [निरुदक]. Dh. 240. *Nirudakaṃ khīraṃ*, pure milk (Dh. 126).

NIRUDDHO (*p.p.p.* next), Destroyed, brought to an end, annihilated; dead [निरुद्ध]. B. Lot. 810; Dh. 307.

NIRUJJHATI (*pass.*), To cease, perish, be destroyed or annihilated [pass. निरुज्ज]. *Aparisecā nirujjanti*, are annihilated without any remainder (B. Lot. 514). Alw. N. 36. *Bubbulo uppajjati c'eva nirujjhati ca*, a bubble forms and vanishes (Subh.).

NIRUMHATI, See *Sannirumhati*.

NIRUPABHOGO (*adj.*), Useless, unattractive [निरुपभोग].

NIRUPADHI, see *Upadhi*.

NIRUPAKĀRO (*adj.*), Useless [निरुपकार]. Dh. 202. Sometimes written *nirūp-* to avoid the concurrence of three short syllables (F. Jāt. 3), comp. *nirūpadhi* (Dh. 74).

NIRUSSUKKO (*adj.*), Careless, indifferent, idle [निरुसुक]. Ten J. 115. Comp. *Ap-pasukko*.

NIRUTTI (*f.*), One of the Vedāṅgas, explanation of difficult Vedic words; artificial explanation of the meaning of a word, e.g. deriving *arahanta*, a Buddhist saint, from अरि + हन्; grammatical and logical explanation of the words or text of the Buddhist scriptures, verbal analysis, glossology; use or expression of a language [निरुत्ति]. Ab. 110; B. Lot. 839, 841; Man. B. 499; Dh. 63 (see *Paṭisambhida*). *Te sakāya niruttiyā Buddhava-casaṇaṃ dāseṇti*, these distort the word of Buddha from its own proper grammatical use, viz. introduce inaccuracies and foreign idioms (Pāt. xlii, here the comment says *sakā nirutti nāna sammāsambuddhena vuttappakāro Māgadhaṃ vohāro*, "the Magadha vernacular as spoken by the Buddha"). (*Aṭṭhakathā*) *Magadhānaṃ niruttiyā parivattehi*, translate the commentaries into Pāli, lit. turn them according to the grammatical use of the Magadha

people (Mah. 251, 253). *Suttāni parivattesi Sīhā-lāya niruttiyā*, translated the Sūtras into Sinhalese (Mah. 247).

NISĀ (*f.*), Night [निशा]. Ab. 69; Mah. 255.

NISADĀ (*f.*), and **NISADO**, A grindstone or nether millstone [निसद]. *Katiyā nisadamhi abandhi-sum*, tied him by the waist to a grindstone (Mah. 137). *Piṇḍapayitvā nisade*, having ground on a millstone or grindstone (Mah. 175). *Nisaddya piṇḍitam iva*, as if ground with a millstone (Vij.). The fem. also occurs at Mah. 168.

NISĀDĪ (*adj.*), Lying down, resting [निषादिन्]. Pāt. 65, 66.

NISĀDO, The first of the seven musical notes of the Hindu gamut [निषाद]. Ab. 132.

NISAGGO, Natural state, nature [निसर्ग]. Ab. 177.

NISAJJĀ (*f.*), Sitting, session [निषज्जा]. *Nisaj-jam karoti*, to sit down (Mah. 82). *Nisajjam kappeti*, to sit (Pāt. 7). *Nisajjattṭhānaṃ*, a place of assembly, hall of session (Mah. 12), also a dvandva "sitting and standing" (Jāt. 21). Mah. 118; Pāt. 15. For *nisajja* (ger.) see *Nisiddati*.

NISĀKARO, The moon [निशाकर]. Ab. 51.

NISĀMANAM, Seeing, observing, attending to, listening [निशामन]. Ab. 942.

NISĀMETI (*caus.*), To attend, listen to, hear, observe, mind, be careful of [निशामयति]. Kh. 6; Dh. 181, 277.

NISAMMAKĀRĪ (*adj.*), Acting with care or attention, circumspect [निशम्य + कारिन्]. Dh. 5, 181.

NISĀNĀTHO, The moon [निशानाथ]. Ab. 52.

NISANTI (*f.*), Careful attention or observation [नि + शन् + ति]. Subh. sends me the foll., *dhamma-nisantīti dhammanisāmanā vipassanāy' etaṃ adhi-vacanaṃ* (fr. an aṭṭh.); *tebhūmakadhammaṃ anic-cādivasena sammā eva nisāmanā dhammanisā-manā* (from a Tīkā on above).

NISEDHANAM, Prevention [निषेधन].

NISEDHETI (*caus.*), To prevent, prohibit, put a stop to, dissuade [निषेधयति]. F. Jāt. 48; Mah. 16, 159.

NISEDHO, Prevention, prohibition, restraint [निषेध]. Ab. 1167; Dh. 70. *Hirīnisedho*, restrained by shame, lit. to whom shame is a restraint (Dh. 26).

NISEVATI, To attach oneself to, serve, wait upon, follow, embrace, practise; to resort to, inhabit [निषेव]. F. Jāt. 7. P.p.p. *nisevito*, frequented

by. *Idam thánam catubuddhanisevitam*, this place the resort of four Buddhas (Mah. 88, 118).

NISIDANAM, Sitting; a mat to sit on (from next).

Nisidanakāram dassesi, signified that he wished to sit down (Mah. 87). *Nisidanaññhānam*, a place to sit down in (Dh. 82). Pát. 10, 16, 87. *Nisidanam gaphātti* means, not "to take a seat" but, to take up the rug used to sit upon.

NISIDATI, To sit down; (of a bird) to alight, settle [निषिद्]. Aor. *nisīdi* (Ten J. 1; Mah. 73). Ger.

nisajja (Mah. 167), *nisidditvā* (Dh. 82, 155). Pass. *nisajjīyati*, to be sat upon. P.p.p. *nisinno*. Caus. *nisīdeti*, *nisīdāpeti*, to cause to sit down. Ger. *nisīdiya*, *nisīdāpiya*, *nisīdāpetvā* (Mah. 167, 194; Dh. 84, 154).

NISINNAKO (adj.), Seated [निषिद्ध]. Dh. 83, 404.

NISINNO (p.p.p. *nisīdati*), Seating, settling, perched [निषिद्ध]. F. Jāt. 4. *Nisinno hoti*, is seated (Dh. 82).

NISITHO, Midnight [निशीथ]. Ab. 70.

NISITO (p.p.p.), Sharpened, whetted [निश्चित]. Ab. 744; Att. 201; F. Jāt. 50.

NISNEHO (adj.), Without love, indifferent [निःश्रेय]. Dh. 238.

NISSADDO (adj.), Noiseless, silent [निःशब्द]. Das. 11.

NISSAGGIYO (adj.), That should be rejected, given up, abandoned; to be forfeited [निसर्ग + य, the corresponding Sanskrit word is निसर्गिक]. Kh. 26; B. Int. 302; Pát. 5, 76. The Vinaya treats of thirty priestly offences called *nissaggiyā pācittiya dhammā*, they are enumerated in Pātimokkha. It is usual to take *nissaggiya* in the sense of "that should be avoided or rejected," but I have no doubt that the whole term should be rendered "Pācittiya sins accompanied with forfeiture." Subhūti sends me the foll. gloss, *nissaggiyam he-tti nissajjītabbān hoti saṅghassa vā gaṇassa puggalassa vā*, "by a thing being *nissaggiya* is meant that it has to be forfeited to a large or small chapter of priests or to a single individual." He adds, "if a priest has with reference to any article committed a pācittiya offence, he must surrender that article either to the saṅgha, or to a chapter of two or three priests, or to a high priest; this is called Nissaggiya; in giving up the article he must use this formula, *idam me bhante cāraṇam* (or *pattam*, etc.) *dassāhātikāntam nissaggiyam imhaṇḍaṇḍaṇḍa nissajjāmi*, Sir, this (extra) robe

has been kept by me beyond the prescribed ten days, it is therefore subject to forfeiture, I surrender it to you." At E. Mon. 9 Hardy says, "Nissaggiyā pācittiya dhammā, thirty in number, requiring forfeiture of such articles as the priests are permitted to possess."

NISSAGGO, Giving up, surrendering [नि + शब्द]. Pát. 76.

NISSAJJANAM, Giving up, forfeiture (from next). Pát. 76.

NISSAJJATI, To give up, abandon, surrender, forfeit [निसृज्, for the *ss* comp. *vissajjeti*]. For *nissajjāmi*, see art. *Nissaggiyo*. Ger. *nissajjītvā* (Pát. 108). P.f.p. *nissajjitabbo* (Pát. 10).

NISSAKKANAM, Going out.

NISSAKKO, A grammatical term, a name for the ablative case. See *Kāraṇam*.

NISSAMSAYO (adj.), Certain, undoubted [निःसंशय]. Adv. *nissamsayam*, undoubtedly, certainly (Dh. 132, 323; Mah. 252). Instr. *nissamsayena*, certainly (Jāt. 17).

NISSANDO, Consequence or result [निःसङ्ग, निःसङ्ग]. I have met with this word only in the sense of the consequence of Karma, it is I think pretty nearly a synonym of *phalam* or *vipāka*. *Tassa kammanissandona indaṇi pañca vāhaṇāni nibbattāni*, for him, as a consequence of his Karma, these five equipages were produced (Dh. 161). Dh. 166, 178, 189, 237.

NISSANO, Sound, noise [निःशब्द]. Ab. 128.

NISSARANAM, Departure, going out; exit, egress, outlet; outcome, result; escape from Samsāra, salvation [निःसरण]. Ab. 268. *Pamattass vappāte nissaraṇam n'atthi*, for the slothful man there is no escape from Samsāra (Dh. 180). *Bhavanissaraṇam*, escape from existence, attainment of Nirvāṇa (Dh. 81). *Nissaraṇam vicināti*, it investigates results (Alw. I. 106). *Nissaraṇapañāṇa*, wise in knowing results, prescient. At Ten J. 48, *nissaraṇavimutti* evidently means "that release which consists in escape from existence," compare the synonymous term *nissaraṇappahānaṇam* at Rat. 85. At Dh. 174 it is used in the sense of Arhatship or escape from human passion (*nissaraṇasāikkhātasuddhi*). Under the article *Nikkajati* will be found a curious use of this word, the passage means I think either "this is indeed a result, this is a sublime truth," or sarcastically,

"this is the result of all his fine words, this is his sublime truth!"

NISSĀRAṆAM, Expulsion [निःसारण]. Pāt. 60, 61 (see next).

NISSĀRAṆIYO (*adj.* probably formed upon *nissāraṇa*), Connected with expulsion. The three *nissāraṇiye dhatūyo* or elements of deliverance are *nekkhamma*, escape from human passion, *ruppaṇ*, escape from existence with form, *nirodha*, escape from all existence (*kāmaṇaṁ etaṁ nissaraṇaṁ yaḍidaṁ nekkhammaṁ, rūpaṇaṁ etaṁ n. yaḍidaṁ rūppaṇaṁ, yaṁ kho pana kiñci bhūtaṁ saṁkhataṁ pañcacasamuppannaṁ nirodhaṁ tassa nissaraṇaṁ*). The five Elements of Deliverance are escape from *kāma*, *vyāpāda*, *viheṣa*, *rūpa*, *sakkāya*. At Pāt. 97 saṅghādisesa sins are said to be *nissāraṇiye* "accompanied with expulsion;" this cannot mean expulsion from the priesthood, but possibly a temporary seclusion.

NISSARATI, To depart, escape [निःसृज]. *Vaṭṭato* n., to escape from Saṁsāra (Dh. 184, 338).

NISSĀRO (*adj.*), Sapless; vain, unsubstantial [निःसार]. Ab. 924; Dh. 324.

NISSĀSO, Breath [निःसास]. Att. 194.

NISSATTO (*adj.*), Powerless; unsubstantial; non-existent [निःसत्त्व]. Dh. 90. *Nissattatā* (*f.*), Ab. 784.

NISSĀVO, The scum or water of boiling rice [निःसाव]. Ab. 466.

NISSĀYA (*ger.*), Leaning upon or towards, dependent upon; close to, near, by; on account of, by reason of, through, for. This word is a gerund from नि + ज्ञि; for its prepositional use compare *āgama*, *anvāya*, *upanissāya*. *Piṇḍiyālopaḥhojanāṁ nissāya pabbajjā*, the monastic life depends on food given in alms, or has food given in alms for its resource (Kamm. 9, see *nissāya*). *Nissāya Kaccāyanavappanā*, basing my work on Kaccāyanavappanā, etc. (Alw. I. xiv). *Kathāṇ ca n. pubbaliḥhitāṇ*, and basing my history on ancient records (Att. 189). *Majjhimaṁ thaṁbhaṁ n. paratthābhimukho nisīna*, seated close to the central pillar with his face to the east (Sām. S., not as Burnouf renders it "leaning against"). *Nissāya dakkhiṇaṁ bhāgaṁ uttarāmukhaṁ uttamaṁ theṛḍanaṁ*, there was a splendid president's throne on the south side of the hall facing the north (Mah. 12). *Rājā kira Kāsīgamaṇaṁ n. tayo vāre parijāte*, they say the king has been thrice

defeated near Kāsīgāma (Dh. 353, comp. 85, 139; Ten J. 13, 112). *Maggaṁ n. tiṭṭhanti*, they stand by the road-side (Dh. 233). *Tumhe n. jīvitaṁ labhinha* through you our lives have been saved (Ras. 30; Ten J. 40). *Haṭṭhi n. kilāmi*, I am harassed by the elephants (Dh. 154). *Brāhmaṇo pana kasikammaṁ n. jīvati*, now the brahmin lives by husbandry (Dh. 317). *Mā vivadatha vivādaṁ n. hi anekasaḥsavattakā jīvitaḥkhayaṁ pattā*, do not quarrel, for through quarrelling on one occasion many thousands of quails met with their death (Dh. 104).

NISSAYADO, One who gives protection, an *upajjhāya* or *kalyāṇamitta* (*nissāya* + द). Ab. 410.

NISSAYATI, To depend on, belong to [नि + ज्ञि].

NISSAYO, That on which anything depends or rests, refuge, shelter, help, protection, resource, requisite, necessary [a derivative of ज्ञि with नि, but answering exactly to सायय]. Ab. 833, 962, 1060, 1130. The *cattāro nissāyā* or Four Resources of the Buddhist priest are *piṇḍiyālopaḥhojanāṁ*, "living on broken meats given in alms" (as his resource for food), *paṇḍukūlacivaraṁ*, "rags from a dustheap" (as his resource for clothing), *rukkhamālasandānaṁ*, "lodging at the foot of a tree" (as his resource for habitation), and *pūtimuttābhesajjaṁ* "cow-urine-medicine" as his resource in illness (Kamm. 9). The relation of the *upajjhāya* towards his *antece* is called *nissāya* "protection or help," or as Mr. J. F. Dickson renders it "sanction and support": Gogerly calls it "privilege of residence as a pupil." So at Ten J. 30, *bhikkhu nissayasampanna* is explained to mean a priest who has a Buddha or man of eminent piety as his spiritual guide (*kalyāṇamitto*). Mr. Dickson says, "without the consent and promise of assistance of a priest of ten years' standing the candidate cannot obtain ordination. *Nissāya* involves assistance and association for at least five years . . . The superior is to advise and instruct his co-resident, and to perform towards him all the duties of a parent in sickness and in health." The *upajjhāya* is said *nissāyaṁ deti* and is called *nissayado*. There are two *nissāyas*, or inducements to a virtuous life *taṇhā* and *diṭṭhi* (see Dh. 282). Subhūti quotes from Vis. M., *ve nissāyā taṇhā-nissāyo ca diṭṭhinissāyo ca, tattha yaṁ iminā'haṁ sīlena devo vā bhavissāmi devaṇṇatara vā ti evaṁ bhavasampattinā ākaṁkhamānaṁ pavattitaṁ idha*

taṇhānissitaṃ, yaṃ sīlena suddhīti evaṃ suddhi-dīṭṭhiyā pavattitaṃ idaṃ dīṭṭhinissitaṃ, "there are two inducements, the inducement of desire and the inducement of wrong views; the former is held by one who wishes for blissful re-birth, saying, By this virtuous act I shall be re-born as a deva or one of the devas; the latter is held from wrong views of the nature of purity, the view being that, Purity consists in moral practice." See *Paṭṭamaṭṭho*.

NISSENĪ (*f.*), Ladder, stairs [निःश्रेणि]. Ab. 210; Dh. 183.

NISSESO (*adj.*), Complete, all, entire [निःशेष]. Ab. 702; Dh. 390. Adv. *nisseso*, entirely, perfectly. *Nissesaṃ katvā udakaṃ vamaṭi*, discharges entirely the water it contains (Jāt. 20). *Daddhi dānaṃ nissesaṃ*, give away (your goods) in charity till none remain (Ditto).

NISSILO (*adj.*), Irreligious [निस् + शील]. Dh. 395.

NISSIMO (*adj.*), Outside the boundary [निःसीमन्]. Mah. 199.

NISSIRIKO (*adj.*), Unfortunate, ill-fated, inglorious [निःशील]. Dh. 172; Att. 207.

NISSITAKO, A pupil, adherent [next + क]. Dh. 103; Ten J. 53.

NISSITO (*p.p.p. nissayati*), Inhabiting; placing or stationing oneself in; having recourse to, dependent on, inherent in, connected with, resting on; following, practising, devoted to, busied with [नि + श्रित, but it corresponds to आश्रित]. *Devo māro ca brahmā vā ye keci paṭhavānissitā*, Devas, Māras, and Brahma angels, and all the inhabitants of the earth (D'Alwis' Catalogue, vol. i. 135). *Āhāro anissito*, not dependent on that which sustains existence (Dh. 17, *āhāra* is here used in its metaphysical sense). *Mānanissito*, devoted to pride, haughty, proud (Dh. 142). *Sāsanānissitaṃ puñṇakammaṃ*, meritorious practices connected with religion (Mah. 213). *Susānanissito*, connected with a cemetery (Pāt. 71). *Dīghāgamanissito attiko*, the meaning of the Dīgha Nikāya, lit. the meaning inherent in (Br. J. S. A.). *Rāganissitā saṅkappā*, thoughts set on the pleasures of sense (Dh. 61). *Gumbānissito*, stationing himself in the jungle (Mah. 134). *Lokiyacchandānissito Vuttodayo*, Vṛttodaya, a work treating of popular prosody (Kh. 23). *Sokaṃ hadayanissitaṃ*, the grief that dwells in my heart (Dh. 96). *Sabbam p' idaṃ*

hāyati kāyanissitaṃ, everything that belongs to my body is wasting away (Dh. 83). *Sukhanissito*, bent on pleasure (Dh. 410). Masc. *nissito*, a pupil, disciple, adherent (Mah. 232, comp. *Nissitako*).

NISSOKO (*adj.*), Free from sorrow [निःशोक]. Dh. 96; Das. 10, 31.

NISŪDANAM, Destroying, slaughter [निसूदन]. Ab. 403.

NITAMBO, The swell of the loins, the buttocks; the swell or slope of a mountain [नितम्ब]. Ab. 272, 608.

NITATTHO, Natural meaning [नीत + तथ]. *Nitattho* is opposed to *neyyattho*, by the latter is meant the obvious, natural or apparent meaning of a saying, by the former its real, higher or more recondite meaning, its inner significance. "Nītartha is the meaning conveyed by the words, *neyārtha* the meaning learnt by wisdom" (Subhūti). Pāt. xlvii; Alw. I. 63.

NITI (*f.*), Guidance, management, practice, conduct; habits, institutions; propriety, right conduct, prudent counsel, statesmanship, polity [नीति]. *Cāritranīti*, customs and habits (Alw. I. 112). *Nayanīti*, law and polity (Ditto). *Nītipaveṇi*, institutions and traditions (Ditto). *Sappurisaṇītipatho*, duties of a righteous man, lit. course of practice (Att. 195). *Nītiṣattham*, science of statecraft, art of governing.

NITIMĀ (*adj.*), Prudent, politic [नीतिमत्]. Mah. 203.

NITO (*p.p.p. nayati*), Led, inferred [नीत].

NITTACO (*adj.*), Free from bark [निस् + त्वक्]. *Dapḍakam nittacam karitvā*, having peeled a stick (Dh. 196).

NITTALO (*adj.*), Spherical [नितल]. Ab. 707.

NITTANHO (*adj.*), Free from desire or lust [निस् + तुष]. Dh. 279, 431.

NITTHĀ (*f.*), Completion, accomplishment, perfection; end, conclusion; ascertainment, certainty; disappearance, destruction [निष्ठा]. Ab. 912. *Amhākaṃ kammaṃ niṭṭhaṃ ganissati*, our work will be accomplished, lit. will come to an end (Dh. 188). *Niṭṭhaṃ gato*, who has reached the consummation, viz. attained Arhatship (Dh. 63, comm. says *imasmiṃ sāsane pabbajitānaṃ arahattaṃ niṭṭhā nāma*). The term appears also to be applied to the other three paths, for in Sig. S. A. I find *so Bhagavati niṭṭhaṃ gato votāpanno*, having attained in

Buddha the consummation of existence. This is easily explained by the circumstance that when any one of the Paths is attained salvation is certain. At Ját. 49 *niṭṭham gacchati* means "to conclude, arrive at certainty."

NITTHADDHO (*adj.*), Paralyzed, stiffened [निस्तब्ध].

NITTHĀNAM, Accomplishment, completion [निष्ठा]. Mah. 174; Pát. 75.

NITTHĀPETI (*caus. niṭṭhāti*), To complete, finish, accomplish [नि + स्थापयति]. *Sabbabuddhakic-cāsi niṭṭhāpetvā*, having accomplished all the duties of a Buddha (B. Lot. 335). *Bhāttakiccāni niṭṭhāpetvā*, having concluded his meal (Ten J. 17). Mah. 20, 34, 193; Dh. 85, 188. P.p.p. *niṭṭhāpito* (Mah. 221).

NITTHARANAM, Release, escape [निस्सरण]. *Lo-kaniṭṭharapaṭṭhiko*, desirous of the salvation of mankind (Ját. 1). *Samsārato n.*, release from continued existence (Ras. 24).

NITTHARATI, To get across, get over, get clear of, escape from [निस्तु]. *Kantāram n.*, to get safely over a dangerous bit of road. P.p.p. *niṭṭharāno*.

NITTHĀTI, To terminate, be finished or completed, to come to an end [नि + स्था]. *Kammaṃ niṭṭhāti*, the work is finished (Dh. 323). Aor. *niṭṭhāsi* (Alw. I. 55; Dh. 125). Ger. *niṭṭhāya* (Dh. 346). P.p.p. *niṭṭhito*. Caus. *niṭṭhāpeti*.

NITTHINYO (*p.p.p. niṭṭharati*), Passed through, escaped from [निहीय].

NITTHITO (*p.p.p. niṭṭhāti*), Completed, finished, accomplished, ended [निष्ठित]. *Vihārapaṭṭisaṅkharo niṭṭhite*, when the repairs of the monastery were completed (Mah. 12). *Niṭṭhitam bhāttam*, dinner's ready, i.e. the rice-boiling is completed.

NITTHUBHATI, To spit out [निहीव]. F. Ját. 7 (the reading *niṭṭh-* is incorrect).

NITTHUNĀTI, To bewail [नि + स्तब्ध].

NITTHURO (*adj.*), Harsh, hard [निष्ठुर]. Ab. 125, 714.

NITTHUSO (*adj.*), Without husks [निस्तुष]. *Nit-thusakarapaṇam*, husking grain (Mah. 22).

NIVAHO, A multitude, quantity [निबहु]. Ab. 629.

NIVĀPO, Oblation to the manes of deceased relatives, offering to Petas; offering, charity, alms; ration, allowance, batta; provision, food [निवाप]. Ab. 423. *Gaḍḍa tu nivāpattam deviyā*, "when the queen went as usual to receive her daily supply

of provisions" (Mah. 204, as rendered by Turnour). *Rājakoṭṭhāgārato nivāpaṃ dentu*, let them give them a daily allowance from the government stores (Alw. I. 74). *Nivāpapaṭṭho varāho*, a hog fed on sacrificial offerings (Dh. 58).

NIVĀRANAM, Keeping off, warding off; preventing [निवारण]. Dh. 106; B. Lot. 413.

NĪVARANAM, Obstacle, hindrance [निस + वृ + ञ]. There are five *nivāraṇas*, obstacles to a religious life, or "besetting sins," *kāmacchanda-nivāraṇam*, *vyāpādanivāraṇam*, *thīnamiddhanivāraṇam*, *uddhaccakukkuccanivāraṇam*, *vicikicchā-nivāraṇam*, lust, malice, sloth, pride, doubt (Dh. 345, 390; Alw. I. 88). Sām. S. mentions five other hindrances, *īṇam*, *rogo*, *baudhanāgāram*, *dāsavyam*, *kantāraddhānamaggo*, debt, disease, bonds, slavery, a difficult road. *Avijjānīvaranā* *sabbe sattā*, all beings have ignorance for a hindrance, viz. by ignorance of the Truth they are prevented attaining release from existence (Alw. I. 106).

NIVĀRETĀ (*m.*), One who keeps off (next + तृ).

NIVĀRETI (*caus.*), To keep off, ward off; to restrain, hinder, prevent, stop [निवारयति]. *Tathā karontaṃ rājānaṃ nivārayi*, stopped the king in the act of doing so (Mah. 172). With abl. of the thing defended: *Pāpā cittaṃ nivāraye*, let him restrain his heart from sin (Dh. 14, 21). With loc. of the thing defended: *Ucchāsu nivārayanti gāvo*, they keep the cattle from the sugar-canes (Sen. K. 349, note). *Na naṃ jāti nivāresi brahma-lokūpapattiya* (*abl.*), caste did not prevent him from being born in the Brahma heavens (Alw. N. 121). *Nivāretum asakkonto*, unable to dissuade him (Mah. 34). P.f.p. *nivāretabbo* (Pát. xxi).

NIVĀRO, Prevention [निवार]. Pát. 66.

NĪVĀRO, Wild rice or paddy [नीवार]. Ab. 451; Sen. K. 418.

NIVĀSANAM, Clothing; an under garment [निवासण]. Ab. 292. *Nivāsanaṇṇam*, the skirt of the lower garment (Dh. 232). *Nivāsanaḡāmo*, a village to supply him with clothing (F. Ját. 10). *Ekko nivāsanaṇṇako*, a single tunic to put on as an under garment (Dh. 290). The compound *nivāsanaṇṇapūpanam*, "under and upper garment," is frequently used to mean the whole of a person's dress (Dh. 403; Das. 38). By *nivāsana* is evidently meant the lower cloth which covers the

waist, hips, and legs, while *pārupana* is the upper cloth thrown across the shoulders (comp. Dh. 168).

NIVĀSANAM, Dwelling [निवासन]. *Nivāsana-tthānam*, dwelling-place (Dh. 277, 313).

NIVĀSETI, To put on, dress, wear, especially of an under garment [निवासयति]. *Kāśvaṃ nivāsetvā*, having put on a lower yellow robe (F. Jāt. 46). *Attano ananucchavikāṃ nivāsetvā pārupitvā vicarati*, goes about wearing under and upper garments unsuitable for him (Dh. 114). *Nivāsenti hi caṇḍālā kāśyāni*, for pariahs wear yellow clothes (Mah. 24). *Nivāsetvāna sākhante*, they covering their nakedness with branches (Mah. 44). *Pubbāhasamayāṃ nivāsetvā*, having put on his robes early in the morning. P.p. *Nivattho*. *Nivāśepeti*, to cause to put on (Jāt. 50).

NIVĀSETI (caus.), To cause to dwell [caus. निवस]. *Eten' eva niyāmena katipāhaṃ nivāsiya*, having entertained him in this way for several days (Mah. 247). *Anto yeva nivāsetvā*, keeping him in the palace (Mah. 254). *Temāsam bodhiyaṅgaṇe nivāsetvāna*, keeping (the image) for three months in the court of the Bo-tree (Mah. 241). *Khandhāvāraṃ n.*, to encamp, to entrench oneself, build a fortified camp (Mah. 62, 235, 256; Dh. 222, see *Niveseti*).

NIVĀSĪ (adj.), Dwelling [निवासिन्]. *Nivāsi*, an inhabitant (Alw. I. 112).

NIVĀSO, Residence, dwelling, abode, station, night-quarters [निवास]. *Nivāsaṃ gaṇhāti*, to take up one's quarters, take up one's abode, station oneself, halt for the night (Dh. 232; F. Jāt. 15; Ras. 38). *Tattha nivāso*, residence in that place (Kh. 20). *Idh' eva nivāso phāruka*, passing the night in the very place will be pleasant (Mh. 84). *Attano corakāle sa nivāsaṃ yesu ndlabhi*, those among whom he did not receive an asylum at the time he was an outlaw (Mah. 209). *Bandhāgāranivāsena dukkhito*, afflicted by his imprisonment (Mah. 260). *Patirūpo nivāso*, a suitable halting-place (Att. 196).

NIVĀTO, Lowliness, humility. Kh. 5. *Nivāta-vutti*, of a meek or lowly disposition.

NIVATTANAM, Turning back; refutation [निवर्तन].

NIVATTATI, To turn back, return, depart; to stop, halt; to cease, desist [निवृत्ति]. Dh. 70; Alw. I. 79. *Nivattitabbāṃ bhante*, you ought to tarry here, lord (Mah. 84). *Tato nivattitvā*, returning thence (Mah. 106). Aor. *nivatti* (Dh. 84, 108, 157).

P.p. *nivatto*. Caus. *nivatteti*, to cause to turn back; to cause to stop; to turn away, repel. *Mahājanāṃ nivattetvā*, having sent back the multitude (Das. 3). *Thero tattha nivattayi*, the thera induced him to halt there (Mah. 84). *Orasāgaṃ palāpetvā nivattiya*, having routed them and driven them back across the river (Mah. 62). *Cakkam nivattetum*, to stop the wheels (Dh. 91). *Ekam bhikkhūṃ nivattetvā gacchatha*, leave one priest behind and go (Dh. 249). P.pr. of the pass. caus. *nivattiyamāno* (Dh. 172, 203).

NIVATTHO (p.p. *nivāseti*), Dressed, clothed; put on, worn. *Kāśyanivattho*, wearing the yellow robes (Dh. 129). *Dunnivattho*, badly or improperly dressed (Pāt. x). *Nivattha* applies to the lower or under garments (see *Nivāsanaṃ*). *Nivatthasāḍako*, a tunic put on as a lower garment (Dh. 235). Dh. 315. *Nivattham*, under clothing (Mah. 246). *Nivatthapādrutaṃ sāḍakayugam*, two cloths, one worn as an inner and one as an outer garment (Jāt. 8).

NIVATTI (f.), Turning back, returning; stopping [निवर्ति]. Ab. 1178.

NIVATTO (p.p. *nivattati*), Returned, turned back, recoiling; stopped, ceased [निवृत्ति]. *Nivatattāḍhanam*, halting-place (Mah. 84). *Satthu santikā nivattakāle*, when I return from my visit to the Teacher (Dh. 247). Mah. 34.

NIVEDANAM, Informing, announcement [निवेदन]. Mah. 37.

NIVEDETI (caus.), To make known, inform, announce, report, relate [निवेदयति]. *Raṇṇo nivedayi sabbaṃ pavattim*, related to the king the whole occurrence (Mah. 40, 205). *Raṇṇo nivedite*, it having been reported to the king (Alw. I. 97). *Aggaśvakehi niveditaṃ*, announced by the two chief apostles (Dh. 116).

NIVEDĪ (adj.), Making known, informing [निवेदिन्]. Mah. 157.

NIVESANAM, Resting-place, residence, dwelling [निवेशन]. Ab. 206; Mah. 7, 241; Ten J. 112. *Sakanivesane*, at his own house (Dh. 98). *Rājānivesanam*, palace (Ten J. 1; F. Jāt. 17). Metaphorically, *anivesano*, free from attachment = *anulayo* (Dh. 8, 202).

NIVESETI (caus. *nivāseti*), To cause to enter, to introduce, to place; to cause to settle or dwell, to fix, place, establish; to found, build [निवेशयति]. *Gāmasīmā nivesayi*, fixed the boundaries of the

villages (Mah. 67). *Attānam eva paṭhamam patirāpe nivesaye*, let him first establish himself in what is right (Dh. 29; comp. 50). *Kalyāṇe niveseti*, encourages him in virtue. *Matim n.*, to apply the mind to, fix the mind on (Kh. 21). *Sarapāgamane n.*, to establish a person in the Three Refuges (Jāt. 28). *Oparajje nivesiya*, having appointed him to the viceroyalty (Mah. lxxxvii). *Kālavelaṃ nivesesi yakkham purapurattikame*, fixed the quarters of the Yaksha K. in the east district of the city (Mah. 65). *Araññe gāme nivesayi*, set up villages in the forest (Mah. 46). *Parivēṇāni sabbāni ndsitāni nivesayi*, he rebuilt all the cells that had been demolished (Mah. 239). *Pupphāni vaṇṇehi nivesetvāna*, having stuck flowers into it by their stalks (Mah. 211). *Sakale gāmadvāre nivesetvā balim tassa adāpayi*, having set offerings at the entrance of every village caused them to be given to him (Mah. 231). *Paṭimāyo tattha nivesesi*, placed or set up the statues there (Mah. 241). *Ārāme n.*, to lay out gardens. *Khandhāvāraṃ niveseti*, "to set up a camp," instead of *nivāseti*, occurs at Mah. 235, line 11 (also in Ind. Off. MS.), and at Dh. 158. P.p.p. *nivesito* (Mah. 66, 165).

NIVISATI, To settle, encamp [निविश].

NIVITTHO (p.p.p. last), Encamped, settled, established, fixed on, devoted; married (of a woman) [निविष्ट]. Pāt. 65. *Nivittāpemo tasmim so rājā*, the king having set his affection upon him (Mah. 25). *Hatapahate nivittāho*, in the habit of striking and slaying. *Anivittāhā tāsāṃ dhītaro*, their daughters were unmarried (Par. S. A.).

NIVUTO (p.p.p.), Surrounded, hemmed in, obstructed [निवृत्त]. Ab. 746; Alw. I. 106.

NIVUTTHO (p.p.p. *nivasati*), Inhabited. Mah. 239.

NIY-, for words beginning thus, see *Niyy-*.

NIYĀMAKO (adj.), Curbing, governing, restraining, guiding [नियामक]. Ab. 988. *Niyāmaḷo*, a sailor or helmsman (Ab. 667).

NIYAMANAM, Restraining, regulation [नियमन].

NIYAMETI (caus.), To restrain; to fix; to prescribe, ordain [नियमयति]. Pāt. 104; Kh. 21. P.pr. pass. *niyamiamāno* (Dh. 89). P.p.p. *niyamito* (Att. 8).

NIYAMO, Ascertainment, certainty; restraint, training; a self-imposed religious observance, voluntary performance of a meritorious act [नियम]. Ab.

430, 444, 1078. *Aniyamo*, uncertainty (Ab. 949). At F. Jāt. 11 *niyyamo metri causā*.

NIYĀMO, Way, manner [नियाम]. *Etena niyāmena* (Dh. 226). *Eten' eva niyāmena*, in this very way (Ten J. 51; Dh. 109). *Satthārdā desitanīyāmen' eva dhammam desesi*, preached the Law precisely in the way in which it was preached by Buddha (Dh. 168). *Kevalam toam mayā vuttanīyāmena paṭipajja*, only do you act in the way I told you (Att. 215). *Dhammacetiyaṣuttantaniyāmena*, according to the Dh. Suttanta (Dh. 222, comp. 113, 310). *Gihinīyāmena paridahito*, having dressed himself like a layman, lit. "after the manner of a layman" (Dh. 86).

NIYANTĀ (m.), One who restrains, guides or governs [नियन्तृ]. Ab. 988.

NIYATI (f.), Fate, luck, destiny [नियति]. Ab. 90.

NIYATI, NIYĀTI, see *Niyyati, Niyyāti*.

NIYATO (p.p.p.), Fixed, certain; self-controlled, temperate [नियत]. Dh. 26. *Niyatavivaraṇam*, definite assurance of becoming Buddha (Man. B. 94). *Niyatamicchādiṭṭhīdhammā*, absolutely or unquestionably false doctrines (Vij.). *Jātassa ndma niyato maccu*, for every being death is inevitable (Dh. 156). *Porāparājaniyataṃ puñña-kammaṃ*, meritorious practices established by former kings (Mah. 213). Adv. *niyatam*, always, constantly (Mah. 212).

NIYO (adj.), Own [निज]. Kh. 16; Sen. K. 209. See also *Niyo*.

NIYOGO, Injunction, appointment, order [नियोग]. Ab. 1162. *Mahārājaniyogato*, according to the king's command.

NIYOJANAM, Appointment, ordinance, bidding, enjoining [नियोजन]. Ab. 427, 1037.

NIYOJANIKO (adj.), One who urges or orders [नियोजन + इक]. Dh. 272.

NIYOJETI (caus.), To appoint, commission, enjoin, ordain, decree, urge [नियोजयति]. With dat. of thing enjoined: *Cetiyaṭṭhānabhūṣāya amacce niyojayi*, gave instructions to his ministers for the decoration of the site of the Cetiya (Mah. 170, comp. Dh. 188). *Kāretvā vejjasādhāyo vejje tattha niyojayi*, having built hospitals he appointed physicians thereto (Mah. 245). With loc. of the thing enjoined: *Tasmim kamme niyojīya*, having appointed him to that task (Mah. 110); *Appamāde niyojesi*, urged him to make haste to work out his

salvation (Mah. 261); *Satte dhammasavane niyojesi*, exhorted men to hear the Law (Ras. 29). With inf. *Navakammante kattum niyojayi*, gave orders to construct new works (Att. 132). P.p.p. *niyojito*. *Sambhūtaṭṭherena niyojito*, at the instigation of the elder S. (Mah. 16).

NIYURO, A bracelet. Ab. 285.

NIYUTTO (p.p.p.), Attached or appointed to [नियुत]. With loc. *Dvāre niyutto dvāriko*.

NIYYĀDETI, and NIYĀDETI (caus.), To give back, restore; to hand over, give up [नियेत्]. *Rājā pakati-uyyānapālakass' eva uyyānaṃ niyyādetvā*, the king having restored the garden to the former gardener (F. Jāt. 8). *Pāto 'va paṭicchitvā sīyāṃ gaṇetvā sāmikānaṃ niyyādetvā*, having received charge of them in the morning, in the evening having counted them and restored them to their owners (Dh. 151, of cows). *Anaccānaṃ rajjaṃ niyyādetvā*, having resigned his kingdom to his ministers (Ras. 18, comp. Dh. 153). Of delivering a present: *Rājā pakkaṇḍpetvā nīyāditapāṇḍkāre vanditvā phite pucchi*, the king, having sent for them, inquired of them as they stood saluting him, having handed over their presents (Alw. I. 97). The form *niyyādeti* sometimes occurs in later texts, but is merely a return to the Sanskrit, the dialectic Pāli form being *niyyādeti* or *nīyādeti*; see Att. 191, *maḥāsāṅghassa niyyādetvā*, "having committed him to the care of the priesthood." I have also met with it in Sām. S. A. and in Br. J. S. A.; at Pāt. 98 *nīyādeti* is from an aṭṭhakathā.

NIYYAMO, see *Niyamo*.

NIYYĀNĀM, Setting out, departure, marching [निय्याण]. Ab. 395.

NIYYĀNIKO (adj.), Leading to salvation [निय्याण + इक्]. This is an epithet of *Sāsana*, the religion or Commandments of Buddha, and the meaning I have given is I think the true one. Gogerly renders it "leading to happiness"; Clough has "Nairyāna, s. a vehicle, a mode of conveyance; metaphorically the means used for acquiring nirvāṇa or final emancipation." D'Alwis renders it "very pure," which is a guess (Alw. I. 78). In Par. S. we have *diṭṭhi ariyā niyyānikā*, sublime doctrine conducive to salvation.

NIYYĀSO, Any exudation of plants or trees, as juice, gum, resin [निय्यास]. Ab. 863.

NIYYĀTANĀM, Return of a deposit; gift [निय्यातन]. Ab. 883.

NIYYĀTETI, see *Niyyādeti*.

NIYYATI, and NIYATI (pass. neti), To be led, carried along, led away [नीयते]. Pr. *niyyate* (Cl. Gr. 124; Das. 35). P.pr. *niyyamāno* (Dh. 155), *nīyamāno* (F. Jāt. 17; Ras. 34).

NIYYĀTI, and NIYĀTI, to go out, depart, escape; to fall out, result, conduct, lead to, conduce, tend [नियी]. B. Lot. 403. *Niyanti dhīrā lokamhā*, the wise escape from the world of existence (Dh. 32, 338). With dat. *Niyyāti sammādukkhakkhayāya*, conduces to the thorough destruction of suffering.

NIYYŪHO, A chaplet, crest; a clothes-peg; exudation of trees, as sap, gum; a door, gate [नियूह]. Ab. 863.

NO, A substitute for some of the cases of the plur. of the pronoun of the first person [नस्]. Sen. K. 208. For the nom. "we": *Gāmaṃ no gaccheyāma*, let us go to the village (Cl. Gr. 62). For dat. *Kiṃ no vakkhati*, what will he say to us? (Ten J. 55). For gen. *No Jino*, our Buddha, viz. the B. of our era (Mah. 1, 9). For acc. *Passaṃ no*, may he behold us (Cl. Gr. 62). For instr. *Kataṃ no*, done by us (Cl. Gr. 62), *Kammaṃ no niṭṭhitam*, the work is finished by us (Mah. 12).

NO (indecl.), Not [नो]. Dh. 33. *Hoti vā no eḍ*, is there or is there not? *Jānāti nu kho uddhaṃ no*, does he know or not? (Dh. 185). *Yathā no peṭeyyaṃ*, that I may not fall (Ten J. 118). *No ti vutte*, on receiving the answer "No" (Mah. 200). With foll. *hi*: *No h'etaṃ bhante*, certainly not, lord (Ten J. 20). *No viruḍḍhati*, is not disturbed (Dh. 18). With following *na* it expresses a strong affirmative: *No n'atthi*, to be sure there is (Alw. K. 74). *No na ppahoti*, most certainly he is not unfit (Br. J. S. A.). *No na sakkomi*, to be sure I am able (Jāt. 32). With foll. *ce*, "if not": *No ce hattham mam' dyāti*, if he does not fall into my hands (Mah. 246). *No ce atthi*, if there be not any (Alw. I. 103). Without a verb: *no ce nigamissati*, if he does not (read it), he will not come (Das. 24). Dh. 58, 64.

NONITAM, see *Navanītaṃ*.

NU (indecl.), Now, pray!, I wonder [नु]. Ab. 1130, 1158, 1198. *Ko nu hāso*, what laughter can there be? (Dh. 27). *Devatā nu si*, are you a deva, I wonder? (Dh. 96). *Ko nu abhinādeti daddaraṃ*, who is this filling the mountain with his roaring?

(F. Jāt. 47). *Siyá nu*, might there be . . . ? (Mah. 220). *Upaddavo nu atthi*, pray, has there been an accident? (Mah. 81). With foll. *kho*: *Kīdisaṃ nu kho Tathāgatassa rāpaṃ*, what, I wonder, can the form of Buddha himself be like? (Mah. 27). *Ko nu kho me doso*, pray what harm have I done? (Dh. 339). *Uccāsane therō nisideyya nu kho*, I wonder if the elder would sit on a high seat (Mah. 82). *Kataman nu kho cirena cintitaṃ*, now which were you longest thinking of? (Alw. I. xliii). *Ko nu kho paṇoti*, now who is able . . . ? (Alw. I. xlix). *Kaḥaṃ nu kho so*, I wonder where he can be (Ten J. 115). *Kacci nu* (Das. 25). For other instances see *Kim* and *Ko*. With preceding *na*: *Na nu bhante veyjen' amha pavdritā*, are we not, lord, invited by the doctor? (Dh. 82).

NUDAKO (*adj.*), Dispelling, putting away [नुद् + ञ]. Sen. K. 525.

NUDANAṂ, Repulsion, rejection [नुद् + ञ]. Sen. K. 525.

NUDATI, To remove, dispel, avert, reject, put away [नुद्]. Dh. 6. Aor. *nudi* (Mah. 230). P.p.p. *nunno*, *nutto*.

NUDO (*adj.*), Dispelling [नुद्]. *Tamanudo*, and *tamonudo*, dispelling darkness (Mah. 5).

NUHĪ (*f.*), Name of a plant (Ab. 587). *Nuhitaru* (Ras. 33).

NUNA (*adv.*), Surely; perhaps, I suppose [नुन]. Ab. 1150, 1191. *Nibbutā nūna sādāri yassā 'yaṃ lāsā pati*, blest indeed is the woman who has such a husband (Dh. 118). *Nūna rājā dhammena samena rajjāṃ kareti*, no doubt the king rules righteously and justly (Ten J. 108). *Nūna māreti ajja*, he is sure to kill me to-day (Mah. 261). With opt. *Caṇḍālo nūna so siyā*, methinks he is a Caṇḍāla (Mah. 24). With fut. *Nūna rājā adhammiko bhavissati*, the king must surely be unrighteous (Ten J. 109). I have met with *nūnaṃ* only at Att. 190, 202, where it is no doubt merely a return to the Sanskrit form. See *Yannūna*.

NUNNO (*p.p.p. nudati*), Thrown, cast, dismissed, impelled [नुन]. Ab. 744. *Saddhānunno*, impelled by faith (Mah. 212). *Vege nunno*, his excitement being raised to the highest pitch (Mah. 117).

NUPURO, An ornament for the feet, an anklet [नुपुर]. Ab. 288.

NUTANO (*adj.*), New, fresh [नूतन]. Ab. 713.

NUTI (*f.*), Praise [नुति]. Ab. 118.

NUTO (*p.p.p.*), Praised [नुत]. Alw. I. vii.

NUTTHUBHATI, See *Niṭṭhubhati*.

NUTTO (*p.p.p. nudati*), Thrown [नुत]. Ab. 744.

NYĀSO, A deposit, pledge, mortgage; multitude, assemblage [न्यास]. Ab. 341, 472, 1008. *Nyā-sappanaṃ*, return of a deposit (Ab. 883). There is a grammatical work called *Nyāso* (Alw. I. 104).

O.

O, see *Ava*.

OBHAGGO (*p.p.p.*), Broken [अवभग]. Dh. 105, 315.

OBHĀSATI, To shine [अवभास]. P.pr. *obhāsa-māno*, *obhāsanto*, radiant (Mah. 89; Ras. 24). Caus. *obhāseti*, to illuminate (Mah. 89; Kh. 4).

OBHĀSATI, and **AVABH-**, To speak to, address [अव + भाष्]. Pāt. 4, 69.

OBHĀSO, and **AVABH-**, Lustre, radiance, light; appearance, manifestation; reach, range; a hint [अवभास]. Ab. 37, 1043; B. Lot. 836. *Deho-bhāsaṇa*, by the effulgence of your bodies (Mah. 178). *Gambhīrāvubhāso*, seeming profound (*gambhīro 'va hutvā avabhāseti dissatīti attho*). To comfort or exhort a disciple, Buddha sometimes when at a distance caused a luminous appearance of himself to present itself to him: this was called *obhāsaṃ muñcati*, "to send forth a light" (Alw. I. xxi), or *obhāsaṃ viśajjati* (Dh. 195), or *obhāsaṃ pharati* (Dh. 183, 385), or *rasmim viśajjati* (Dh. 95). The foll. passage from Sutta Nipāta Aṭṭh. describes one of these miraculous apparitions of the Buddha, *Tato Bhagavā gandhakūṭiyaṃ nisinno yeva tassa bhikkhuno upari sarirābhāṃ muñci sādā tassa mukhaṃ yeva ajjhotthari tato so kim etan ti dvajjento Bhagvantaṃ āgantvā samūpe ṭhitāṃ iva disvā uṭṭhāy' āsāṇā añjalim paṇāmesi*, "Then Buddha, even as he sat in his perfumed chamber (at Sāvattī), sent forth above that priest a luminous appearance of his body, which shone down upon his face. Then thinking, what can this be? and beholding as it were the Blessed One come to him and standing before him, he rose from his seat and bent his clasped hands towards the apparition" (Subh.). The apparition generally spoke a stanza of exhortation, and this was called *obhāsaḡāthā*, "an apparition verse" (Dh. 195; Ras. 89, 90).—By *Obhāsaṃ karoti* is meant "to

give a hint," viz. to say or do something which, without expressing in so many words the speaker's meaning or wish, yet throws light upon it, or shadows it forth pretty clearly. The phrase *obhāsanimittakammaṃ karoti*, "to give hints and signs," is thus explained in a passage from a comment quoted by Subhūti, *Yehi kehici kārāpetabbaṃ yaṃ kiñci kiecaṃ ujukaṃ sammā akathetvā yehi kehici upāyehi viññāpanaṃ obhāsakammaṃ nimittakammaṃ nāma*, "The terms *obhāsakamma* and *nimittakamma* mean giving to understand by various devices, and without speaking straight out and in express terms, that you want some business or other to be done by some people or other." Illustrations are then given: a priest who wants a *prāsāda* built for him meeting some men says to them, "Devotees, where do you live?" They reply, "In a *prāsāda*," when the priest observes, "There is no rule against priests living in *prāsādas*, is there?" This is an instance of *obhāsa*, then follows an example of *nimitta*: a priest seeing some men coming begins stretching out a string and fixing sticks in the ground: "What are you doing, reverend sir?" they ask; "I am going to make myself a dwelling," he replies. In the above extract the compound is treated as a dvandva, but a *ṭikā* makes *obhāsa* qualify *nimitta*, *obhāsanimittakammaṃ ti obhāsabhūtanimittakammaṃ pari-byātanimittakaraṇaṃ ti attho*. In Par. S. I find *Oḍāriko obhāse kayitramāne*, "when this broad hint was given him." And in Vaṇṇupatha Jātaka, *Obhāsamattaṃ vā nimittamattaṃ vā uppādetuṃ nāsakki*, could not get a glimmer or a sign (of supernatural illumination, while striving to attain Jhāna).

OCIKKHATI, To point out, draw attention to [अव-चक्ष]. Dh. 271.

OCINATI, To gather, pick [अवचि]. Of flowers (Dh. 228, 268).

ODAHANAM, Depositing, stowing away (from next). Dh. 316, 317.

ODAHATI, To put in, to deposit; to attend, apply [अवधा]. *Sotam o.*, to give ear, listen, attend (Alw. N. 23). P.p.p. *ohito*.

ODAKANTIKO, A deep pit or hole in the earth. This word is probably a derivative of उदकाज; it means a pit (subaudi *avāto*) which goes as far as the water, that is to say, so deep as to reach water (Kh. 13). Or it may be *odaka*, "water" + *antika*.

ODAKO (*adj.*), Belonging to water, watery, aqueous [ओदक]. Pāt. 91. Nent. *odakam*, water. *Odakogho*, a waterflood.

ODANAM, and -NO, Boiled rice [आदन]. Ab. 466; Dh. 224.

ODANIKO, A cook [ओदणिक]. Ab. 464.

ODĀTO (*p.p.*), White; pure, clean, clear [अव-दान]. Ab. 95, 1068; B. Lot. 563. *Odātarecā*, white-shining, an epithet of the moon (Kh. 22).

ODDETI, To place, set. This word is used of laying a fowler's snares and nets. The etymology is doubtful; Subh. says it is from *ḍi khipane*, and quotes from a comment *oḍḍitaṃ ti ṭhapitaṃ*; Yātrāmullé says it is *ḍi vohāsagamane* with *ava*, he quotes *tattha pāse ca jāḍāni ca oḍḍāpeṣi*, "then he laid his snares and nets," and *attano oḍḍitaṃ jāḍāṇ ca pāsaṇ ca patvā*, "when he reached the net and snare set for him;" he adds that Mahāsaddanīti gives a dhātu *ḍi khipanavḍḍanena*, "ḍi, in the sense of throwing and placing." Ten J. 50, 113.

ODHI (*m.*), Limit, limitation; district, division [अवधि]. Ab. 225, 1135; Ten J. 24. *Jassamattena odhinā*, by a limit extending to the knee, i.e. knee-deep (Dh. 286). *Odhiṇ katvā*, marking out the limits (of the incision, Ten J. 24).

ODHISO (*adv.*), At the end of a period, ultimately [अवधि + इत्थ]. Alw. I. 108.

ODISSA, A ger. from दिश् with अव; it appears to mean "expressly": *aññatra odissa anuññāṭṭhā*, without express permission" (?).

ODUMBARO (*adj.*), Belonging to the udumbara tree, made of udumbara wood [ओदुम्बर]. Sen. K. 392. Pl. *Odumbarā*, name of a people.

OGACCHANAM, Going down (from जन् with अव). Par. S.A.

OGADHO (*adj.*), Belonging to, connected with, contained in [अव + गच्छ]. Ab. 742. See *Antogadho*. Yātr. quotes from *Abhidhānappadāpikā* Vaṇṇanā, *ĠĀDHA patiṭṭhāyaṃ, anto ogāḍhatthi antogadho*, and adds that the ā is shortened.

OGĀHATI and OGĀHETI, To dive, plunge into, enter [अवगाह]. *Ogāhitvā pokkharapim*, diving into the tank (Mah. 33). Aor. *ogahi* (Mah. 152, a perhaps shortened metri causa). Ger. *ogayha*, *ogāhitvā* (Ras. 89; Mah. 59). Anomalous ger. *ogayhitvā* (Mah. 261). P.pr. *ogāhanto* (Dh. 105). *Ogāheti* at Mah. 116, *ogāheti* at Dh. 431. P.p.p. *ogāḷho*, plunging into, fording, entering.

OGĀHO, Plunging into, wading, fording [अवगाह]. *Mahāsamuddo viya dukkhogāho*, unfordable as the ocean (Br. J. S. A.).

OGĀLHO, see *Ogāhati*.

OGAMANAM, Going down, setting [अवगमन + अव].

OGAYHA, see *Ogāhati*.

OGHO, A flood, torrent, inundation, overflow; multitude, quantity [ओघ]. Ab. 629, 946. Metaphorically of evils or passions which overwhelm humanity like a flood: in this sense there are four floods, *kāmagho*, *bhavogho*, *diṭṭhogho*, *avijjogho*, the flood of sensual desire, the flood of renewed existence, the flood of false doctrine, and the flood of ignorance (Dh. 432). At Dh. 182 these are called *catubbidho kilesogho*, the fourfold flood of evil passions. An Arhat is called *oghatinno*, one who has crossed the flood, as having escaped from the four oghas (Dh. 66, 421). *Janogho*, a multitude of people (Mah. 38, 124). *Balogho*, a large force of troops (Mah. 35, 124).

OGILATI, To swallow [अवगु].

OGUNTHITO (p.p.p.), Covered, veiled, wrapped up [अवमुच्छित]. Pāt. 21.

OHĀRAṆAM, Removing (from next). Ab. 796.

OHĀRETI (caus.), To remove [caus. अवहृ]. *Kesamassu o.*, to cut off the hair and beard (Alw. I. 92; B. Lot. 863). *Ohāritakesamassu*, having the hair and beard shaved (Dh. 140).

OHĀRI (adj.), Dragging down [अवहार + हृ]. Dh. 62.

OHĀYA, see *Ojahati*.

OHITO (p.p.p. *odahati*), Put in, deposited; put down, laid aside [अवहित]. Dh. 27. See *Kosohito*.

OHĪYATI (pass. *ojahati*), To be left [अवहीयते]. Opt. *ohīyeyya* (Pāt. 97). Aor. *ohīyi* (Dh. 215).

OJĀ (f.), Strength, sap of life, vitality; sap, juice, [ओज]. Ab. 942 (the text has *yāpanā*, "that which supports life," the Sinhalese translation has *Caritrāyāpanaya karanaṇvā rasūjas* "the ojas juice which keeps the body alive;" this meaning belongs rather to Sanskrit ओजस्). *Dhammojapāṇā* (Dh. 369, 378) is rendered by Vijesinha "Wisdom having truth for its essence, i.e. vipassanā." *Dibbajā*, celestial essences (Dh. 132, Subh. says "divyarasa, madhurarasasāra"). *Paṭhavojā*, juice or sap of the earth (Dh. 274), probably the sweet substance described at Man. B. 64. See *Ojasa* and *Ojo*.

OJADĪPO, A name of Ceylon [उज + दीप]. Att. 7; Mah. 88.

OJAHATI, To leave, forsake, abandon, renounce [अवहा]. Ger. *ohitvā*, *ohāya* (Dh. 96; Sen. K. 504; B. Lot. 863). Pass. *ohīyati*.

OJAVĀ (adj.), Juicy, succulent, sweet, luscious [अजस्वत्]. Ten J. 108 (*ojavantāni nigrodhapak-kāni*); Dh. 132 (*paṇitāni ojavantāni phaldphaldni*).

OJO, Light, splendour; strength, vigour [ओजस्]. Ab. 942 (दीप्ति and शक्ति).

OKAM, A house, dwelling; a resting-place, asylum [ओकस्]. Ab. 207, 1060. *Okam okam jahanti*, they forsake every resting-place (Dh. 17).

OKAM, Water [उदक]. *Okapunnāhi cīvarehi*, with drenched garments (Dh. 197). *Okamokato*, from its watery home (for *oka-okato*, Dh. 7).

OKAPPANĪYO (adj.), Becoming, suitable, proper [from कृप् with अव]. See *Saddhā*.

OKĀRO, Vileness, worthlessness [from कृ with अव, comp. *Voktro*]. *Kāmaṇam okāro*, the vanity of sensual pleasure (Dh. 79).

OKĀSALOKO, World or realm of space [अवकाश + ओक]. This is one of the three great divisions of the universe, and answers to our Space or Ether, being the great void which contains the worlds. Subhūti writes, "Of the three worlds the *satta* and *saṅkhāra* worlds are contained in the *okāsa* world, which is the empty air (*gūnya ākāśa*)." Vijesinha says that "the *antalikkha*, being the region of space above the *vāyu*, belongs to *okāsaloka*." Hardy calls it "the world of space, the empty void, the far-extended vacuum" (Man. B. 3). Vij. informs me that the lines at Das. 45 are from the Mahāmandhātu Jātaka, and that the idea they contain is "conceive a thousand worlds like that over which the sun and moon revolve, within such a space thy dominion extends."

OKĀSO, and AVAKĀSO, Place, room, space; interval; occasion, opportunity; leave, permission; leisure; cause [अवकाश]. Ab. 1101. *Amhākam rañño rathassa okāsam dehi*, make room for our king's chariot (Ten J. 3). *Tass' okāsam adatvā*, not giving it room (Dh. 183). *Tumhākam cattāḥadivass' okāso*, you have an interval or leisure of 40 days (Br. J. S. A.). *Gaccha amumhi okāse tiṭṭha*, go and stand in that place (Kamm. 3; Ras. 84). *Aññatarāṃ okāsaṃ gacchantāṃ*, going to a certain place (Dh. 122). *Aññesaṃ vacanassa*

okāso nāma n' atthi, the rest have not an opportunity of saying a word (F. Jāt. 16). *Majjhe śhapetvā okāsam*, leaving a space in the middle (Mah. 172). *Okāsam yācati*, to ask for leave (Dh. 128). *Okāsam karoti*, to give leave, to make room, to find time. When the multitude saw the brahmin Brahmāyū approaching—*taṃ okāsam karoti yaṭhā taṃ ādāssa yasassino*—they made such room for him as was due to a man renowned for his wisdom (Brahmāyū S.). *Sace me Bhagavā okāsam karoti pañhassa veyyākaraṇāya*, if the Blessed One has leisure to reply to my questions (Sām. S., comp. Ten J. 12). *Anandattherassa okāsakaraṇattham*, in order to make room (keep a place vacant) for the therā Ānanda (Br. J. S. A.). *Katāvakkāso*, having an opportunity (comp. *Haṭṭavakkāso*). *Anokāsakato*, unauthorized (Pāt. 111). *Okāsam labhāti*, to have an opportunity, to get leave. *Sākuṇiko okāsam labhissati*, the fowler will have a chance. *Okāsam labhitvā*, having received permission (Dh. 103). *Dubbhīcchayaṃ aṭṭaṃ vinichinanto okāsam alabhitvā*, my time having been entirely taken up with trying a case of great difficulty, lit. not having had any leisure while trying a case very difficult to try (Ten J. 1). *Laddhokāso*, having seized an opportunity (Att. 197), having obtained permission (Att. 198). In gram. *okāso* is the name of the locative relation (see *Kārakaṃ*).

OKIRANAM, Sprinkling (from next). Mah. 258.

OKIRATI, To sprinkle [अव + कृ]. Aor. *okiri* (Mah. 86). Ger. *okiritvā* (Dh. 135). Pass. *okiriyati*. Caus. *okirāpeti*, to cause to be sprinkled (Dh. 78; Mah. 211).

OKKĀKO, A proper name [इत्थाकु]. Mah. 8.

OKKAMANAM, Descent (from next).

OKKAMATI, To descend, step down; to disembark; to fall into, enter or come into [अव + क्लम्]. *Niddam o.*, to fall asleep (F. Jāt. 3). *Niddam anokkamanto*, getting no sleep (Dh. 81). *Sārajjam okkami*, got into a nervous state (F. Jāt. 46). *Buddhānaṃ bhagavantānaṃ sattetu mahākaruṇā okkamati*, great compassion for mortals enters the hearts of the blessed Buddhas (B. Lot. 377). *Lajjiddhammaṃ okkamitvā*, becoming ashamed (Das. 44). *Magga (abl.) o.*, to get off the road, leave the road (Pāt. xxvi; Dh. 303), to make way for a person entitled to respect (Dh. 403). *Samuddā thalam okkamum*, came on shore, lit. descended from the sea on the land (Mah. 168). *Mā-*

tukucchiṃ o., to enter the mother's womb, viz. to be conceived (see *Gabbhāvakkanti*). *Dīpakasmiṃ okkamimāsu*, landed on an island (Mah. 46). Ger. *okkamma*, *okkamitvā* (Sen. K. 504).

OKKANTI (f.), Descent, falling upon [अव + क्लान्ति].

OKKANTO (p.p. *okkamati*), Descended, entered; embarked [अव + क्लान्त]. Mah. 46, 131.

OKKASSA (ger.), Having dragged away or abducted [ger. fr. अव + क्लृप्].

OKKATTHO (p.p. *avakāḍḍhati*), Lowered, low [अव + क्लृप्].

OKKHITTO (p.p.), Cast down, lowered [अव + क्षिप्ति]. *Okkhittacakkhu*, with downcast eyes (Pāt. 20).

OLAGITO (p.p.), Hanging down [अव + लगित].

OLAMBAKO (adj.), Hanging [अव + लम्बक]. Jāt. 51.

OLAMBATI, To hang down [अव + लम्ब]. Dh. 191; Ten J. 114. Caus. *olambeti*, to suspend (Jāt. 9).

OLAMBO, Something hanging, an appendage [अव + लम्ब]. *Muttolambo*, hanging festoons of pearls (Mah. 213).

OLĀRIKO (adj.), Large, great; gross, coarse; material [ओदारिक]. *Appatirūpaṃ olārikam*, a gross impropriety (Dh. 293). *Olāriko obhāso*, a broad hint. *Olāriko sukhumo*, material and immaterial (Gog. Ev. 43, of the body and the mind respectively). The food which we take into our bodies is called *olāriko* or material, as opposed to the subtle Nutriments *phasso*, *manosañcetanā*, and *viññāṇam* (see *Āhāro*).

OLIGALLO, A dirty pool near a village (Ab. 684).

LOKANAM, Looking, looking at [अव + लोक्]. Dh. 121, 155, 371. For *mukholokanam*, see next.

LOKETI, and **LOKATI**, and **AVALOKETI**, To look, see, look at, behold, look down upon; to look for, await, watch; to consider, regard [अव + लोक्]. *Lokaṃ oloketto*, surveying the world (Das. 1). *Phāsuṇaṭṭhānaṃ oloketvā*, looking out for a comfortable place (Jāt. 8). *Ito c' ito ca oloketto*, looking this way and that (Ditto). *Mātugāmaṃ oloketvā*, having seen a woman (Ten J. 46). *Dibbena cakkhund oloketto*, seeing with the divine eye (Alw. I. cxxiv). *Ākāsaṃ oloketvā*, looking at the sky (F. Jāt. 52; so *nakkhattaṃ*, Das. 46). *Adho o.*, to look down. *Olokesi mahābodhiṃ*, fixed his gaze on the Bo-tree (Mah. 112, comp. 199). *Attano devasirīṃ oloketto*, contemplating his celestial bliss (Dh. 153). *Āññamaññaṃ mukkhāni oloketvā*, looking in each other's faces (Dh.

- 390). *Oloketum pi asakkontá*, unable even to look you in the face (Dh. 154, comp. Alw. 101). *Assē oloketvā*, having examined the horses (Ras. 38). *Tvaṃ mama dhanacchedanaṃ na olokesi*, you don't consider the waste of my property (Dh. 93). *Anolokento viya*, as if he was not looking, viz. pretending not to see (Dh. 371, 372). *Buddha-bhāṇḍa samayaṃ oloketto*, await his time for becoming a Buddha (Mah. 199). Pass. p.pr. *olokiyamāno*, being looked at (Dh. 372). *Avalokitāṃ*, a look or glance. *Avalokitamattena*, with a mere look. *Mukhaṃ o.*, is happily rendered by Mr. Trenckner, "to be a respecter of persons" (Dh. 125, 127, comp. *προσωπολήπτης*). Vij. renders *mukholokanaddanaṃ*, "a gift made through partiality or favouritism" (Ten J. 35). *Mukholokena*, out of favouritism (Dh. 125).
- OLUMPIKO (*adj.*), Belonging to a raft [उलुप + इक्]. Crossing on a raft (Sen. K. 390).
- OMAKO (*adj.*), Low, inferior, vile [अवमक्]. Ab. 700. *Omakasatto*, a low person (Dh. 164; Att. 190). Pāt. 81.
- OMASATI, To revile, reproach [अव + मृश्]. Pāt. 83.
- OMASAVĀDO, Scornful, contemptuous, reproachful speech [अवमृश् + अ + वाद्]. Pāt. 12, 83. Sabb. quotes *khumsanagarahanavacane*, "said of harsh, reviling speech," and *jāti-dāhi ghaṭṭetvā vacane*, "said of speech reviling a man for his low birth, etc."
- OMUṆCATI, To take off, unloose, remove [अवमुच्]. *Ābharapāni* (Dh. 142). *Muttāhāraṃ* (Dh. 118; Jāt. 61). *Updhaṇā* (Pāt. xx). At Ras. 32 *omaṇḍitvā* is no doubt a mistake for *omuṇcitvā*. Of taking off clothes (Jāt. 9).
- OMUTTETI, To make water upon [अवमुच्]. Dh. 283.
- ONADDHO, and AVANADDHO (*p.p. onandhatti*), Covered, bound [अवमृच्]. *Camuḍavanaddhapāddā katti*, elephants whose feet were cased in leather (Mah. 169, comp. Ab. 140). *Andhakārena onaddho*, shrouded in darkness (Dh. 27). *Onaddhā vinaddhā mikkhā*, branches tangled together (F. Jāt. 7).
- ONAMATI, To bow, to stoop [अवमज्]. *Anopamanto*, without stooping (B. Lot. 569). P.p. *opato*. Caus. *opameti*, *opāmeti*, to bend (*sarīraṃ*, Dh. 288).
- ONANDHANAM, Tying, entangling (from next).
- ONANDHATI, To cover; to bind [अवमृच्]. P.p. *onaddho*. Comp. *Pilandhatti*.

- ONATO (*p.p. opamati*), Bent, stooping [अवमज्]. *Opataggā rukkhā*, trees with their tops bent.
- ONĀTO, and AVANĀTO (*p.p.*), Low-born [अव + जात]. Pāt. 83.
- ONAVISATIVASSO (*adj.*), One who is less than twenty years old, i.e. under age for ordination (derivative of *ūnavisativassa*).
- ONĪTO (*p.p.*), Drawn out, removed [अव + नीत]. *Opitapattappāni*, whose hand is removed from the bowl, viz. who has finished his meal: *opito pattato pāni yena so opitapattappāni* (Vij.).
- OPADHIKO (*adj.*), Belonging to upadhi [उपधि + क्].
- OPAGAVO, Belonging to Upagu [ओपगव]. Sen. K. 389.
- OPAMMAṂ, A simile, comparison, metaphor, analogy [ओपम्य]. Ab. 530. *Opammaṃ karohi*, give me an illustration, put an analogous case (Alw. I. xlii; Gog. Ev. 43). Das. 44.
- OPANAYIKO (*adj.*), Conducive [उपनय + इक्]. Sen. K. 418. As an epithet of *dhamma*, or the Truth, this word no doubt means leading to Nirvāṇa. Gogerly renders it "leading to perfection." Alw. I. 77, 87. Comp. *Niyyānika*.
- OPAPĀTIKO (*adj.*), Accidental, phenomenal, ap-
paritional [उपपात + इक्]. Ab. 741. This is one of the numerous Pāli words which have been sadly ill-treated by the northern Buddhists. It is simply formed from *upapāta*, "accident," and *opapātika satto* means a being reborn in another world without the intervention of parents, and therefore as it were uncaused, and seeming to appear by chance. All the higher devas are *opapātika*, there being no sexual intercourse or birth in the higher heavens, and instances are even recorded of human beings having miraculously appeared ready-formed on this earth. The word *aupapātika* not being found in Sanskrit, it seems to have greatly puzzled the northern Buddhists, when in later times they came to translate the Pāli texts into Sanskrit, and having a confused idea of its meaning, they referred it to the root पद्, and coined a word ओपपादक, or ओपपादक, as its equivalent (B. Lot. 394). Unfortunately for their etymology the compound verb उपपद् in Pāli means "to be born" in the usual way (e.g. *gabbhaṃ eke upapajjanti*, Dh. v. 126). For other instances of these northern blunders, see *Iddhipādo*, *Pātimokkha*, *Upādiseso*, *Paṭisambhidd*, *Upasatho*, *Phāsu*. I may add, that from not know-

ing the meaning of the Pāli *karavika*, the author of the *Lalita Vistara* appears to have ascribed to Buddha the attribute of being sparrow-voiced ! (B. Lot. 566).

OPARAJJAM, The office of sub-king, viceroyalty [उपराज + य]. Dh. 305, 416; Das. 46.

OPASAMIKO (adj.), Leading to quiet or cessation [उपशम + इक]. An epithet of *dhama*, or The Truth, as leading to Nirvāṇa.

OPASILESIKO (adj.), Relating to immediate contact, containing, embracing [ओपश्लेषिक]. A grammatical term designating one of the relations of the locative case (Sen. K. 333).

OPATITO (p.p.), Fallen down [अव + पतित].

OPAVAYHO (adj.), Intended for riding on [ओपवाह]. Of a king's riding elephant (Ab. 366; Ten J. 27).

OPĀYIKO (adj.), Proper, fit, right [उपाय + इक, ओपयिक]. Ab. 353; Sen. K. 418. Adv. *opāyikaṃ*, right! good! yes! (Ab. 1144).

OPUNĀTI, To winnow, sift; metaphorically, to expose, lay bare, e.g. the fault of others [अव + पू]. Dh. 45.

OPUÑJATI, To heap or collect together [अव + पुज]. Alw. I. 103.

ORABBHIKO, A butcher (?) [ओरब्धिक]. Ab. 513, Sen. K. 391 (in both instances it is said to be one who lives by slaying rams).

ORAM, see Oro.

ORAMATTAKO (adj.), Belonging merely to the present life, mundane, sublunary [अवर + मात्त + क].

ORAMBHĀGIYO (adj.), Belonging to the lower part or lot, belonging to kāmabhava [अवरम् + भाग + य]. See *Samyojanam*. Sometimes wrongly written *orabh-* (Ras. 88).

ORAPĀRAM, The hither and the further side [अवार + पार]. *Gaṅgāya orapāramhi*, on both sides of the river (Mah. 127). See *Pārāpāram*.

ORASASUNUTĀ (f.), Own-sonship [ओरस + सुनु + ता]. Alw. I. vii.

ORASO (adj.), Legitimate, own [ओरस]. *Sugatassa orasā puttā*, own sons of Buddha (Br.J.S.A., of the priests). *Oraso*, an own or legitimate son (Ab. 2). *Lokandīthorasā*, true sons of the saviour of the world (Mah. 20). *Sissoraso*, pupil-son (Alw. I. xiv).

ORASO (adv.), On this side [अवार + शस्].

ORATO (adv.), On this side [अवारतस्]. Kh. 20; Alw. I. 96.

ORIMO (adj.), Hither, on this side [अवार + इम]. *Orimaṃ tīraṃ*, near bank of a river. *Orimabhīge pacchimamāsassa*, on this side of the last month, viz. before the last month (Pāt. 82).

ORO (adj.), Below; less; posterior, later; hither, on this side [अवर, अवार]. Neut. *oraṃ*, the near or hither bank or side (Ab. 665. See *Oropāram*). *Oratopāram gacchati pārato oraṃ agacchati*, goes from this end of the field to the further end, and back again from the far end to this (Jāt. 57, of a king ploughing). Adv. *oraṃ*, less, subsequently, below, on this side (with abl.). *Tato oraṃ*, less than this (Pāt. xv), since then, subsequently to that period (Mah. 20), on this side of it. *Bhūñjassu pārāgaṇaṃ tvaṃ mā'gā oraṃ tato*, do thou rule over the country beyond the river, come not on this side of it (Mah. 62). *Mahābodhipittīhāna oraṃ*, since the setting up of the Bo-tree (Mah. 257). *Oraṃ Gāmaṇīvāpiyā*, on this side of the G. tank (Mah. 67). *Oraṅgaṇā* (f.), district on the near bank of the river (Mah. 254, 62). Instr. *oreṇa* (adv.), within, in less than. With gen. *Oreṇa channam vassānaṃ*, within six years (Pāt. 10, 11, 80).

ORODHO, Harem, seraglio, apartments of the royal ladies [अवरोध]. Ab. 215; Alw. I. 79; Mah. 33.

OROHANAM, Descent [अवरोहण]. *Devorohāṇaṃ*, descent from the deva world (Mah. 181; Kh. 20).

OROHATI and ORUHATI, To descend; to disembark [अववह]. *Paṭhavītaṇaṃ oruhi*, alighted on the earth (Mah. 114). P.pr. *orohanto* (Dh. 303; Das. 40). *Oruyha Damiḷe*, falling upon the Tamils (Mah. 150). *Āsāṇaṃ oruyha*, leaving the pulpit (P. Jāt. 46). *Tamhā oruyha selamhā*, descending from that rock (Mah. 240). Ger. *orohito* (Mah. 167; Att. 8), *oruyha*, *avaruyha* (Dh. 99).

OROPANAM, Taking down, removal [अवरोपण]. Mah. 107. *Bhāra-m-oropanam*, delivery of a pregnant woman.

OROPETI (caus. *orohati*), To cause to descend, take down, put down [अव + रोपयति]. *Dappāṇaṃ e*, to put away the stick, or to lay aside punishment (Dh. 430, comp. 310). *Oropetvā mahābodhiṃ*, taking down the Bo-tree from its car (Mah. 118). P.p.p. *oropito* (Mah. 206). Mah. 59.

OSĀDETI (caus. *osidati*), To cause to sink, to depress [अवसादयति]. Mah. 178.

OSADHAM, A herb; a herb used in medicine, a simple; a drug, medicine [ओषध]. Ab. 330, 339;

Dh. 160; Mah. 70. *Vīṇosadham jānāti*, knows a cure for snake-bite (Ras. 34).

OSADHĪ (*f.*), A herb, plant, annual [ओषधि, ओषधी] Ab. 541, 592. *Osadhitārakā*, or *osadhī tārakā*, is the designation of a particular star that shines with a white light (see Cl. Gr. 39, Jāt. 23). In his Sinh. Dict. Clough has "Osadhitārakā (*osadhi* medicine, *tārakā* a star), the star that presides over medicine; the morning star." It is not, as one would expect, the moon. Subhūti sends me the following extracts from *Ṭikās, pabbhā etāya dhiyati osadhīnaṃ vā anubalappaddiyikkattā osadhīti evaṃ laddhaṇḍā tārakā*; and *andhakāraṃ dahanti vindsenti osā te ettha dhiyanti patiṭṭhahantīti osadhī tārakādisso, ussanna pabbhā etāya dhiyati vā osadhī*. Comp. *seyyathā pi nāma osadhitārakā oddā oddāvaṇṇā oddānidassanā oddātibhāṇā* (Par. S.). See also Dh. 99, *obhāsenti diṇḍa sabbā osadhī viya tārakā*, "shedding light on every side like the morning star."¹

OSADHISO, The moon [ओषधीश]. Ab. 52.

OSAKKATI, To draw back, refuse; to give way, retreat. Dh. 376. P.pr. *osakkamāno* (Ten J. 28). *Balaṃ osakkati*, the army is giving way (Ten J. 29). Comp. *Paccosakkati*.

OSĀNAṂ, and **AVASĀNAṂ**, End, conclusion [अवसान]. Ab. 771; Dh. 356. *Ośānadivase*, on the last day (Dh. 250). *Ośānagāthā*, the final stanza (Ten J. 121). Loc. *avasane*, in the end, finally, ultimately (Dh. 341, 376).

OSĀPETI (*caus.*), To finish, complete [अवसो].

OSĀRAṆĀ (*f.*), and **-NAṂ**, Restoration of a priest who has been temporarily secluded from his brother priests as a penance for an offence (from *osāreti*). Pāt. 60, 92, 96.

OSARAṆAṂ, Resort, rendezvous, haunt, habitation (from next). *Ośaraṇaṭṭhaṇaṃ*, place of resort.

OSARATI, and **AVASARATI**, To go to, resort, repair, approach [अव + सु]. *Ahaṃ ahaṃ paṭhamen ti ekappaḥāren' eva osaranti*, run to church in a body saying, "I'll be there first, I'll be there first" (Pāt. xvi). *Tad avasari*, repaired thither. *Nadiyo osaranti mahodadhīṃ*, the rivers run into the ocean (Jāt. 28). Caus. *osāreti*, to lower; to

bring forward, to exhibit, to propound; to restore a priest who has been undergoing penance. *Ujukam eva hattham o*, to lower the hand into the bowl keeping it straight (Dh. 269). *Osāresi sakam matam*, exhibited his own knowledge (Mah. 251). *Osāressāmi saṅghassa Maṅgalasuttam*, I will propound to the priests the M. Sutta (Mah. 196). *Abbhānakammavasena osāretabbo*, must be restored by an Abbhāna ceremony (Yātr.). *Osāreyyāti osāraṇakammaṃ kareyya* (Pāt. 98). P.p.p. *osārito*, restored, rehabilitated (of a priest who has been undergoing penance, Pāt. 27). *Anosārito*, not yet restored, still in disgrace (Pāt. 92).

OSĪDANAṂ, Sinking (from *osidati*). Mah. 178.

OSĪDĀPANAṂ, Causing to sink (from *osidāpeti*). *Pajānaṃ vaṭṭe osidāpanasamattham*, able to make men sink in (the ocean of) Saṃsāra (Dh. 195).

OSĪDATI, To settle down, to sink, to decline [अवसद्]. *Kammante osidamāne*, when business is declining. Of sinking in a fluid (F. Jāt. 7; Ten J. 36). P.p.p. *avasanno*. Caus. *osiddeti* (see sep.), *osiddāpeti* (Dh. 180).

OSĪNCATI, To sprinkle [अवसिञ्च]. Dh. 96.

OSO, Beam, ray [ओष].

OSSAJJATI, and **OSSAJATI**, To give up, relinquish, renounce [अवसुञ्ज]. Ger. *ossajja* (Alw. I. vii). Aor. *ossajji*, *ossaji*. This word occurs in a somewhat difficult passage in Mah. 118, *kulehi so soḷasahi . . oropetvā mahābodhīṃ patiṭṭhāpetum ossaji*. Turnour's translation is conjectural; I think the meaning is, "having caused the Bo-tree to be taken down (from its car) by the sixteen castes in order to set it up (viz. plant it), he let it go;" the next words are, "the instant it was released from his hand." P.p.p. *ossajjiho*.

OSUMIKO (*adj.*), Relating to heat [उष्मन् + कृ].

OTARAṆAṂ, and **AVAT-**, Descent, entrance into, going down into [अवतरण]. Ab. 981, 1118. *Tassa otaraṇasaddena*, at the sound of the bird's swoop (Dh. 154).

OTĀRAṆAṂ, Causing to descend [अवतारण]. *Kūpasakkhiṃ otāraṇam*, bringing a false witness into court (Dh. 100).

OTARATI, and **AVATARATI**, To descend; to disembark; to depart; to betake oneself to, go to, enter [अवतृ]. *Ahaṃ otarāmi*, I'll get down (from a cart, Dh. 300). *Pakkhe viessajjetvā otari*, dropping his wings he swooped down (Dh. 154).

¹ Since writing the above, I have, with the help of Mr. Muta Coomaraswamy, been able to identify it with the planet Venus.

Thūpaṭṭhāne otarimsu, they alighted on the site of the dagoba (Mah. 81). *Otaritvā*, having disembarked (Ten J. 89). *Nāvāya (abl.) otaranto*, landing from the ship (Mah. 41). *Ākāsā otari*, flew down (Ten J. 114). *Pāsādā otarimsu*, they descended from the upper story of the palace (Das. 2). *Nadīm otarittha*, he descended into the river (Mah. 255). *Saram otarati*, to go down to the lake side (Dh. 304; comp. 148). *Otarittha mahāvithi*, entered the main street (Mah. 249). *Caṅkamaṇ otari*, entered the cloister (Dh. 88). *Otari*, went down stairs (Dh. 175). *Otarathodakam*, go down into the water (Das. 4). Pass. *otiṇṇo*. Caus. *otāreti*, to cause to descend, to take down, to set down, to let down. *Gadrahassa piṭṭhito bhaṇḍāni otāretvā*, taking down his wares from the ass's back (F. Jāt. 14). *Puttakam me otārehi*, lift down my child (Dh. 155). *Otāresi Somadeviṃ*, assailed S. to alight from her carriage (Mah. 203). *Koṭṭhato vihi otāriyamāne disvā*, seeing paddy being taken out of the barn (Dh. 141). *Jetavanapokkharapaṭṭhe mañcam otāretvā*, having set down the couch at the brink of the J. tank (Dh. 148). *Ukkārabhūmiyam otāretvā*, setting him down on a dunghill (Ten J. 56). *Ñāṇam otāreti*, appears to mean "to gain knowledge of," "to learn" (Dh. 319, 118).

OTĀRO, and AVATĀRO, Descent; entrance; a landing-place (*tittha*); a defect, fault (*vivara*) [अवतार]. Ab. 981, 1118. *Dīpabhaṇḍāya Saddhammotāram akārayi*, caused the introduction of religion in the Sinhalese language (Mah. 83). As the name of a certain Pāli grammar *Bālāvātāro (bāla-avatāro)* means, I think, Introduction of the young student to Pāli grammar. *Otārdpekkho viharati*, is constantly looking out for faults (Subh.).

OTATO (*p.p.*), Covered, overspread, overgrown [अवतत]. Dh. 29.

OTINNAKO (*adj.*), One who descends [next + क]. Das. 41.

OTINNO, and AVATINNO (*p.p.* *otarati*), Gone down, descended; disembarked; having entered [अवतीर्ण]. *Saram otiṇṇo*, gone down to the lake (Dh. 304). *Saṅgamaṇ otiṇṇo*, having entered the fray (Dh. 170). *Dibbavamsedvatipṇam iva attānam maññamānā*, thinking themselves descended from a divine race (Att. 199). Disembarked (Mah. 47, 155). At Pāt. 4, *yo pana bhikkhu otiṇṇo*, pro-

bably means, as Gogerly translates it, "any priest who shall so lower himself as to . . ."

OTTĀPI (*adj.*), Fearful of sinning, conscientious [उत्ताप + इण]. Alw. N. 121. The *o* is probably due to the false analogy of *ottappa*.

OTTAPPAM, Fear of sinning, shrinking from sin, having a tender conscience, conscientiousness. This word would be in Sanskrit औत्ताप, a derivative of उत्ताप. *Musāvāḍassa ottappaṃ*, fear of speaking lies (Cl. Gr. 143). At Ab. 158 it is explained by *pāpabhīrutā*. Das. 41 says *pāpato ubbegaṣ' etaṃ adhvacaṇam*, "this is a name for shrinking from sin;" and *kāyaduccaritādlhi yeva ottappatīti ottappaṃ*, "ottappa means a man's being distressed at sins of deed, word, etc." (comp. *Tappati*). See *Anottappaṃ*, *Hirottappaṃ*.

OTTHAJO (*adj.*), Labial [ओष्ठ + ज]. The labial letters are *u, ū, p, ph, b, bh, m*.

OTTHARATI, and AVATTH-, To spread; to cover; to scatter; to overspread, pervade [अवसृज]. *Ottharanto gacchati*, spreads far and wide (Dh. 254, of an odour). Also *p.p. avattharamāno* (Jāt. 74). Of catching in a net (Dh. 337). *Twīya-bhaṇḍāni avattharitvā*, scattering about their musical instruments (Jāt. 61). Caus. *Samuddaṇ' ottharāpesuṃ taṃ desaṃ*, caused that district to be submerged (Mah. 131). *Saddo sakalanagaraṃ avatthareyya*, the sound would fill the whole city (Jāt. 62). *P.p. otthaḷo. Rañño tejena otthaḷo*, overwhelmed by the merit of the king (Mah. 129). *Mārajūlena otthaḷesu satteru*, when mortals are caught in Māra's net (Dh. 337).

OTTHO, The lip [ओष्ठ]. Ab. 262, 1106; Dh. 159; Ras. 20. *Adharaṭṭho uttaratṭho*, the lower and upper lips (F. Jāt. 12).

OTTHO, A camel [उष्ट्र]. Ab. 502, 1106; Dh. 284.

OVĀDAKO (*adj.*), Admonishing [अववाह + क]. Pāt. xiv.

OVADATI, To admonish, exhort, edify, advise, instruct [अववाह]. Dh. 14; B. Lot. 305. *Thero ovaḍitvā anekadhā appamāde niyojesi*, the elder having administered exhortation to him in various ways urged him to be zealous (Mah. 281). *Rājānaṃ ovaḍitukāmo*, desirous of admonishing the king (F. Jāt. 17). Pass. *p.p. ovadiyamāno*, being admonished (Dh. 110). *P.p. ovadito. Agatigamanam paḍya dhammena rajjaṃ karehīti ovaḍito*, having been thus admonished, "put away partiality and rule with justice" (Dh. 341).

- OVĀDO, Admonition, exhortation [अववाद]. Ab. 354; B. Lot. 304. *Māṭṭipitunnāṃ ovādaṃ sutvā*, listening to their parent's injunctions (Dh. 110). *Ovādaṃ deti*, to admonish (Ten J. 6). *Ovādadāsaṃ*, admonition (Ten J. 6). *Ovādaṃ gaṇhāti*, to receive admonition, to take advice (Ditto).
 OVARAKO, An inner room, store room [अव + वृ + अक]. Ab. 214, 943.
 OVATTO (p.p.p.), Rained down [अव + वृट्]. Jāt. 18.
 OVIJJHATI, To pierce, annoy [अव + ज्ज्]. Pāt. 83; Ten J. 36.

P.

- PA, A preposition much used in composition with verbs and their derivatives, Sansk. प्र. Ab. 1168.
 PĀ, = प्राक्. See *Pageva*.
 PABALATTAṂ, Power [प्रबल + त्व]. Ab. 1168.
 PABALO (adj.), Strong, mighty [प्रबल].
 PABANDHO, A continuous series; a narrative; a literary composition, fiction [प्रबन्ध]. Ab. 113. *Raṇṇo gupappabandhena pasannā*, delighted with the king's series of virtuous acts (Att. 210, 218).
 PABBAJANAM, Embracing asceticism, becoming a Buddhist monk [प्रव्रज + अण]. Dh. 141. See *Pabbajjā*. *Yasapabbajanam*, Yasa's entrance into the priesthood (Mah. 180).
 PABBĀJANAM, Banishment; causing to become a Buddhist monk, ordination [प्रव्रज्ज]. Dh. 426.
 PABBAJATI, To go forth, to exile oneself; to give up the world, to embrace the ascetic life; to become a Buddhist monk, to take the robe, to take orders [प्रव्रज]. *Agārasmā anagāriyaṃ pabbajitum*, leaving house and home to go forth into the houseless state (Alw. I. 92). *Pabbaji Jinasāsane*, took orders, or embraced asceticism, in Buddha's religion (Mah. 210, comp. Ras. 29, *pabbajitvāna sāsane*, and Mah. 34). Fut. *pabbajissati* (Dh. 141, 153; Mah. 36). Imperat. 2nd pers. *pabbaja*, *pabbajāhi* (Dh. 139, 141). P.p.p. *pabbajito*. Caus. *pabbajeti*, to banish, to put away; to cause or induce to become a Buddhist monk; to admit to the priesthood, to ordain. *Ragādimalaṃ pabbajento*, putting away the sins of lust, etc. (Dh. 426). *Saṅghamittāṃ bhikkhuniṃ taṃ pabbajetum visajjīya*, having sent Saṅghamittā to ordain her (Mah. 111). *Mayaṃ attano putte pabbajema*, let us make our sons go into the church (Dh. 139). *Āyasmā Mahākaccā-*

yano Sonam upāsakaṃ pabbajesi, the venerable Mahākaccāyana ordained the lay brother Sona (Alw. I. 92). P.f.p. *pabbajantyo* (Mah. 111), *pabbajetabbo* (Alw. I. 72). P.pr. *pabbajayaṃ* (Dh. 69).
 PABBAJITATĀ (f.), State of being an ascetic or Buddhist monk [प्रव्रजित + ता]. Dh. 411.

PABBAJITO (p.p.p. *pabbajati*), Having given up the world, having become an ascetic or Buddhist monk; having taken the robe, ordained [प्रव्रजित]. *Mahantam nātisaṅgham oḍḍya pabbajito*, having abandoned a large circle of kinsmen and entered the priesthood (B. Lot. 863). *Pabbajitakāliato paṭṭhāya*, from the time he became a monk (Dh. 402). *Palāyitvā bhikkhūnaṃ pabbajito hoti*, having fled, embraced the ascetic life among the Buddhist priests (Alw. I. 72). *Anupabbajitānaṃ*, of those who took orders from his example (Mah. 34). *Gaḥaṭṭho vā pabbajito vā*, layman or priest (Dh. 346). Masc. *pabbajito*, an ascetic, a Buddhist monk or priest (Ab. 433; Dh. 69).

PABBAJJĀ (f.), Leaving the world, adopting the ascetic life; state of being a Buddhist monk or priest, the monastic life; taking the robe, ordination [प्रव्रज्जा]. As a Buddhist technical term *pabbajjā* means the condition of being a Buddhist monk or nun. The ceremony of admission to the priesthood is called *pabbajjā* or *pabbajanam*, if viewed as the act of the recipient of orders, and *pabbājanam* (from the caus.) if viewed as the act of the priest conferring orders. The layman desiring to renounce the world, having chosen a monastery, goes to one of the upasampanna priests of that monastery, bringing with him a robe, and asks to be ordained. The priest then invests him with the robe, and makes him repeat the Saraṇattaya or Creed, and the Dasasīla or Ten Commandments, and with this simple ceremony the candidate becomes a member of the saṅgha, or church militant of Buddha with all its holy privileges (see *Saṅgho*). Eight is the lowest age at which the candidate is admitted to the priesthood. Until he receives upasampadā or priest's orders (at the age of twenty), he is a Sāmaṇera, "novice" or "deacon."¹ The terms *pabbajita*, *samaṇa*, and

¹ I have taken these details from Chapter IV. of Hardy's *Manual of Buddhism*. A detailed account, by Mr. J. F. Dickson, of the ceremony of conferring deacon's orders by a chapter of priests, will be found in the *Journ. Roy. As. Soc.* 1874.

bhikkhu are applied to all members of the Buddhist priesthood; while *sāmaṇera* and *thera* designate respectively the orders of deacon and priest. The phrase *santike pabbajati* or *santike pabbajjāṃ labhati* is used of the recipient of orders: *Labheyyāma mayā bhante Bhagavato santike pabbajjāṃ*, Lord, vouchsafe to let us receive ordination at thy hands (Dh. 124); *Satthu santike pabbajitvā*, having received ordination at the Teacher's hands (Dh. 105). Buddha at first ordained his disciples by merely saying, "Come So-and-so," e.g. *chi Yasa*, "follow me, Yasa" (Dh. 119). Vij. has pointed out to me that *chibhikkhupabbajjā* at Dh. 119 is a compound, which he renders "come-priest-induction." The phrase *chibhikkhubhāvena pabbajetvā*, a little further on, he renders, "having robed him with the formula, Come, priest."—*Tūpasapabbajjāṃ pabbajitvā*, having adopted the ascetic life of a hermit (Dh. 406, Jāt. 8). *Isipabbajjāṃ pabbajitvā*, having adopted the ascetic life of a Rishi (F. Jāt. 2; Ten J. 107). *Pabbajjāṃ ydci sādaro*, reverently requested admission to the priesthood (Mah. 34). *Pabbajjā mahatī matā*, holy orders are much thought of (Mah. 36). *Pabbajjāpekho*, desirous of ordination (Pāt. 59). *Pabbajjāsukham*, the bliss of retirement from the world (Jāt. 65).

PABBAJJATĀ (*f.*), State of being a Buddhist monk [प्रज्जत्ता + ता]. *Gaṇha pabbajjatanā*, take holy orders (Mah. 251).

PABBAJO (*adj.*), Made of bulrushes [पर्बन् + ज]. Dh. 345 (*tiṇehi vā saṇhavadālihi vā rajjuma katvā*). At Pāt. 86; *vāka-ustamuṇṇjapabbajādinaṃ aññataramayaṃ*, where it seems to be used as a noun meaning reed or bulrush.

PABBAṂ, A knot or joint in a branch or creeper, or in a cane or reed, or in grass; certain days of the lunar month, the full and change of the moon, etc. [पर्बन्]. Ab. 600, 889. *Āṅgulipabbam*, a finger-joint (Pāt. 105).

PABBATĀYATI, To act like a mountain (denom. from पर्बत). Sen. K. 434.

PABBATEYYO (*adj.*), Belonging to mountains [पार्वतेय]. *Pabbateyyā nāga*, mountain Nāgas (Mah. 5).

PABBATO, A mountain [पर्बत]. Ab. 605. The neut. pl. *pabbatāni*, at Dh. v. 188, is probably an instance of attraction (the termination being adopted from the foll. *vandāni*). Mount Meru is

called *pabbatardjā*, king of mountains (Gog. Ev. 15).

PABBHĀRO, A cave in a mountain [प्रारभार]. *Nandamūlakapabbhāraṃ agamaṃsu* (Dh. 178, Rogers translates it "mountain cave"; Ten J. 120). *Cetiya-pabbate pakkhipāpesi Kaṇṭhako pabbhāramhi aslake*, "imprisoned those impious persons in the Kanīra cave, in the Cetiya mountain" (Mah. 216, I have given Turnour's rendering). *Paṇḍavapabbatapabbhāre nisīno*, sitting in the P. mountain cave (Dh. 118).

PABHĀ (*f.*), Light, radiance [प्रभा]. Ab. 64.

PABHAṆḂAṂ, Breaking up, dissolution, destruction, decay, corruption [प्रभञ्जन]. Dh. 25, 27. From Dh. 301 there appears to be also a form *pabhaṅgu* = प्रभङ्ग; for the u comp. *kammaṇḍaṃ sammuṇṇaṃ, keṭubha, addhagā, kataṇṇhā*, etc.

PABHAṆKARO (*adj.*), Light-giving [प्रभा + कर]. Sen. K. 474. Epithet of the sun (Ab. 62; Gog. Ev. 29), epithet of Buddha (B. Lot. 332).

PABHĀSATI, To talk, to prate [प्रभाष]. F. Jāt. 49, 50.

PABHĀSETI (*caus.*), To illumine [प्रभासयति]. Dh. 31, 68.

PABHĀSO, Shining, illumination [प्रभास]. Ten J. 47.

PABHASSARO (*adj.*), Shining, bright [प्रभासर]. Mah. 182; Dh. 91, 95.

PĀBHATAM, Money, price; a present, douceur [प्राभूत]. Ab. 355, 471, 1127.

PABHĀTI, To become light, to begin to dawn [प्रभा]. *Pabbhāyamāṇāya rattiya*, as night was yielding to day (Dh. 155).

PABHĀTO (*p.p.p.* last), Become clear or light [प्रभात]. *Pabbhātāya rattiya*, when night gave way to dawn, lit. when the night had become light (Ten J. 46). Neut. *pabbhātam*, morning, daybreak (Ab. 68). Loc. *pabbhāte*, in the morning, at dawn (Mah. 81, 166).

PABHAVATI, To spring up, arise, originate; to be able [प्रभू]. *Himavanta pabhavanti pañca mahānadiyo*, the five great rivers take their rise in H. (Sen. K. 318). *Dhammaṃ kathetum pabhavāmi*, I am able to preach the Law (Ras. 23). See *Pahoti, Pabhūto*.

PABHAVO, Production, birth; origin, source, cause; place where an object is first perceived, birthplace [प्रभव]. Ab. 91, 900. *Neruttikānaṃ pabhavo*

śāste, who was the father of philologists (Alw. I. xxix).

PABHĀVO, Power, might, majesty, dignity [प्रभाव]. Ab. 351; Das. 5.

PABHEDANAM, The juice that flows from an elephant's temples when in rut [प्रभेदन]. Dh. 57.

PABHEDO, Difference, distinction; sort, kind [प्रभेद]. *Lavaṇassa pañca pabhedā*, five kinds of salt (Ab. 461). *Navappabhedo*, nine-fold. *Iddhippabhedo*, the different sorts of supernatural power.

PABHIJJATI (*pass.*), To be split, to be broken, to burst open; to be broken up, to perish [प्रभिज्यते]. Dh. 401. *Akkhūni c'eva kilesā ca pabhijjimāsu*, at once eyesight and human passion were destroyed (Dh. 83). Ger. *pabhijjitvā* (Pāt. 117). P.p.p. *pabbhinno*, broken off, separated; of an elephant, mad, furious; discriminated. Ab. 362; Dh. 405; Alw. K. 65. *Haṭṭhippabbhinno*, an elephant in rut, a furious elephant (Dh. 58). *Pabbhinna dvidhā*, divided into two parties (Mah. 107). See *Paṭisaṃbhiddā*.

PABHŪ (*adj.*), Able, powerful [प्रभु]. *Gaṇhantū pabbū me dhītaraṃ*, let them who are able take my daughter (Mah. 55). Masc. *pabbū*, lord, master, owner (Ab. 725). *Arañṇassa pabbū*, lord of the forest (Sen. K. 330).

PABHUTI (*f.*), Commencement [प्रभृति]. At the end of a compound used in the sense of "commencing with," "et cætera." *Gaḍḍhappabhuti*, the words beginning with Gaḍḍhā (Ab. 670). *Satthesu nekeṣu api Sīhaleṣu chandonighaṇḍupabhutiṣu*, in many Sinhalese sciences, prosody, philology, etc. (Alw. I. 112).

PABHUTI (*adv.*), Since, after, subsequently to [प्रभृति]. With abl. *Punadivasato ppabhuti*, from that day forward. *Tato pabhuti*, from that time forward, thenceforth (Mah. 207). As last part of a compound: *cirappabhuti*, "depuis longtemps" (Mah. 69), *ajjappabhuti*, from to-day (Sen. K. 428), *hiyappabhuti*, since yesterday (Sen. K. 427), *taddappabhuti*, from that time (Mah. 129).

PABHUTTAM, Lordship [प्रभूत्व]. Ab. 898.

PABODHANAM, Waking, arising; instruction [प्रबोधन].

PABODHETI (*caus. pabujjhati*), To arouse, to set going, to give rise to [प्रबोधयति]. *Sādhukāraṃ pabodhayi*, raised a shout of Sādhū (Mah. 113).

PABODHO, Awakening, enlightenment, instruction

[प्रबोध]. *Bālappabodho*, instruction of the ignorant (Alw. I. xiv).

PABUJJHATI, To wake up, rouse oneself; to be awake, to watch, to be vigilant [प्रबुध्यते]. Dh. 52. Aor. *pabujjhi* (Ten J. 113). Ger. *pabujjhitvā* (F. Jāt. 4). P.p.p. *pabuddho*, awakened, vigilant, enlightened (Ras. 40; Dh. 52; Jāt. 50). Caus. *pabodheti*.

PACĀ (*f.*), Ripeness [पक् + क्त]. Ab. 762.

PĀCĀ (*f.*), Cooking, digesting [पाच]. Ab. 972.

PĀCAKO, A cook [पाचक]. Sen. K. 514.

PACĀLAKE (*adj.*), Shaking, swinging [प्रचालक]. Pāt. 21.

PACĀLAYIKĀ (*f.*), Nodding, dozing [प्रचलाय + क्त]. Ab. 176.

PACALO (*adj.*), Shaking, trembling [प्रचल].

PACANAM, Cooking [पचन]. Sen. K. 471.

PĀCANAM, A goad [प्राजन]. Ab. 448. Comp. *Pāceti*.

PACANḌATI, To be furious [प्र + चण्ड]. Dh. 401.

PĀCANO (*adj.*), Causing to ripen or come to perfection [पाचन]. Jāt. 20.

PACĀPETI (*caus. pacati*), To cause to be cooked. Dh. 126, 302; F. Jāt. 15. Pass. *pacāpyati* (Cl. Gr. 128).

PĀCARIYO, A pupil [प्राचार्य].

PACATI, To cook, dress food; to digest; to be tormented in hell [पक्]. *Tassa maṃsaṃ pacitvā*, having cooked its (the boar's) flesh (F. Jāt. 4, comp. 55). *Bahūni vassasatasahasāni niraye pacitvā*, having suffered in hell many hundred thousand years (Dh. 177, 205, 394). Pass. *paccati*, to be cooked, to be tormented, to ripen, to come to perfection. *Niraye paccati*, to be tormented in hell (Dh. 148, 149, 394, 395). *Yadd ca paccati pāpaṃ*, but when his sin has brought forth fruit (Dh. 13). P.p.p. *pakko*, *pacito*. Caus. *pācāpeti*, *pāceti*.

PACCABHĀSI, see *Paṭibhāsati*.

PACCĀCIKKHATI, To reject, repudiate, disallow [प्रत्याक्ष]. Pāt. 99. See also *Paccakkhāti*.

PACCĀDESO, Rejection, refusal [प्रत्यादेश]. Ab. 775.

PACCĀGACCHATI, To return [प्रत्यागम]. Aor. *paccāgami*, *paccāgamāsi* (Dh. 223, 263). Fut. *paccāgamiṣati*.

PACCĀGAMANAM, Return [प्रत्यागमन]. Dh. 149.

PACCAGGHO (*adj.*), New [प्रत्यय]. Ab. 713; Att. 141; Jāt. 80.

PACCĀHARATI, To bring back, take back [प्रत्याह]. Sen. K. 209; Pāt. 103; Jāt. 20.

PACCĀHĀRO, Drawing back, refusal, objection; restraint of the organs, abstraction [प्रत्याहार]. Ab. 1018; E. Mon. 305. *Kiñci paccāhāraṃ akatvā*, not making any difficulties, lit. not at all making a refusal. (Dh. 402).

PACCĀJĀYATI, To be born, to be reborn in a new existence [प्रति + जा + जात]. P.p.p. *paccājāto*. *Nicakule paccājāto*, born in a low family.

PACCAKKHĀNAM, Rejection, denial, refusal [प्रत्याख्यान]. Ab. 775.

PACCAKKHĀTI, To reject, refuse, deny, disallow, repudiate, abandon [प्रत्याख्या]. Pāt. xliii. Ger. *paccakkhāya* (Dh. 93; Pāt. 3). *Sikkhaṃ p.*, to abandon the precepts (Pāt. xliii, 3; Gogerly adds "and return to a layman's life"). P.p.p. *paccakkhāto*. *Vejjena paccakkhāto*, given up by the doctor, viz. he would have nothing more to say to him (Dh. 83). *Sikkhāpacoakkhātako*, one who has abandoned the precepts (Pāt. 28). Comp. *Paccācikkhati*.

PACCAKKHO (*adj.*), Perceptible to the senses, visible, evident, present [प्रत्यक्ष]. Ab. 716. *Paccakkho attō kīlo*, determinate past time (Sen. K. 428). *Paccakkhakaraṇaṃ*, making clear or evident (Pāt. 68).

PACCAKKOSANAM, Recrimination (from next). Dh. 388.

PACCAKKOSATI, To revile in return, to recriminate [प्रत्याकुश]. Dh. 102.

PACCĀMITTO, An enemy, adversary [प्रत्यभिच]. Ab. 345; F. Jāt. 3.

PACCANAM, Being tormented (from *paccati*). Dh. 145.

PACCAṆGAM, Minor limb; minor requisite [प्रति + ञ्ज]. *Dighādāhi aṅgapaccāṅgehi saṅghitaṃ attabhāvaṃ*, the human frame provided with the greater and lesser members (Dh. 312, comp. 234). *Rathassa aṅgapaccāṅgaṇi*, the principal and minor parts of a chariot. *Sabbāṅgapaccāṅgasampannaṃ nagaraṃ*, a city provided with all requisites great and small.

PACCANĪKO (*adj.*), Opposite, adverse, hostile [प्रत्यनीक]. Ab. 345.

PACCAÑJANAM, Anointing [प्रत्यञ्जन].

PACCAÑÑASI, see *Paṭijānāti*.

PACCANTAM (*adv.*), Finally [प्रति + ञ्ज]. Dh. 128. *Paccantaṃ yeva parisaṃbhāyati*, finally attains Nirvāṇa.

PACCANTIMO (*adj.*), Same meaning as next [प्रत्यन्त + इम]. Alw. I. xlv, 94.

PACCANTO (*adj.*), Bordering on, adjacent, skirting [प्रत्यन्त]. *Paccantaṃ nagaraṃ*, a frontier fort (Dh. 56). *Paccantadeso*, *paccantapadeso*, *paccantajanapado*, border country, foreign country (Alw. I. 74; Ten J. 111, 114). *Paccantagāma*, a border village (Dh. 81; Mah. 44). *Netvā paccantaṃ dvāsaṃ*, having got him safely over the border (lit. having brought him to a border residence, Mah. 255). *Paccantaseḷo*, an adjacent hill, a small hill near a mountain (Ab. 1030). Masc. *paccanto*, border, frontier, a bordering or foreign country, one occupied by barbarians (Ab. 186). *Vihārapaccante vasaṭi*, lives in the outskirts of the monastery viz. outside it (Das. 38; Ten J. 13; Dh. 302). *Paccantaṃ otaritvā*, repairing to a border country (Ten J. 51). *Paccanto* evidently may mean the district just within the border of a kingdom, the more distant provinces of a kingdom, e.g. see Dh. 221, *paccanto kupito*, our border provinces are agitated or in insurrection; also Dh. 128, *paccante kupite tassa vūpasamatthāya peṇitā paccantaṃ vūpasametvā pitu saṅgikāṃ dāmaṇaṃ*, the border provinces having broken into revolt, the princes having been sent to reduce them to order, and having accomplished their mission, went back to their father; see also Dh. 336.

PACCANUBHOTI, To enjoy one by one [प्रत्यनुभू].

PACCAPĀDI, see *Paṭipajjati*.

PACCARI (*f.*), A raft. Ab. 665. *Paccari* is the name of one of the ancient collections of aṭṭhakathā (Pāt. xv).

PACCĀROCETI (*caus.*), To say in return [प्रति + ञ्ज + रोचयति]. *Tam eva paccantaṃ therassa paccārocasi*, retorted this very question on the thera (Mah. 32).

PACCĀSĀ (*f.*), Expectation, desire, hope [प्रत्याशा]. Pāt. 8, 106, 114.

PACCĀSĪMSATI, To desire, long for, look for, expect [प्रति + ञ्ज + ष्]. With inf. *Dātukā paccāsiṃsati*, is longing to give (Dh. 106). With acc. *Āgamaṇaṃ p.*, to long for or await a person's return (Dh. 212, 85, 300). P.pr. *paccāsiṃsāmaṇo* (Dh. 130). P.f.p. *paccāsiṃsitaḷbo* (Pāt. 106). With loc. *Mayi p.*, expects of me.

PACCASSOSI, see *Paṭisaṇḍati*.

PACCATI, see *Pacati*.

PACCATTAM (*adv.*), Singly, severally, individually [प्रत्याकम्]. Dh. 30; Alw. I. 77; Sen. K. 215.

PACCATTHARANAM, A cushion or carpet to sit on; the cushions or bedding of a couch [comp. प्रत्याकार]. Mah. 164; Dh. 174, 302.

PACCATTHIKO (*adj.*), Hostile, adverse [प्रत्यधिक]. Das. 25. *Paccatthikā jand*, the disaffected inhabitants (Mah. lxxvii). *Paccatthiko*, an enemy (Ab. 344; Jāt. 8; Mah. lxxvi). *Atthapaccatthikā*, friends and foes (Das. 25).

PACCAVEKKHANAM, Looking at, consideration, contemplation [प्रत्यवेक्ष]. Dh. 102, 119; Das. 44; Ab. 794. There are five paccavekkhanas or subjects of self-examination for the Sotāpanna, Sakadāgāmin and Anāgāmin. They are the Path, the Fruition of the Path, the passions already destroyed, the passions yet to be destroyed, and lastly Nirvāpa. The following is the text as applied to the Sotāpanna, *Eso maggaṃ paccavekkhati, phalaṃ paccavekkhati, paṭṭhakilese paccavekkhati*, "tato ime nāma kilese avasiṭṭhā" *ti uparimaggattayavajjhe kilese paccavekkhati, avasāne "ayaṃ me dhammo dhammapato paṭi-viddho" ti amataṃ nibbānaṃ paccavekkhati* (Vis. Magga). The Arhat, having no human passion remaining, has only four paccavekkhanas. (I owe the above to Vijesinha.)

PACCAVEKKHATI, To look at, regard, consider, contemplate [प्रत्यवेक्ष]. Dh. 293.

PACCAYĀKĀRO, This is a compound of the adverb *paccayā* with कार (compare words like इकार, addhukāra, फुकार), and is used to designate the Nidānas or the Paṭiccasamuppāda (*avijjāpaccayā saṃkhārā*, etc.). *Paccayākāre* (loc.) *ñāpaṃ*, knowledge of the causes of existence (Dh. 118, 319, comp. Man. B. 179). B. Lot. 532.

PACCAYIKO (*adj.*), Trustworthy [प्रात्ययिक].

PACCAYO, Belief, conviction, trust, faith; ground, motive; cause; a requisite or necessary; in grammar an affix [प्रत्यय]. Ab. 91, 857. *Ahaṃ imesaṃ paccayo paṭiṭṭhā jāto*, I became their trust and refuge (Dh. 329). *Ko hetu ko paccayo*, what is the reason, what is the cause . . ? (followed by dat.). *Yo tesam paccayo hoti*, he who instigates them, lit. he who is a cause to them (Dh. 90). *Kāyaviveko 'es cittavivekassa paccayo hoti*, bodily seclusion stands to mental abstraction in the relation of cause and effect (Dh. 270). *Kocid eva paccayo sandāgamaṇḍya*, any (proper reason) for visiting the

army (Pāt. 15). *Mamedam sisaddanam sabbaññu-taṇḍalābhāya paccayo bhavatu*, may this offering of my head be the cause of my receiving omniscience (Att. 215). *Etad eva paccayaṃ karitvā anaññaṃ*, giving this as his only reason, lit. making this thing and no other his motive (Pāt. 15, 18). At. Dh. 148, the words *dyatibhavassa paccayaṃ kātum sakkhissati* appear to mean "he will gain assurance of future happiness," lit. "he will make confidence of future existence." The twelve Nidānas are also called Paccayas (*khayo paccayānaṃ*, cessation of the causes of existence, Journ. Ceylon As. Soc., 1845, p. 17). *Tathārūpo paccayo*, a reason of this sort, viz. a sufficient or satisfactory reason (Pāt. 15, 27, 90). The four paccayas or necessities of a Buddhist priest are *civaraṃ, piṇḍapāto, samsānaṃ, bhesajjaṃ*, clothing, food, bedding, medicine (see *Catupaccayaṃ*). *Paccayasantoso*, contentment with the four requisites, one of the virtues of a Buddhist priest (Alw. I. 88). *Mahagghehi paccayehi*, with priestly requisites of a costly description (Alw. I. x). *Gilānapaccayā*, requisites for the sick, medicines and sick diet (Mah. 37; E. Mon. 81). *Paccayādyako*, one who maintains a Buddhist priest, supplies him with the necessities of life (Dh. 103).—The abl. *paccayā* is used adverbially as the second part of a compound, in the sense of "by means of," "in consequence of," "as the result of." *Tesaṃ kamma-paccayā*, on account of their evil Karma (Kh. 11). *Taṇhāpaccayā upādānaṃ*, from Desire springs Attachment, lit. "as a consequence of Desire (there is) Attachment" (Alw. N. 36; Gog. Ev. 69; B. Lot. 521). *Tassa pupphārāme caritapaccayā*, on account of or as a consequence of his going into the flower-garden (Dh. 228).

PACCEKO (*adj.*), Each one, single, several [प्रत्येक]. *Paccekaśāśu gahevaṇa*, taking her by each of her arms, viz. one holding her at each side. *Paccakaputtāṃ*, each several question (Pāt. 2, comp. 8). *Paccekaśāśu*, or *paccakasambuddho*, a Pratyeka Buddha, that is, one who has attained, like a Buddha, by his unaided powers the knowledge necessary to Nirvāpa, but does not preach it to men (Mah. 5, 27; B. Int. 94, 297, 438; Alw. I. 76; Ten J. 119; Man. B. 37). He is not omniscient, and is in all respects inferior to a *sammāsambuddho* or Supreme Buddha (E. Mon. 290). *Paccekaśāśu*, one destined to become a Pratyeka Buddha

(Ten J. 119). *Paccekabodhi*, the condition of a Pratyeka Buddha, Pratyekabuddhaship (Kh. 14). *Paccekabodhiññam*, the knowledge conferred by Pratyekabuddhaship (Ten J. 117).—*Paccekaṃ* (*adv.*), singly, individually, severally. *Pájemi te 'haṃ paccekaṃ vihārena*, I will present them with a vihāra each (Mah. 26). *Tesaṃ pāddsi paccekaṃ*, gave to them severally (Mah. lxxxix).

PAC CETI, To return, to come back upon [प्रती].

Dh. 23. P.p.p. *patitto* (which see).

PACCHĀ (*adv.*), Behind, back, afterwards; westwards [पश्चा, पश्चात्]. With abl. *Jinanibbānato pacchā*, after the death of Buddha (Mah. 22). With gen. *Raṇṇo pacchā nisinna*, sitting behind the king (Mah. 156). *Maṃsaṃ khāditvā pacchā gantum*, eat his flesh and then be off (F. Jāt. 4). *Pacchā adhammikehi brāhmaṇehi kato*, composed in later times by irreligious brahmins (Alw. I. cxxiv). *Pubbe pamajjitvā pacchā na ppmajjati*, having first been indifferent to religion, afterwards ceases to be indifferent (Dh. 31). *Pacchā gacchento*, walking behind (Att. 196, so *pacchā yanto*, Mah. 228). *Pacchā pesento*, sending (a present) afterwards or in return (Alw. I. 75). *Pacchā-laddho*, subsequently received (Ten J. 34). *Pacchābhimukho*, facing the west. Comp. *Pacchato*.

PACCHĀBANDHO, This is a nautical term, apparently designating a large oar used by way of rudder. Subhūti writes to me, "nāvē nohot uḷumpayē passakelavarē habalayi, it is an oar at the posterior extremity of a boat or raft," and he quotes the Tīkā on Abhidhānappadīpikā as follows, *tarassa pacchābhāge bandhitābbo ti pacchābandho*, "it is called pacchābandha because it has to be fastened in the stern of the raft."

PACCHĀBHĀGO, Hind or after part [पश्चात् + भाग]. Dh. 416.

PACCHĀBHATTAM, After a meal, after the noon-day meal, in the afternoon [पश्चात् + भत्त]. Mah. 37, 89; Dh. 175.

PACCHĀBHATTIKO (*adj.*), One who eats afterwards, i.e. after it has become improper to do so [पश्चात् + भत्त + इक]. Visuddhi Magga says, *pavāritena satā pacchā laddhaṃ bhattaṃ nāma pacchābhattaṃ, tassa pacchābhattassa bhojanam pacchābhattabhojanam, tasmim pacchābhattabhōjane pacchābhattasaññaṃ katvā pacchābhattam sīlam assāti pacchābhattiko*. The seventh Dhutaṅga precept is *khalupacchābhattikaṅgam*, and

the foll. explanation of it is given by Hardy at pp. 99, 100 of East. Mon., "The priest who keeps this ordinance cannot eat any more after he has met with that which is akapa,¹ i.e. if he has for any reason to refuse that which is brought to him when he is eating; or if he be presented with that which is improper to be eaten from its loathsomeness or otherwise. He who keeps the superior ordinance may only eat that which is in his mouth and nothing more, although even the first handful of food that he takes is akapa. He who keeps the middle ordinance may eat that which is akapa, but nothing more. He who keeps the inferior ordinance may eat as long as he remains in one seat." Clough, in his Sinhalese Dictionary under *Telesdhūtāṅga*, calls it *Pacchābhattikaṅga*, and this word he explains in its place as follows, "*Pacchābhattikaṅga s. (paccha after, bhattika not desired [sic], āṅga an ordinance)*, an ordinance of the *buddhist* priesthood enjoining it upon the priests to live on one meal a day, which meal must not be eaten before or after midday." Vjessinhia writes to me, "The āṅga enjoins the non-acceptance of a second course in meals: the yogin accepts the first bowl of meat offered, but refuses to be served with any other whatever. Buddhaghosa thus explains the first part of the compound, *khalūti paṭisedhunatthe nipāto . . . na pacchābhattiko khalupacchābhattiko . . . paṭikkhittatirittabhōjanass' etaṃ nāmaṃ*, *khalo* is an indeclinable used in the sense of refusal, *khalupacchābhattiko* is equivalent to *na pacchābhattiko*, the term is used for one by whom food in excess of what is permitted is refused" (comp. *Atiritto*). Vj. also quotes from a commentary the foll. whimsical derivation, *khalūti eko sakupiko, so mukhena phalaṃ gahetvā tasmim patito puna aññaṃ na khādati, tādiso ayaṃ ti khalupacchābhattiko* (comp. E. Mon. 99). Hardy's explanation above given is undoubtedly the correct one, as the foll. passage, which I take from Visuddhi Magga, will show, *Khalupacchābhattikaṅgam pi "atirittabhōjanam paṭikkhipāmi" "khalupacchābhattikaṅgam samādiyāmi"* *imesaṃ aññatara-vacanena samādiṇṇaṃ hoti. Tena pana khalupacchābhattikena pavāretvā punabhōjanam kappiyaṃ karetvā na bhūñjitabbaṃ idam assa vāda-*

¹ The Sinhalese form of *akappiya*.

nash, pabbhato pana ayam pi tividho hoti. Tattha ukkattho yasmā paṭhamapiṇḍe pavāraṇā nāma n'atthi tasmā pana ajjhohariyamāne aññesaṃ paṭikkhipato hoti tasmā evaṃ pavārito paṭhamapiṇḍaṃ ajjhoharitoḍḍi dutiyapiṇḍaṃ na bhuñjati. Majjhima yasmā bhojane pavārito tad eva bhuñjati. Muduko yāva āsāṇa na vuṭṭhāti tāva bhuñjati.

PACCHĀBHĀVO, Posteriority [पश्चात् + भाव].

PĀCCHĀJĀTO (*adj.*), Born afterwards, junior [पश्चात् + जात]. Cl. Gr. 92; B. Lot. 463.

PACCHĀMUKHO (*adj.*), Looking westward [पश्चात् + मुख]. Att. 135.

PACCHĀNIPĀTĪ (*adj.*), One who retires to rest after another [पश्चात् + निपातिन्]. This is an epithet of a good servant. The Comment on Sām. 8. says, *pacchā sāmikassa nipatati sayanaṃ karoti pacchānipatī*, "p. is one who lies down and sleeps after his master."

PACCHĀNUTĀPANAM, Remorse [पश्चात् + अनुत्ताप]. Dh. 326.

PACCHĀSAMANO, A junior priest who accompanies a senior priest when he leaves the monastery to beg alms or to make a journey, and walks behind him at a short distance [पश्चात् + समन्]. B. Lot. 314 (note 2); Pāt. 22. *Ekam pacchāsamanam gahetvā*, taking with him an attendant priest (Das. 1). Buddha is accompanied by one (Das. 30).

PACCHĀTĀPO, Repentance, remorse [पश्चात्ताप]. Ab. 169.

PACCHATO (*adv.*), After; behind; back [पश्चात् + तत्]. Dh. 62. *Pacchato āgataṃ disvā*, seeing him approach from behind (Mah. 63). *Pacchato oloketvā*, looking back, looking behind them (Dh. 154). With gen. *Tava p.* after you (Mah. 81). *Mama p.* after my time (Dh. 129). *Sabbesaṃ tevaṃ p. gacchantāṃ*, walking behind them all (Dh. 114). *Mama puttana katakammaṃ pacchato pacchato anubandhi*, the deed done by my son followed ever in his footsteps (Dh. 89). *Rodanto p. p. agemāsi*, continued to walk behind weeping (Dh. 199). *Corā p. p. anubandhitāṃ*, the robbers still pressed in pursuit (Ras. 40).

PACCHEDANAM, Cutting off, removal [प्रच्छेदन].

PACCHI (*f.*), A basket. Ab. 524; Alw. I. 103; Mah. 204.

PACCHIJATI (*pass.*), To be cut off, to be destroyed; to be cut short, to cease [fr. प्रच्छिद्]. *Vamso pacchijjī Dāmiḷo*, the Tamil dynasty he-

came extinct (Mah. 256; Ten J. 2). P.p.p. *pacchinno* (Mah. 239).

PACCHIMO (*adj.*), Hindermost; last; western [पश्चिम]. Ab. 29, 714. *Pacchimā disā*, the west (Alw. I. 94; Kh. 20). *Pacchimodadhitraṃ*, the shore of the western sea, viz. the west coast of Ceylon (Mah. 217). *Pacchimadvāraṃ*, west gate of a city (Mah. 66); also the back door of a house. *Pacchimabhavo*, last existence (before attaining Nirvāṇa). *Pacchimabhaviko*, one in his last existence before attaining Nirvāṇa (Jāt. 56). *Pacchimuttaro*, south-western (Mah. 66).

PACCHINNO, see *Pacchijjati*.

PACCORŪHATI, To come down again [प्रत्यववृद्ध]. *Yānā paccorohitvā*, having alighted from her carriage (Dh. 231). *Nāgā p.*, to dismount from an elephant.

PACCOSAKKATI, To retreat. Mah. 156.

PACCUDĀVATTATI, To retreat [प्रति + उद् + आ + वृत्]. P.p.p. *paccudāvatto* (Mah. 194).

PACCUDDHĀRO, This appears to have been some formal ceremony gone through when a priest was presented with a robe; Gogerly calls it "regular form of investiture" [प्रत्युद् + अ]. Pāt. 16, 48, 91. The verb *paccuddharati* occurs at Pāt. 76. The form appears to have been repeating the words *mayhaṃ santakaṃ paribhuñja vā vissajjehi vā yathāpaccayaṃ vā karohi*, "this is my robe, wear it or part with it, or do with it as you like (?)” see Pāt. 48.

PACCUGGACCHATI, To go out, to set out, to go to meet [प्रत्युद्गम]. *Yuddhāya p.* to set out on a campaign (Mah. 235). *Rājā paccuggamī tahiṃ*, the king went thither to meet him (Mah. 40). Ger. *paccuggantvā* (Dh. 212).

PACCUGGAMANAM, Going forth to meet a guest as a sign of respect [प्रत्युद्गमन]. *P. karoti* with gen., to go to meet, to welcome. *Paccuggamanam etassa dīpasatthussa katvā*, going forth to welcome this teacher of the island (Mah. 240; Dh. 106, 231).

PACCŪHO, An obstacle [प्रत्युद्]. Ab. 765.

PACCUPAKĀRO, Service in return, requital [प्रत्युपकार]. Att. 214; Ten J. 35.

PACCUPAṬṬHĀPETI (*caus.*), To obtain, provide [caus. प्रति + उप + ष्ट]. Jāt. 57. *Hiri-ottappaṃ paccupaṭṭhāpetvā*, having recovered his sense of shame (Dh. 303; Das. 39).

PACCUPAṬṬHITO (*p.p.p.*), Approaching, imminent, present [प्रति + उप + ष्टित]. *Disvā saigra-*

mañ paccupaṭṭhitam, seeing a conflict imminent (Mah. 4, 5). *Kammavipāke paccupaṭṭhite*, when the reward of Karma has arrived (B. Lot. 569). *Na ca Bhagavato satatam samitam ānāpāssanañ paccupaṭṭhitam*, but divine insight is not constantly and continuously present to Buddha, i.e. he does not always exercise his omniscience (Gog. Ev. 2). *Paccupaṭṭhitā kāmā* are the pleasures of human beings, petas, asuras, animals, and of the devas from the Tāvātimsas to the Tusitas.

PACUPPANNO (*p.p.*), Existing, ready, present [प्रसुत्पन्न]. *Paccuppanno addhā*, present time. Loc. *paccuppanne*, at present, now.

PACCŪSO, Morning, dawn [प्रसूच]. Ab. 68. *Paccūsakāle*, *paccūsasamaye*, at dawn, in the morning (Ten J. 112; Das. 1).

PACUTTARAM, Reply [प्रसुत्तर].

PACUTTARATI, To betake oneself to? [प्रसुत्तु]. Sen K. 209.

PACUTTHĀNAM, Rising from one's seat as a mark of respect to a visitor [प्रसुत्थान]. Att. 134.

PACUTTHĀTI, To rise from one's seat in token of respect; to rise in the morning; to rise in another place, reappear [प्रसुत्था]. Dh. 213. P.p. *paccuṭṭhita*.

PACESSATI, see *Pacinati*.

PĀCETI, see *Pacati*.

PĀCETI, To drive [प्र + चक्ष]. *Gāvo p.*, to drive cattle (Dh. 25). Cl. P. Verbs, 2. Comp. *Pācānam*. See also *Pājeti*.

PĀCI (*f.*), The east [प्राची]. Ab. 29.

PĀCINAKO (*adj.*), Eastern [प्राचीन + क]. Mah. 114.

PACINATI, To pick, gather, collect [प्रचि]. Dh. 9. Fut. *pacessati* (Dh. 9).

PĀCĪNO (*adj.*), Eastern [प्राचीन]. Mah. 84, 166, 211. *Pācīnato* (*adv.*), on the east, eastwards.

PACITĀ (*m.*), A cook [पच + तु]. Sen. K. 514.

PACITO, see *Pacati*.

PĀCITTIYO (*adj.*), Requiring expiation, expiatory [प्राय + चित्ति + य, comp. प्रायश्चित्तिक, प्रायश्चित्तीय]. There are ninety-two *pācittiyā dhamma*, or priestly offences requiring confession and absolution, enumerated in the Vinaya (E. Mon. 819; B. Int. 302). The first three are lying, abusive language, and slander (Pāt. 12). *Pācittiyāpatti*, or simply *pācittiyam*, a Pācittiya offence (Pāt. 76). *Pācittiyam* is the name of one of the books of the Vinaya.

PACURO (*adj.*), Much, many, frequent [प्रचुर]. Ab. 703.

PĀDĀ, see *Pādāsi*.

PADABHĀJANAM, A sort of commentary, separating the words of a sentence, analysing and explaining them, a scholium [पद + भाषण, comp. पदभञ्जन]. Pāt. 67, 75.

PADABHĀNAKO, One who recites or preaches the Scriptures [next + क].

PADABHĀNAM, Reciting or preaching the Scriptures [पद + भाष]. Dh. 402; F. Jāt. 45, 46.

PADACETIYAM, A holy footprint, a miraculous footprint left on the ground by a holy man, as a Buddha or Arhat, and ever afterwards treated with veneration [पद + चेत]. Dh. 163.

PĀDAGANTHI (*m.*), The ankle [पाद + गन्धि]. Ab. 277.

PĀDAGGAM, The point of the foot [पादाङ्ग]. Ab. 277.

PADAGO, A foot soldier [पदङ्ग]. Ab. 377.

PADAHATI, To strive, exert [प्रधा]. Aor. *padahi*. Inf. *padahitum* (Jāt. 67). *Padahitvāna chabbassam*, having striven for six years (Mah. 10). See *Pādhanam*.

PĀDAKATAKO, An anklet or foot bangle [पादकटक]. Ab. 288.

PADAKKHINO, and -NĀ (*f.*), and -NĀM, A mode of reverential salutation by walking round a person (or object), keeping the right side turned to him [पदक्षिण]. *Padakkhiṇam karoti*, to perform the P., to salute reverentially (Dh. 265). With acc. of the object: *Vihārañ ca purañ c'eva kurumāno padakkhiṇam*, marching in solemn procession round the monastery and the city (Mah. 99, comp. 194, 199). *Mahāthūpapadakkhiṇam karonto*, circumambulating the Great Shrine (Mah. 125).

PADAKO, One acquainted with words, an etymologist? [पदक]. Alw. I. lxx, lxxi, where it is twice wrongly written *pādaka*. The commentary says *padam jānānti padako* (Subh.). It is possibly the same as the S. पदक, "familiar with the Pādapāṭha of the Veda."

PĀDAKO (*adj.*), Having feet [पादक]. *Atthasigulipādako*, having legs eight inches long (Pāt. 19, of a chair).

PADĀLETI (*caus.*), To cleave, break, burst open; to destroy [caus. प्र + दक्ष]. Dh. 165, 319. *Sabbakilese p.* (Ten J. 119).

PADAM, Step, stride; footprint, trace, track, vestige, mark; a foot; footing, station, site, place; office, rank, appointment; abode, home, lot; Nirvāṇa; business, matter, thing; subject, occasion, cause; a part, portion; a quarter or line of a stanza; a word; a sentence [पद]. Ab. 91, 819. *Sattapadam*, seven steps or strides (Jāt. 53). *Dvinnam pi otarapadam disvā*, seeing the footprints of two people who had gone down to the lake (Dh. 304). *Therapadānugo*, following in the therā's footsteps (Mah. 167). *Hatthipadam*, elephant's track. *Ākāse padam n'atthi*, there are no footprints in the air (Dh. 45). *Sakunānam padanikkhepo*, birds setting down their feet (Dh. 282, this may however be referable to *pado*). *Natthīti padam na sutapubbam*, had never before heard the words "There are none left" (Dh. 139). *Abhidhammapaddāni*, sentences or articles of the Abhidharma (Trenckner's Milinda Pañha). As the title of one of the Tripiṭaka books *Dhammapadam* means "Texts of the Law," or "Religious Sentences:" for the sing. comp. *Kammavācam*, "Collection of Kammavācās:" the work answers to its title, being a collection of striking verses culled from different books of the Tripiṭaka, and arranged under various heads. In another application *dhammapadam* means constituent or basis of Religion (see the four dhammapadas under art. *Dhammapadam*). *Buddhassa subhāsitaṃ padam*, the well-spoken words, lit. sentences, of Buddha (Alw. N. 66). At Pāt. 80 the words *Yo vohāram gacchati* are called a *pada* or "sentence." *Evam-slavāḍ ahoṃ evamduṣṭilo ti dāṇiṃ nayena pavattāni gupāgūpapadāni*, words of praise and blame, such as "he had such and such virtues or such and such vices" (Sām. S. A.). *Ceturo padā*, the four sentences in which the four Ariyasaccas are embodied (Dh. 48, there are many instances of neut. nouns assuming a masc. form in the plural). *Akkhara-padāni*, letters and words (Alw. I. xvi). *Vividham padam*, various grammatical forms (Ditto). *Punappuna vuccamānam pi mantapadam vattum asakkontim*, unable to say a word of the spell even when it was repeated for her (Dh. 159). *Ākhyāta-padam*, a verb. *Nipāta-padam*, an adverb. *Anatthapadam atthapadam*, unprofitable words and profitable words (Dh. 19, 285). *Padam dvīsu*, the word "dvīsu" (Alw. I. viii). *Ekānavīsati-pado*, containing twenty-one words. *Padāni vyañjanāni*,

words and letters (Mah. 252). *Appamādo amata-padam*, diligence is the way of Nirvāṇa (Dh. 5, here the commentator says *padan ti upāyo maggo*, *pada* is 'means,' 'way'). *Sampunṇapado*, complete in all its parts (Mah. 250). *Pada* is used like *pāda* for a quarter of a stanza. At Alw. I. 106 the four parts of an anuṣṭubh stanza are called *imāni cattāri padāni*. At Pāt. 84 we have *tattha padan ti eko gāthāpādo*, "here by *pada* is meant one quarter of a stanza," and further on *manopubbāṅgamā dhammā* is called a *pada*. *Padadva-yam*, a hemistich (Dh. 123). *Catuppadikā gāthā*, and *catuppadā gāthā*, a stanza of four members, a complete verse (Ras. 18, 67). *Amataṃ padam*, the eternal lot (Dh. 21). *Santaṃ padam*, the tranquil place or lot (Dh. 66). *Sukhapadam*, blissful lot (Alw. I. vii, *p* doubled metri causā). *Padam* in the sense of "the Lot" is one of the names of Nirvāṇa (Ab. 8). *Ādipādapadam datvā*, assigning him the post of Ādipāda (Mah. lxxvii). As an epithet of an Arhat *apado* means "free from occasions, or conditions, or attributes." The phrase *apadam kena padena nessatha* at Dh. 33 is difficult to translate because it contains a play upon two different meanings of *pada*: "the Trackless by what track will ye lead him" is very inadequate. Here *apado* means devoid of conditions for rebirth, such as human passion, desire, karma, kleṣa, etc., and *kena padena nessatha* means that the Buddha's track or passage through Saṃsāra has come to an end, and cannot be prolonged through any new existence, but at death he will cease to exist. There is an exactly parallel passage to this at Dh. vv. 92, 93, *ākāse va sakuntānam padam tassa durannayam*, for my remarks on which see p. 270 of this Dictionary, column 2, line 1. The true reading of the commentary on verse 180 I have been favoured with by Subhūti, and it is as follows, *apadam kenā padenāti, yassa hi rāgapadādisu ekapadam pi atthi taṃ tumhe neyyātha, Buddhassa pana ekapadam pi n'atthi, taṃ apadam Buddhassa kena padena nessatha*, "the man who is possessed of even a single one of such conditions as rāga, etc., him ye may lead forward; but the Buddha has not even one condition or basis of renewed existence, and this unconditioned Buddha by what track will you lead him?" The version of the above in Fausbøll's ed., p. 343, is extremely corrupt. **PĀDAMŪLAM**, The sole of the foot, the foot

[पादमुक्]. *Sattva pādamaḥ śhapetvā*, laying it down at the Teacher's feet (Dh. 291). Dh. 84, 85; F. Jāt. 5, 49; Mah. 45, 216; Ten J. 29.

PADĀNAM, Giving, imparting [प्रदान]. Ab. 964.

PĀDAṆGADAM, An anklet, foot-bangle [पादाङ्गद]. Ab. 288.

PĀDAṆGUTTHO, The great toe [पादाङ्गुष्ठ]. Mah. 218. *Pādangutthako* at Dh. 224.

PADĀNUGO (*adj.*), Following in the footsteps of, attendant on [पदानुग]. Mah. 167.

PĀDAPARICĀRIKĀ (*f.*), A wife [पाद + परिचारिका]. Ab. 237; Dh. 162, 189.

PĀDAPHOTO, A tumour on the foot [पाद + फोट]. Ab. 325.

PĀDAPĪTHAM, A footstool [पादपीठ]. B.Lot.305.

PĀDAPPO, A tree [पादप]. Ab. 539.

PADARO, Splitting, rending; a crevice or chasm in the earth; a plank [प्रदर]. Ab. 1009; Mah. 125 (of the panels of a city gate) *Bhinnapadard vaccaḥkūṭi*, a cesspool the wooden lid of which was broken (Ten J. 13).

PADASĀ, see *Pado*.

PĀDĀSI, and PĀDĀ, He gave [aorists fr. प्रद]. The present I have not met with, it would probably be *padaddti*. Mah. 5, 203, 212; Dh. 434.

PADASO (*adv.*), Sentence by sentence; word by word; step by step, by degrees [पद + शस्]. Pāt. 12, 84.

PĀDASO (*adv.*), For the worth of a pāda [पाद + शस्]. Kh. 29.

PADASSETI (*caus.*), To show [प्रदर्शयति]. Mah. 167.

PADĀTABBO (*p.f.p.*), To be given or presented [प्रदातव्य]. Pāt. 10.

PĀDATALAM, The sole of the foot [पादतल].

PADĀTI (*m.*), A pedestrian, peon, foot-soldier [पदाति]. Ab. 377.

PĀDATO (*adv.*), At or by the feet [पादतस्]. *Rājānam pādato katvā*, with his feet toward the king, lit. putting the king at his feet (Mah. 156).

PADATTHĀNAM, A proximate cause [पदक्षान]. Ab. 92 (*kāraṇam yaṃ samsannam padatthānam ti tam matam*).

PADATTHO, Meaning of a word [पद + चर्च]. Ab. 807, 1188.

PADAVĪ (*f.*), A road [पदवी]. Ab. 191.

PADDHATI (*f.*), A road; a line [पद्धति]. Ab. 191, 258.

PADESANAM, A present, gift [प्रदेशन]. Ab. 420.

PADESO, A place, spot, region, district, country [प्रदेश]. *Padesarājā*, the governor of a province (comp. *padesarajjam*, Kh. 14). *Padesappāṇatti*, a local enactment. *Sabbesaṃ sarirappadesanā*, of all the parts of her body (Dh. 315). *Na vijjati so jagatippadeso*, there is not a spot on earth (Dh. 23). *Himavantapadeso*, the Himalaya region or district. There is a measure called *pado*, being the space from the tip of the thumb to the tip of the forefinger (Ab. 267).

PADHĀNAM, A king's chief companion or minister; exertion, energetic effort, striving [प्रधान]. Ab. 92, 156, 340, 992. *Padhānam anuyogā khippam hohisi andāvo*, strive earnestly and thou shalt quickly attain Arhatship (Br. J. S. A.). *Tvaṃ cittāṃ na namati ātappāya anuyogāya sīlaccāya padhānya*, his mind does not bend itself to zeal, to exertion, to perseverance, to striving (text of the Cetokhilas). *Padhānabhūmi*, a cloister is a monastery for monks to walk in who are striving to attain Arhatship (Mah. 232). The four *Padhānas* or Exertions are *samvarapadhānam*, *pahānapadhānam*, *bhāvanāpadhānam*, *anurakkhaṇapadhānam*, i.e. those efforts which result in the restraint of the senses, in the abandonment of sinful thoughts (*vitakka*), in the attainment of the Bojjhaṅgas, and in the preservation of the nimitta necessary to the ecstatic meditation (*Saṅgīti* 8.). When Gotama Buddha renounced the world, he spent six years in the practice of all sorts of austerities and religious exercises, and these efforts resulted in his attainment of Buddhahood. This period of wrestling with the flesh is called *Mahāpadhānam*, "the great Exertion." See Dh. 118, *chabbassāmi mahāpadhānam padahitvā*, "having spent six years in strenuous efforts" (comp. Alw. I. 77). Comp. *Sammāppadhānam*. *Padhāna* in Pāli as a technical term means only "exertion," in the sense of Nature it is merely borrowed from the Sāṅkhya terminology, and is non-Buddhist (see Ab. 92, and *Pakati*). Comp. *Padahati*, and see *Iddhipāda*.

PADHĀNIYANGAM, Quality to be striven after [a p.f.p. from प्रधान compounded with गन्]. There are five, viz. faith in Buddha, an equable state of body and mind, correct views, diligence in good works, and true wisdom (*Saṅgīti* 8.).

PADHĀNO (*adj.*), Principal, chief; pre-eminent, excellent [प्रधान]. Ab. 693. *Padhānabhūti*, pre-

eminent (Att. 196). *Pātippadhāno*, pre-eminent in loathsomeness (Att. 215).

PADHĀRITO (*p.p.p.*), Considered, understood [प-प-प. प्रधारयति]. Pāt. 106.

PADIKO, A pedestrian, a foot-soldier [पदिक]. Ab. 377.

PADĪPAKO (*adj.*), Illuminating, illustrating, explaining [प्रदीपक]. Fem. *padīpikā*; also as a noun, "a lamp."

PADĪPETI (*caus.*), To kindle [प्रदीपयति]. *Padī-paṇṇa p.*, to light a lamp (Gog. Ev. 44).

PADĪPEYYAM, That which is connected with lighting, lamps and their accessories [प्रदीप + एय]. Ab. 422.

PADĪPO, A lamp; an enlightener [प्रदीप]. Ab. 316; Kh. 10; Dh. 27. *Mahāpadīpā nibbāpitā*, these great lights (of religion) were extinguished (viz. attained Nirvāṇa, said of some Buddhist saints, Mah. 14).

PADISSATI (*pass.*), To be seen [pass. प्रदृश्य]. Jāt. 17.

PADO (*adj.*), Giving, bestowing [प्रद]. *Bahupado*, giving much. *Sukhappado*, bliss-giving (Alw. I. vii).

PADO, The foot; a sentence [पद]. Ab. 277.

Dakkhiṇa pado, right foot (Jāt. 17). *Kuṇṭhapado*, slow-footed (Dh. 184). *Bahuppado*, many-footed (see sep.). Inst. *padasā*, and *padasā 'va*, on foot (Dh. 233, 309). *Tassa padasā gamanakkāle*, as soon as the child was able to go alone (Dh. 205). *Kūlāntā padasāgamanena*, weary with walking (Att. 8). Loc. *padasi* (Sen. K. 283). *Padasaddo*, "sound of footsteps," no doubt represents the S. पदसद् (see Dh. 87), but it is not always easy to tell whether *pada* represents पद् or पद्. For *caturō paddā* see *Padam*.

PĀDO, A foot; a hill at the foot of a mountain; a ray of light; a quarter [पाद]. Ab. 277, 1030. Foot of a tree (Ab. 549). Base of a stūpa (Mah. 215). *Pabbatapādo*, foot or base of a mountain (Mah. 7; Dh. 131; F. Jāt. 52). *Therassa pādesu patitvā*, falling at the elder's feet (Dh. 123). *Pallāṅkapādo*, pedestal of a couch (Alw. I. 75). Leg or foot of a bird (Ten J. 114). There is a coin called *pādo* (Ab. 490): Subhūti quotes *porāṇakāhapaṇassa catuttho bhāgo pādo*, and states it is worth about sevenpence; Dickson gives its value as "a quarter of a pagoda, somewhat less

than two shillings." *Pāddāraho*, worth a *pāda* (Kamm. 10). Sometimes added to proper names in token of respect: *Silatherapādo*, the venerable Silathera. *Dhīmatā theren' ātumaṇṇapāṇjara-gato*, admitted into the cage of his feet (metaphorically of tuition) by the learned *thera* (Alw. I. xiii). *Pādo* is used like *padam* for the fourth part of a stanza or half a hemistich. Instr. *pādena*, on foot.

PADODAKAM, Water for washing the feet [पादोदक]. Dh. 198; Ab. 425.

PADOSO, Fault, corruption, sin; twilight, evening [प्रदोष]. Ab. 68, 1027; Dh. 221.

PĀDŪ (*f.*), A shoe [पादू]. Ab. 525.

PĀDŪDARO, A snake [पादोदर]. Ab. 654.

PĀDUKĀ (*f.*), A shoe, a slipper [पादुका]. Ab. 525; Mah. 70, 175.

PADUMAKAM, A lotus ornament in architectural decoration [पद्मक]. Mah. 163, 179.

PADUMINĪ (*f.*), The lotus plant, *Nelumbium Speciosum*; a lotus pond [पद्मिनी]. Das. 40.

PADUMO, and **-MAM**, A lotus, lotus-flower; (neut.) name of a hell; (neut.) one of the high numerals, 10,000,000¹⁷, or 1 followed by 119 ciphers [पद्म]. Ab. 476, 685, 895; Dh. 11; Ten J. 1. *Padumo* is the name of one of the twenty-four Buddhas (see *Buddho*). *Padumarāgo*, a ruby (Ab. 491).

PADUMUTTARO, Name of one of the twenty-four Buddhas [पद्मोत्तर]. Dh. 117.

PADUSSANAM, Deterioration, corruption, defilement (from next). Ab. 1027, 1184.

PADUSSATI, To be corrupt, to sin; to sin against, offend [प्रदुष]. Dh. 301.

PADUTTHO (*p.p.p. last*), Corrupt, wicked [प्रदुष्ट]. Dh. 1, 25.

PAGABBHO (*adj.*), Bold, daring; audacious, impudent, forward [प्रगल्भ]. Dh. 44.

PAGE (*adv.*), In the morning, at dawn, early [प्रजे]. Ab. 1152.

PAGEVA, or **PAG EVA** (*adv.*), Much more, à fortiori [प्रजेष]. *So ce adhammaṃ carati pageva itarā pajā*, if the king lives unrighteously much more will the people (Ten J. 109). *Uttamayasa-saṅgino pi dyasakyaṃ pāpuṇanti pageva aparisuddhā*, even people of the highest reputation sometimes fall into disgrace, how much more the impure (Ten J. 46). *Catusu paṇā dīpesu cakkavattasirīm dātum samatthā mātāpitaro pi nāma puttānaṃ n'atthi, pag eva dībbasampattiṃ vā pa-*

ṭhamajjhānādisampattim vā, lokuttaradhamma-sampattidāne kathā'va n'atthi, there are no parents able to give their sons the splendour of a cakka-vatti monarch, much less are there any able to give them the bliss of heaven, or such holy privileges as the first Jhāna,—giving them the nine transcendent conditions is of course out of the question (Dh. 208). At Sen. K. 221 a form *pā eva* is given.

PAGGAHESI, see *Paggahāti*.

PAGGAHO, Stretching, tension; holding out, stretching forth; exertion, energy; favour, kindness, patronage [प्रयत्न]. *Paggaham karoti*, to favour, befriend (Mah. 18, 205). *Añjalimpaggahā devā*, devas stretching forth their clasped hands (Mah. 182, see *Paggahāti*).

PAGGĀHO, Energy, striving [प्र + याह].

PAGGAÑHĀTI, To hold out, stretch forth; to favour, befriend; to strain, exert; to persevere, continue; to take hold of, grasp [प्रयत्न]. *Bāhā p.*, to stretch forth the arms (Dh. 86, 95). *Añjalim p.*, to perform a respectful salutation, by stretching out the clasped hands and raising them towards the forehead (see *Añjali*). *Sugatasaṅgamaṃ paggaṇhanto*, befriending the religion of Buddha (Att. 200). *Cittam p.*, to exert the mind (comp. *Paggāho* and *Paggaho*). *Tath' eva paggañheyya*, persevere in that course, viz. continue his evil conduct (Pāt. 5, 95, 99). Aor. *paggahehi*. Ger. *paggayha*, *paggaṇhitvā*, *paggaṇhetvā* (Ten J. 120; Dh. 384; Mah. 112). P.p.p. *paggaṇhito*, held out, strained. *Paggaṇhitadhajākulā*, crowded with uplifted banners (Mah. 162). *Paggaṇhitamano*, with strenuous mind (Jāt. 22). *Paggaṇhitaviriyo*, exerting strength (Ten J. 30). Caus. *paggaṇhāpeti*.

PAGHĀNO, A covered terrace before a house [प्र-चय, प्रचाय]. Ab. 218.

PAGGHARAṆAM, Oozing, trickling, fluidity (from next). Dh. 313.

PAGGHARATI, To ooze, trickle, flow [प्र + च]. *Akkhāthi dhārā paggharanti*, streams flow from his eyes (Dh. 81). P.p.p. *paggharito*, flowing, trickling (Dh. 308; Jāt. 61).

PAGUMBO, Forest, jungle, thicket [प्र + गुम्भ]. Kh. 9, 27.

PAGUṆATĀ (f.), Knowing by heart, familiarity with [प्रगुण + ता]. *Tiṇṇaṃ vedānaṃ paguṇatāya*, from her acquaintance with the three Vedas (Dh. 163).

PĀGUṆÑAM, Familiarity with, experience [प्रगुण + च]. By the addition of -ता, *pāguṇāta* (Man. B. 417).

PAGUṆO (adj.), Straight, plain; familiar, well known, known by heart [प्रगुण]. Ab. 708. *Pagunaṃ karoti*, to make familiar to oneself, to learn by heart. *Dve mātikā paguṇā katvā*, having thoroughly mastered the two Mātrikās (Pāt. xv). *Gāthā me paguṇā jātā*, I have got the verse by heart (F. Jāt. 10). *Yassa vinayaṇṭakaṃ paguṇaṃ*, he to whom the Vinayaṇṭaka is thoroughly familiar (Pāt. xv). *Dve vibhaṅgā paguṇā kātābā*, the two Vibhaṅgas have to be learnt (Ditto).

PAHAMSATI, To strike. F. Jāt. 2, 4. Can it be a desiderative from प्रहृन्? comp. हिंस.

PAHĀNAM, Leaving, abandonment, getting rid of, rejection [प्रहाय]. Ras. 85, 90. *Sabbasā dukkhassa sukhaṃ pahānaṃ*, 'tis sweet to leave behind all sorrow (Dh. 49, comp. 408). *Akusalaṇaṃ dhammaṇaṃ pahānaṃ*, putting away evil things (Alw. I. 107). *Anavasesappahānaṃ*, entire rejection. *Nivaraṇappahānaṃ*, freeing oneself from the obstacles to a religious life (Alw. I. 88). *Rāgo pahīno doṣo pahīno moho pahīno ti attano kilesappahānaṃ*, getting rid of one's lusts, saying "Lust is gone, anger is gone, ignorance is gone." See *Padhānaṃ*.

PAHĀRĀDO, Name of an Asura. Ab. 14.

PAHARAṆAM, Striking; a weapon [प्रहरण]. Ab. 385; Dh. 200.

PAHARATI, To strike; to hurt; to assail [प्रह]. *Pāṇim p.*, to clap the hands (Ten J. 114). *Accharam paharati*, to snap the fingers (Das. 2; Ten J. 114). *Cora gāmaṃ paharanti*, robbers harry the village. Aor. *pahari* (F. Jāt. 12; Dh. 199). Ger. *paharitvā* (F. Jāt. 4). Opt. *pahareyya* (Dh. 70). Dh. 221. P.p.p. *pahaṇa*.

PAHĀRO, Striking, hitting; a stroke, blow, shot; a yāma or watch of four hours [प्रहार]. Ab. 72, 1124. *Pahāraṃ dehi*, strike! (Mah. 50; Dh. 351). *Kaṇḍappahāro*, an arrow shot (Trenckner's Mil. Pañha). *Pāṇippahāro*, a blow with the fist (Dh. 294). *Dve tayo sammūḥjanippahāre datvā*, giving two or three strokes of the broom (Dh. 372).

PAHĀSO, Loud laughter [प्रहास].

PAHASSATI, PAHĀTABBO, etc, see *Pajahati*.

PAHAṬO (p.p.p. *paharati*), Struck, smitten, wounded, hurt [प्रहृत]. *Sīsa (loc.) pahaṭo*, struck on the head (Dh. 199). Dh. 299, 328, 426; F. Jāt. 3.

PAHAṬṬHO (*p.p.p.*), Glad, delighted [महत्तु].

Heṭṭhapahattṭho, pleased and delighted (Dh. 191).

Mah. 142, 195; Ten J. 30.

PAHĀYA, see *Pajahati*.

PAHĀYI (*adj.*), Forsaking, abandoning [प्र + हृ + चिन्]. Dh. 186, 189.

PAHEṆAKAM, and **PAHIṆAKAM**, An offering, a present, especially of food [महिषक]. I believe this word to be a derivative of *praHI* and not *praHIL*, the S. *prahēpaka* and *prahelaka* "sweetmeats" being identical with it, while *prahelaka* "a riddle" is really from *HIL*. The form *pahi-paka* strengthens this conclusion, while for the *s* comp. *praheti*, *prahetṭi*. The original meaning is "something sent, a present," and the meaning "sweetmeat" is a secondary one, and arose from sweetmeats being one of the commonest forms of a present. At Ab. 355, 356 *pahēpaka* is given as a synonym of *upaddā*, *pābhata*, *upāyana*, *ukkoca*, and *paṇḍakāra*, all of which mean a present generally. At Dh. 113 the present is boiled rice (*bhikkhā*). The secondary sense of a present of sweetmeats is probably intended at Pāt. 89, where we read *pāvāsaṃ nāma pahipakattṭhāya paṭiyattam*, "pāva is anything prepared as a present:" the *ṭikā* however explains *pahēpakattṭhāya* by *paṇḍakāratthāya*. In Sām. S. A. I find *hutaṃ ti pahēpakasakkāro*.

PAHIṆATI, and **PĀHETI**, to send [महि]. Aor. *pāhesi* (F. Jāt. 5, 26; Mah. 81, 131, 157, 260), *pahiṇi* (Ten J. 41, 51; Dh. 107, 139, 140, 162, 434), *pāhiṇi* (Mah. 130). Fut. *pahiṇissati* (Alw. I. 76; Dh. 84, 101). P. pr. *pahiṇanto* (Dh. 232). Ger. *pahiṇitvā* (Dh. 139). From the false analogy of the aor. *pāhiṇi* we have an opt. *pāhiṇeyya* at Pāt. 83. But a far more remarkable instance of false analogy is the present *pāheti* "he sends." This form is deduced back by false analogy from *pāhesi*, which of course is the regular S. aor. म-हिषीत्, but looks as though it pointed to a present *pāheti*, in the same way that the aor. *bhāvesi* points to a present *bhāveti*. *Dātāṃ pāhettha*, "send ye a messenger," occurs in Milinda Pañha, and at Pāt. 28 we have *pāhetabbo*. P.p.p. *pahito*, sent, despatched (Dh. 82, 139, 167). *Pahitatto* at Dh. 254 means resolute, intent (*prahita* + *ātman*); Subh. says, *viriyakaraṇādisu pahito pesito attā yassa so pahitatto*.

PAHIṆO, **PAHIYATI**, see *Pajahati*.

PAHITO, see *Pahiṇati*.

PAHO (*adj.*), Dismissing [from महत्तु]. *Aghappaho*, "sin-scaring" (Alw. I. vii).

PAHONAKO (*adj.*), Competent, adequate, sufficient [in Sanskr. would be प्रभवन्क]. *Nāgalatāddanta-katṭhaṃ dneruṃ Himavantato anekesaṃ sahasśaṃ devā eva pahonakam*, the devas themselves brought from H. *nāgalatā* tooth-cleaners for many thousand people (Mah. 22). *Iṭṭhakā ekekkhapahonakā*, bricks sufficient for each day's work (Mah. 175). *Amhākaṃ pahonakāni gaṇhitvā sesāni jipṇacivarakānaṃ dassāmi*, keeping for myself as many as suffice for my requirements, I give the rest to ragged people (Dh. 174).

PAHOTI, To be able, competent, useful; to be effectual; to suffice [प्रभू]. *Balakāyassa bhāttapacanaddrūni na ppahonti*, there's not sufficient cooking fuel for this great multitude (Dh. 236). *Ko nu kho pahoti samaṇena Gotamena saddhiṃ asmiṃ vacane patimantetuṃ*, who is able to dispute with the Cramapa Gautama in this matter? (Alw. I. lxix). *Tesu appahontesu*, if these are insufficient (Dh. 325). *Tesuṃ Tathāgataṃ gūṇaṃ kathentānaṃ mukhaṃ na ppahoti*, their tongue (lit. mouth) is not adequate to describe the virtues of Buddha (Dh. 314). *Idaṃ udakaṃ n'eva tumhākaṃ n'eva amhākaṃ pahosati*, this water will be sufficient neither for you nor for us (Dh. 351). *Kim Ānando na ppahoti?* what! is not Ānanda competent for the office? (Br. J. S. A.). P.p.p. *pahūto*. See *Pabhavati*.

PĀHUNEYYO (*adj.*), Worthy of being guests, worthy of hospitality [प्राङ्गण + एय]. Alw. I. 78.

PĀHUNO (*adj.*), Sufficient (comp. *pahonako*). See Mah. 205, and erratum; the Ind. Off. MS. also reads *pāhund*. It represents a S. form प्रभवन्, the transition being *pabhavana*, *pahavana*, *paahavana*, *pāhvana*, *pāhuna*.

PĀHUNO, A guest [प्राङ्गण]. Ab. 424.

PAHŪTO (*p.p.p. pahoti*), Much, abundant, large, sufficient, considerable [प्रभूत]. Ab. 703; Dh. 288. *Pahūtajivho*, large-tongued (B. Lot. 567). *Pahūtāṃ annapānaṃ*, abundant food and drink (Kh. 11).

PAJĀ (*f.*), Progeny, descendants, race, family; creature, living being; people; mankind [प्रजा]. Ab. 93. *Manusī pajā*, the human race (Kh. 6). *Itarā pajā*, the rest of the people (Ten J. 109).

Sokini pajá, the sorrowing world (Dh. 6). Dh. 16, 19, 61, 64.

PAJAHATI, To forsake, abandon, give up, renounce, get rid of, escape from [प्रहृ]. *Senapatiṭṭhānādīni p.*, resign the post of commander-in-chief, and similar appointments (Alw. I. 78). *Dukkham p.*, leave behind sorrow (Dh. 26). Of laying aside a garment (Jāt. 8). *Akusalam p.*, forsake sin (Das. 43). *Rāgam p.*, put away lust (Dh. 4). Pres. *pajahati* (Das. 43; Ten J. 119). Aor. *pajahi* (Ten J. 119; Jāt. 8). Fut. *pahassati* (Dh. 26), *pajahissati* (Dh. 311). P.pr. *pajaham* (Das. 36), *pajahanto* (Dh. 200). Ger. *pahāya* (Dh. 6, 62; Das. 1; Alw. I. 78), *pahatvā* (Dh. 44, 73), *pajahitvā*. Inf. *pahātum* (Dh. 197), *pahātave* (Dh. 7). Pass. *pahīyati*, to be abandoned, to pass away, vanish, cease (Ras. 88; Dh. 354), also *pahīyati*. P.f.p. *pahātabbo* (Dh. 382, 435). P.p.p. *pahīno*, relinquished, abandoned, rejected, perished, destroyed, ceased (Alw. N. 34; Ten J. 119; Dh. 8, 17).

PAJĀNĀM, Knowledge (from प्रज्ञ). *Sammappajāno* (adj.), having right knowledge (Dh. 4). *Te te pavakkhanti yathā pajānam*, they shall speak to thee according to thy knowledge (Ten J. 119).

PAJĀNANĀM, Knowing, understanding, discernment (from next).

PAJĀNĀTI, To know, understand, discern, distinguish, find out [प्रज्ञ]. *Sakkaṃ pajānāmi*, I know Indra (Dh. 185). *Tuvaṃ yeva pajāna sīmāya gamanaṭṭhānam*, do thou thyself determine the course of the boundary (Mah. 98). Dh. 72, 866; Ras. 21. Pass. *paññāyati*. P.p.p. *paññāto*. Caus. *paññāpeti*. P.p.p. of the caus. *paññatto*.

PAJĀPATI (m.), A name of the Hindu Brahman; a name of Māra; the Hindu god Prajāpati [प्रजापति]. Ab. 15, 43, 1000. *Prajāpatī* (fem.), a wife (Ab. 237, 1000; Dh. 185, 245).

PAJAPPO, Muttering, murmuring, complaint [प्रजल]. Das. 37.

PĀJETI, and **PĀCETI**, To drive [प्र + जञ्]. *Ratham* or *yānakam p.*, to drive a carriage (Mah. 260; Dh. 193, 199). For *Pāceti*, see sep.; it is the earlier form.

PĀJITĀ (m.), A driver, charioteer [प्राजितु]. Ab. 376.

PAJJALATI, To burn, blaze [प्रज्जल]. Gog. Ev. 15. P.p.p. *pajjalito* (Mah. 182). Neut. *pajjalitani*, burning, blaze. *Niccāṃ pajjalite sati*, when

there is ever (a) burning (Dh. 27, metaphorically of the fires of human passion and suffering, see *Aggi*).

PAJJAM, A verse [पञ्च]. Ab. 1035.

PAJJARAKO (adj.), Febrile [प्र + ज्वर + क].

Rogo pajjarako, malignant fever (Mah. 88).

PAJJO, A path, road [पञ्च]. Ab. 191, 1035.

PAJJO (adj.), What belongs or is suitable to the feet [पाद]. Ab. 1035. Neut. *pajjani*, water for washing the feet (Ab. 425).

PAJJOTAKO (adj.), Illuminating [प्र + जुत् + क]. Ras. 27.

PAJJOTATI, To shine brightly [प्रजुत्].

PAJJOTO, Light, lustre, splendour, brilliancy; a lamp [प्रजोत्]. Ab. 316. The term *sāsanapajjoto*, "lamp or light of religion," is used of a man eminent for piety (Mah. 37). *Kāḍvapaajjoto*, glittering with yellow robes (Mah. 73).

PAJJUNNO, A cloud [पर्जन्य]. Ab. 47; Mah. 129.

PAKAPPETI (caus.), To plan, design, appoint [प्रकल्पयति]. Pāt. 66.

PAKARANĀM, Dissertation, exposition, literary composition, work, book [प्रकरण]. Alw. I. xii; Kh. 21.

PAKĀRO, Sort, kind; way, manner [प्रकार]. Ab. 1049. *Anekehi pakārehi alaṅkaruṃ*, adorned in various ways (Mah. 170). *Tena pakārena*, in that manner. *Sammāsaṃbuddhena vuttappakāro Māgadhaṃ voḥāro*, the vernacular of Magadha as spoken by Buddha, lit. of the sort spoken (Pāt. xlii). Dh. 200.

PAKĀRO, An encircling wall, inclosure, fence [प्रकार]. Ab. 203. *Sāpipākāraṃ sayanam*, a couch surrounded by a curtain screen (Mah. 49).

PAKAROTI, To make, perform [प्रक]. Ras. 21. P.p.p. *pakato*.

PAKĀSAKO (adj.), Explaining, illustrating, making known [प्रकाशक]. Dh. 285; Ras. 28. Fem. *pakāsikā*.

PAKĀSANĀM, Illumination; illustrating, explaining; making known, exposition, publication [प्रकाशन]. Ab. 971; Dh. 360, 418; Ras. 26.

PAKĀSANIYO (adj.), To be explained [प्रकाशनीय]. Dh. 148.

PAKĀSĀSANO, A name of Sakka or Indra [प्राशसन्]. Ab. 20.

PAKĀSĀTI, To be visible, to become known [प्रकाश]. Alw. I. 106. Inf. *pakāsitum* (Gog. Ev. 6). Caus. *pakāseti*, to make known, declare, tell,

publish; to explain. *Attand katam sabbam pakāsesi*, told him all that he had done (Ras. 35). *Imāhi gāthāhi aniccataṃ pakāsesi*, in these stanzas he illustrated the transitory nature of the universe (Das. 7). At Dh. v. 304 *pakāsentī* is probably an ātmane form, the phrase meaning, "the righteous manifest themselves afar." Publishing a literary composition (Alw. I. xxii). *Pakāsetum taṃ abbhutaṃ*, to perpetuate the fame of that miracle (Mah. 117). *Nepuññaṃ pakāsetum*, to test (bring to light) his skill (Mah. 252). *Brāhmaṇaṃ pakāseto imaṃ gātham dā*, in illustration of his meaning spoke this stanza to the brahmin (Dh. 434). P.p.p. *pakāsito* (Ab. 147).

PAKĀSO (*adj.*), Manifest, known, public [प्रकाश]. Ab. 1016. As a noun, *pakāso*, light, lustre, publicity, renown (Ab. 37; Alw. I. xv).

PAKATI (*f.*), Original or natural form, origin; natural state; pudendum muliebre; the seven *rajaṅgas* or constituent elements of the state; the crude or uninflected form of a word [प्रकृति]. Ab. 177. *Issāpakati* (*adj.*), of an envious disposition (Dh. 397). *Pakati-vyūṇapālako*, the original gardener (F. Jāt. 8). *Pakatibhāvo*, natural, original, unaltered state (Alw. I. 64). *Pakatisāvaka*, the ordinary arhat disciples of Buddha, as opposed to the mahāsāvakas and aggasāvakas. *Pakati-gaṃaṇaṃ eva sīlaṃ pavasi*, entered the hall at her previous or usual pace (Dh. 233, viz. without hurrying). *Pakati-rūpaṃ honti*, retain their original form (Sen. K. 211). At Ab. 92 *pakati* and *padhānaṃ* are given as synonyms with the marginal explanation *sāmyāvasthā* (equipoise) of *sattva*, *rajas* and *tamas*: also at Ab. 818 (this meaning is non-Buddhist). The instr. *pakatiyā* at Dh. 247, 249, appears to mean "as of old, as usual, as was his custom." Vij. says "usually, habitually." At Dh. 247 *pakatiyā 'va dāharā ca sāmāperā ca* means, according to Subh., "those who were naturally young (viz. young in years), and novices, viz. those who were young in ordination and learning." He quotes *So pakatiyā 'va paṇḍito na kevalasattthuggahandāhi*, which evidently means "naturally or artlessly wise (abnormis sapiens), not wise by rule, by being learned in all the sciences." *Sīhaladīpake pakatindī mahāntā Dandīdandī khuddakā*, in the island of Ceylon the ordinary Nāli measure is large, while the Tamil one is small (Pāt. 81). *Pakativacana*

āpucchitum, to ask leave in the usual terms (Pāt. 90).

PAKATIJO (*adj.*), Springing from nature [प्रकृतिज]. Ab. 883.

PĀKATIKATO (*adj.*), Manifested [प्रकटीकृत].

PAKATIKO (*adj.*), Of a certain nature [प्रकृति + क]. As a substitute for *pakati*. At the end of a compound *dhanalobhapakatiko*, of a covetous nature (Ten J. 42).

PĀKATIKO (*adj.*), Natural, original, ordinary; in its original state, sound, healthy [प्राकृतिक]. *Pākatikā muttā*, ordinary pearls as opposed to rare varieties (Mah. 68, comp. Pāt. 80). *Pākatikāṃ karoti*, to make what it originally was, to restore to its former condition, to mend, repair (Mah. 239). *Thūpaṃ pākatikāṃ katvā*, repairing the Dagoba (Mah. 129). *Ekabhesajjen' eva akkhiṇi pākatikāni ahesuṃ*, with a single application of the remedy her eyes became well (Dh. 89). *Sammapākatikakaraṇaṃ*, complete restoration. *Saddhā pi bhogaṃ pi pākatikā 'va honti*, both their faith and their wealth are unimpaired (Dh. 228).

PAKATO (*p.p.p. pakaroti*), Made [प्रकृत]. *Kosiyasuttenu pakataṃ*, made of silk thread (Ab. 315). *Ichchāpakato*, covetous (Pāt. 68).

PĀKATO (*adj.*), Clear, evident, manifest, public, well known, renowned [पकट]. Ab. 225, 724. *Sakalajambudīpe pākato ahoṣi*, became known all over India (Dh. 107). *Khandhāvārapitṭhīti nāmenāhoṣi pākataṃ*, became known by the name of Kh. (Mah. 151, comp. 211). *Apākato*, invisible, unperceived (Mah. 57). *Pākataṃ karoti*, to make manifest (F. Jāt. 19).

PĀKATTHĀNAM, A kitchen [पाकस्थान]. Ab. 211.

PAKATTHO (*p.p.p.*), Pre-eminent, excellent, prominent, high [प्रकृष्ट]. Ab. 699.

PAKHUMAM, and **PAMHAM**, An eyelash [पक्ष्म]. Ab. 259.

PAKINNAKO (*adj.*), Miscellaneous [प्रकीर्णक].

PAKIRIYO, The plant *Guilandina Bonduc* [प्रकीर्य]. Ab. 566.

PAKITTEṬI, To proclaim [प्रकृत]. Jāt. 17.

PAKKAMATI, To set out, start; to depart, go away [प्रक्रम]. Aor. *pakkami* (F. Jāt. 16; Dh. 84, 124; Mah. 62, 133), *apakkami* (Mah. 62), *pakkāmi* (F. Jāt. 3, 14; Ten J. 111; Dh. 78, 154, 299); at Mah. 167 we have both forms in the same hemistich, *addāsi tesam pakkāmuṃ tayo eko na*

pakkhami (*pakkāmi* is the result of confusion between the imperfect and aorist). *Cārikam pakkāmi*, went forth on his begging rounds. P. pr. *pakkhamanto* (Mah. 205). P.f.p. *pakkamitabbo*. *Disā na pakkamitabbā*, they are not to go off to great distances, lit. distant regions are not to be started for by them (Pāt. xxi). P.p.p. *pakkanto*, departed, gone (Dh. 163). *Acirapakkanto*, not long gone.

PAKKAMO, Departure, flight; beginning [प्रक्रमन]. Ab. 402, 773.

PAKKHABHĪLĀLO, A flying fox (a sort of bat) [पक्ष + बिडाल]. Ab. 642.

PAKKHALATI, To stumble, trip, stagger [प्रखलति]. Dh. 234; Jāt. 7.

PAKKHĀLETI (*caus.*), To wash, cleanse [प्रक्षालयति]. B. Lot. 305.

PAKKHANDANĀM, Leaping, springing [प्रखण्डन]. Dh. 370.

PAKKHANDATI, To spring forwards [प्रखण्डति]. *Ākkaṃ pakkhandimā*, flew up into the air (F. Jāt. 17; Dh. 299). *Samuddam pakkhandimā*, went to sea (Dh. 325). Of a lion's spring (Ten J. 36). *Gaṇhitum pakkhandi*, made a rush forward to seize him (Dh. 115; comp. 107, misprinted *pakkhandi*). *Ekavacanen' eva pakkhanditvā*, having run off on his errand the moment he was told (Dh. 161). With loc. *nekkhamme cittaṃ pakkhandati*, his heart rejoices in abnegation (lit. leaps). P.p.p. *pakkhanto* (F. Jāt. 11), *pakkhandito*. *Nāvā pakkhanditodadhīm*, the ship bounding over the ocean, or dashing out to sea (Mah. 117, *pakkhanditā udadhīm*).

PAKKHANDĪ (*adj.*), Bold; braggart [प्रखण्डिन्]. Dh. 44. *Pakkhandī*, a bravo, a bold warrior: *pakkhandino ti ye "kassa sīsam vā āvudham vā dharāsuṭti" vatvā "asukasāṭti" vuttā saṅgamaṃ pakkhanditvā tad eva dharanti*, Bravos are people who having said, "Whose head or sword shall we bring back?" and being told, "Bring so and so's," rush into the fray and bring back the very head or sword designated (Sām. S. A.).

PAKKHANDIKĀ (*f.*), Diarrhoea, dysentery [प्रखण्डिका]. Ab. 325.

PAKKHANTARO (*adj.*), Belonging to the opposite party, changing one's mind [पक्ष + चकार]. Dh. 286.

PAKKHAPĀSO, The planks of a ceiling? Ab. 223.

PAKKHAPĀTITTAM, Partisanship [पक्षपातित्व]. Att. 199.

PAKKHATO (*adv.*), On the side of [पक्ष + तस्य]. *Mātīpakkhato*, on the mother's side (Dh. 78).

PAKKHATTAM, Partisanship [पक्षत्व]. Mah. 18. PAKKHEPANAM, Putting or throwing [प्रक्षेपण]. Dh. 223.

PAKKHEPO, Throwing in, insertion, interpolation [प्रक्षेप]. Alw. I. 104.

PAKKHĪ (*m.*), A bird [पक्षिन्]. Ab. 624.

PAKKHIKO (*adj.*), Belonging to a party or faction [पक्षिक]. *Brāhmaṇapakkhiko*, belonging to the brahminical faction (Mah. 23). *Pakkhikā*, a feast held on the eighth day of the month (Kamm. 9).

PAKKHIKO, A fowler [पक्षिन् + क].

PAKKHIPATI, To throw or put in, to insert, add, interpolate [प्रक्षिप]. With loc. of the receptacle: *Samugge pakkhipitvā*, placing the infant in a box (Mah. 59; comp. Pāt. 22). *Lekhaṇe paṭi-bimbarūpaṃ pakkhipitvā*, inclosing a photograph in the letter (letter to me from Yātrāmullā). *Pāpātipāṭṭāni pakkhipitvā*, introducing life-slaughter and other novelties (Alw. I. cxiv). *Ūnaṃ ce hoti pakkhipati*, if there is not enough he adds some (Dh. 386). *Nirayāddiṃ pakkhipati*, hurls them into hell and the other places of punishment (Dh. 331). *Dibbejaṃ pakkhipiṃsa*, imparted to the fruit a divine flavour (Dh. 132). Alw. N. 36. Pass. *pakkhipati* (Jāt. 24). P.p.p. *pakkhitto*. *Pakkhitto lohakumbhiyaṃ*, cast into hell (Mah. 17). Alw. I. cxiv. Caus. *pakkhipāpeti*. *Madhuraṃ paṇasaṃ pakkhipāpetvā*, having caused sweet earth to be laid down (F. Jāt. 8). *Nāvāya pakkhipāpetvā*, having had them put on board ship (Mah. 46).

PAKKHIYO (*adj.*), Siding with, belonging to a party [पक्ष]. *Pitṭapakkhiyo*, belonging to his father's party (Mah. 259). Dh. 327.

PAKKHO, A wing; feathers of an arrow; a side, party, faction; a partisan, adherent; a multitude, host; half a lunar month, a fortnight [पक्ष]. Ab. 390, 627, 865. *Avirāḍhapakkho*, unfledged (F. Jāt. 49). The light or moon-lit fortnight of the month is called *sukkapakkho*, the dark or moonless one *kālapakkho* (Ab. 74, 78). *Pañcemiyaṃ pakkhasa*, on the fifth day of the half month (Dh. 119). *Āññaṃ pakkhaṃ labhivā*, taking another side, forming another party (Alw. I. 63; comp.

Pât. III). *Tuñ ca pakkhañ labhitvāna*, having got him on their side, having gained him over (Alw. I. 55). *Dhammapakkhañ rocayi*, embraced the cause of true religion (Mah. 18). *Pakkhañ pariyesati*, seeks partisans or a faction (Pât. 74). *Pakkho tesam bhavitvā*, becoming a partisan of these (Mah. 18).

PAKKHO, A cripple (Ab. 320).

PAKKO (*p.p.p. pacati*), Cooked; heated; ripe; decaying, ripe for destruction [पक्क]. Ab. 745, 1017. *Mama sarīre pakke*, when I am roasted (F. Jât. 56). *Ghate pakka pīvā*, cakes fried in ghee (Mah. 196). *Pakkañ telam*, boiling oil. *Asukena me telam pakkam*, so-and-so has prepared some ointment for me, lit. boiled some oil (Dh. 83). *Pakko eyogulo*, a red-hot ball of iron (Mah. 152). *Supakkañ ambapakkam*, a beautifully ripe mango (Mah. 87). *Pakkañ sassam*, ripe crops (Mah. 72). Neut. *pakkam*, a fruit (Ab. 1017). *Ambapakkam*, a mango fruit (F. Jât. 5).

PAKKOSANĀ (*f.*), Summons (from next). Mah. 30.

PAKKOSATI, To call, summon, send for [प्रकुञ्च]. *Vejjem pakkosi*, sent for the doctor (Dh. 93). Ger. *pakkosivā* (F. Jât. 6). Caus. *pakkoseti* (Mah. 206), *p.p.p. pakkosito* (Ras. 34). Also caus. *pakkosapeti*, to send for (Mah. 25, 82; Alw. I. 97; Dh. 79, 281), *p.p.p. pakkosapito* (F. Jât. 6).

PAKO, see *Khtrapako*.

PĀKO, Cooking; ripeness; maturity, accomplishment, fulfilment, result [पाक]. Ab. 762, 1050; F. Jât. 55; Att. 197.

PAKOPO, Effervescence, ebullition, anger, fury [प्रकोप]. Dh. 41.

PAKOTI (*f.*), One of the high numerals = 100,000,000,000,000, or a hundred billions [प्र + कोटि]. See *Saṅkhyā*.

PAKOTTHO, The fore-arm [प्रकोष्ठ]. Ab. 263.

PAKUJJHATI, To be angry [प्र + कुञ्च]. Mah. 266.

PAKUPPATI, To be angry [प्रकुप]. Mah. 260.

PALACCARAM, Old clothes, rags [पटसर]. Ab. 293.

PALAGANĀO, A mason [पलमञ्च]. Ab. 506.

PĀLAKO, A keeper, guardian [पालक]. *Dvārapālake*, a doorkeeper. *Uyyānapālake*, gardener (Mah. 87). Fem. *pālīkā*, comp. *Kulapālīkā*. See also *Pālo*.

PĀLĀLO, and -LĀM, Straw [पलाज]. Ab. 453; Dh. 290.

PĀLĀM, see *Phalem* (1).

PALAMBHETI, To cheat, trick, deceive [perhaps a denom. fr. प्रलभ].

PĀLANAM, Guarding, keeping, maintaining [पालन].

PALĀNDU (*m.*), An onion [पलाण्डु]. Ab. 595.

PĀLĀPETI (*caus. paldyati*), To cause to go away or escape; to drive away, put to flight. Mah. 219, 226; Dh. 158, 169; F. Jât. 29.

PALAPITAM, (*p.p.p. neut.*), Idle talk [प्रलपित]. Att. 199.

PĀLĀPO, Prattle, nonsense [प्रलाप]. Ab. 123, 1124. Also adj. *pālāpo*, a babbler.

PĀLĀPO, Chaff of corn [पलाज]. Ab. 1096, 1124.

PĀLĀSĀDO, A rhinoceros [पलाश + षड्]. Ab. 613.

PĀLĀSAM, and -SO, A leaf [पलाश]. Ab. 543. *Paṇḍupalāso*, a withered leaf (Dh. 42).

PĀLĀSO, The tree *Butea Frondosa*; the colour green [पलाश]. Ab. 95, 555; Kh. 27.

PĀLĀTO, see *Paldyati*.

PĀLĀYANAM, Flight [पलायन]. Ab. 402.

PĀLĀYATI, To run away, flee, escape, retreat [पलायति]. Mah. 52, 203. Aor. *paldyi* (F. Jât. 7; Dh. 246). Fut. *paldyissati* (F. Jât. 8). Ger. *paldyitvā* (Alw. I. 72). P.p.p. *paldyito*. *Kim paldyitena*, what's the use of flight? (Dh. 246). Also p.p.p. *pālāto*, fled (Dh. 200, 239; Mah. lxxxvii; Att. 217). A contracted form *paleti* occurs at Dh. v. 49.

PĀLAYO, Destruction, dissolution; death; the destruction of a universe at the end of a Kappa [प्रलय]. Ab. 82, 404, 1051.

PALETI, see *Paldyati*.

PĀLETI (*caus.*), To guard, keep, preserve, maintain, observe [पालयति]. Das. 5. *Sikkhā pāletabbā*, the precepts must be kept (Cl. Gr. 145). *Āyu pālayam*, maintaining his life, keeping alive (Dh. 402). Imperat. *pālayatu* (Ten J. 47).

PĀLI (*f.*), A line, row, range; a ridge, bank, causeway; a sacred text; a passage in a text [पालि]. Ab. 539, 996. *Āvśāpālī vyādhānam tadā dāi nivesitā*, "a range of buildings was at the same time constructed for the king's huntsmen" (Mah. 86; in Ceylon the ranges of huts in which the coolies on a coffee estate live are called lines). Viewed as a body of sacred literature, the Buddhist canon is called *pālī*, literally the "Series" or "Catena," because it consists of a series of texts of various lengths. *Tantī* (तन्ति, तन्ती) is used

in exactly the same way, and comp. the use of Tantra and Sūtra in Sanskrit. The word *pāli*-*bhāṣā*, which we render "Pali language," really means "language of the sacred texts," and the geographical name of this language is *Māgadhi*, "Magadhese," or *Magadhabhāṣā*, "Magadha language." As, however, there are two or three dialects of Magadhese, the term *pālibhāṣā*, or "Language of the Buddhist Scriptures," is really the most accurate, specifying as it does a particular dialect of Magadha originally obscure and ignoble, but rendered immortal by the peerless literature of which it is the vehicle. The term *pāli* as a name for the Buddhist scriptures was of late introduction, probably dating from the first or second century after Christ. Gotama Buddha's name for his teaching as committed to memory by his faithful disciples was simply *dharmavinaya*, "doctrine and discipline" (*yo vo Ānanda mayā dhammo ca vinayo ca desito paññatto so vo maṃ accayena satthā*, "let the doctrine I have preached you, the discipline I have prescribed for you, be your Teacher when I am gone," Br. J. S. A.); and this is the only name by which it was known at the first Great Rehearsal immediately after Buddha's death (*idāni dharmavinayasāṅgahaṃ karoma*, "now we would make a recension of the Doctrine and Discipline," Br. J. S. A.). It will be seen that the foll. examples of the use of the word *pāli* in the sense of "sacred text" are all taken from late works. *Neva pāliyaṃ na aṭṭhakathāyaṃ dissati*, is to be found neither in the text nor in the commentary (Sām. S. A.). *Pāliyaṃ pana Buddhō ti ken' atthēna*, but why is he called "the Buddha" in the text? (B. Lot. 71, from Jina Alaṅkara). *Yo pana attham eva sampādeti na pāliṃ*, he who masters the sense but not the text (Dh. 419). *Pāliṃ viya tam aggahum*, held the commentary in the same estimation as the text (Mah. 253). *Piṭakattayapāliṃ ca tassā aṭṭhakathāṃ ca*, the text of the Tripiṭaka and its comment (Mah. 207). *Theravādehi pālihi padēhi vyañjanehi ca aññatthattam ahū n'eva potthakera pi tisu pi*, in the three versions there was not the slightest variation from the theravādas, from the texts of the scriptures, from the words or from the letters (Mah. 252). *Pālimattam idh' attham n' atthi aṭṭhakathā idha*, the text alone was brought here, we have not got the commentaries

(Mah. 251). *Tam nivattanatthasāyāṃ Cūlavaggapāli*, to disprove this there is the following passage from Cūlavagga (Sandesakathā, quite a recent work). *Pāliṃ dhābhiddhammassa*, recited a passage of the Abhidharma (Mah. 251). *Tetṭhiyaṃ pāli*, here I may quote the following passage (Pāt. 76, in one instance the passage quoted is not from a Tripiṭaka text, but from an ancient commentary). *Imāya pāliya*, in this passage (Jāt. 7, from a Tripiṭaka text). *Pālimuttikā dhammakathā*, a religious discourse not belonging to the sacred canon (Par. A.: Vjiesinha tells me that he has found in a Tīkā on the Vinaya the foll. explanation of this term, *saṅgaha-andāḍḍha-pakīṇṇakadesanā*, "miscellaneous discourses which did not enter into the Recensions," and therefore do not form part of the Tripiṭaka).—A grammatical work in the Ind. Off. says *saddatthasā pāletti pāli*, "text is so called because it protects the sense of the words" (!). Clough's contribution to the elucidation of the word is as follows, "a name of the *Magadhabhāṣā*, i.e. the ancient language of South Bahar, or India within the Ganges; it bears this epithet in consequence of the perfection of its grammatical structure" (! Sinhalese Dict. s. v.). D'Alwis' explanation, so far as it is intelligible, contains at least the germs of the truth (Alw. I. iv, v). The Sinhalese often write *pāli*, but this spelling is of late introduction (see Jāt. 7).

PĀLIBHADDO, The Kīṃcuka tree, Butea Frondosa [पाणिभद्र]. Ab. 553.

PALIBODHO, Obstacle, hindrance, drawback, impediment. *Gharaddasāṃ palibodhato disvā*, looking on a householder's life as an obstacle to religious life (Jāt. 9). In Br. J. S. A. we have, *yassa roga-palibodho vā ācariyupajjhāyapalibodho vā mātāpitupalibodho vā atthi*, "he who is prevented from attending by sickness, or by his spiritual masters and teachers, or by his parents." It is probably the result of a confusion between परिरोध and परिबाध. Or it may perhaps be a dialectic variety of परिबाध, as *dhovana* of धोवन. *Pāli-buddhati* (which see) also seems to point to a confusion of roots. In Clough's Sinhalese Dict. *Pāli-bodha* and *Palirodha* are given with the same significations, and of the former Clough says that it is compounded of "*pāli*, revenge, and *bodha*, substituted for *rudha*, to produce" (!!). Dh.

296; Cl. Gr. 15. *Parirundhati* will be found sub voce.

PALIBUDDHANAM, Hindering (from next). *Amhkaṃ ganthanakilesa palibuddhanakilesa n'atthi*, we have neither fettering lust nor hampering lust (Sām. S. A.). *Amhkaṃ palibuddhanatthena ekam pi kiñcanaṃ n'atthi*, we have not a single thing by way of hindrance (Dh. 353, see *Kiñcanaṃ*).

PALIBUDDHATI, To hinder. Dh. 264 (*varasāsaṇaṃ palibuddhanto*, preventing them having good sleeping places).

PĀLICCAM, Hoariness, greyness of hair [पासिख]. Comp. *Phalito*.

PALIGHO, An iron beam or bar for fastening up a door; an obstacle, hindrance [परिच]. Ab. 217; Dh. 71, 296. Of ignorance as a bar to religious progress (Dh. 428).

PALIGUNTHITO (p.p.), Entangled [p.p. परि + गुह]. Dh. 146; Alw. N. 121.

PĀLIKĀ, see *Pdako*.

PĀLIKO (adj.), Having lines or ridges [पासि + ख]. At the end of a compound, the term *-ka* belonging to the whole compound: *saṃvaḍḍhitaccat-dyāna-vitthāra-tthira-pālikā vāpi* (later portion of Mahāvamsa):

PALIPANNO, said in Payoga Siddhi to be another form of *paripanno*.

PALIPATHAM, A miry road, slough, quagmire [परि + पथ + ख]. Dh. 73, 432. Subhūti quotes the Sinhalese scholiast on Dh. 414 as follows, *palipatham rāgādi-keles namati kalal maḍa saḥita mārggaya*, "p. is a road beset with mire and slough, by which is meant lust and the other Kleśas."

PALITO, see *Phalito*.

PĀLITO (adv.), According to the text or words of the scriptures [पासि + तस्]. Opposed to *atthato*, "according to the meaning."

PĀLITO (p.p. *pāleti*), Preserved, guarded, maintained [पासित]. Ab. 754.

PALIVETHANAM, Surrounding, encumbrance [परिवेष्टन]. Dh. 410.

PALIVETHETI (caus.), To wrap up, clothe, cover, surround, encircle, encumber, fetter [परिवेष्ट]. *Setavatthena paliveṭhetvā*, wrapping it up in a white cloth (Das. 23, comp. Dh. 188). P.p. *paliveṭhito*. *Kāśāvena paliveṭhitakaṇṭhā*, their shoulders clothed with the yellow robe (Dh. 394). *Tasāpāya paliveṭhiṭā*, fettered by desire (Dh. 411).

PALLALAM, A small tank, pond, pool [पल्लव]. Ab. 678; Dh. 17, 28.

PALLAṆKO, A couch, bed, sofa, divan, throne; a litter, palanquin [पर्यङ्क]. Ab. 308. *Nisīdi rājapallaṅke*, took his seat on the royal throne (Mah. 25; Ras. 17). *Pallaṅkaṃ dbhujati*, or *bandhati*, to sit cross-legged, e.g. as Buddha engaged in meditation, an attitude of great dignity: not as Monier Williams says in his Dictionary "to sit on the hams," for which see next; Burnouf rightly renders it "les jambes ramenées sous le corps" (Lot. 334; Att. 106, 215). Mah. 2, 25, 92, 163, 180. *Pallaṅkdbhujanaṃ*, sitting cross-legged (Jāt. 17), also *pallaṅkdbhujō* (Ditto). **PALLATTHIKĀ** (f.), Sitting on the hams, squatting, lolling [पर्यस्तिका]. Pāt. 21, 23.

PALLAVO, and **-VAM**, A sprout, shoot, spray [पल्लव]. Ab. 543.

PĀLO, A guardian, keeper [पाल]. *Uyyānapālo*, a gardener (F. Jāt. 6). *Antepurapālo*, keepers of the harem (Dh. 162). *Khettapālo*, a field watcher (see *Khettam*).

PALOBHANAM, Allurement, temptation [प्रलोभन]. Dh. 164.

PALOBHETI (caus.), To allure, tempt, seduce [प्रलोभयति]. Dh. 156. P. pr. ātm. *palobhiyamāno*.

PALUJJATI, To fall down, crumble (of a mountain peak) [प्रलुज्]. Gog. Ev. 16. P.p. *paluggo* = *प्रलुग*, of a shattered ship (Jāt. 5).

PAMĀ (f.), True knowledge [प्रमा]. Ab. 763.

PAMADĀ (f.), A handsome woman, or a woman in general [प्रमादा]. Ab. 230.

PAMĀDAVĀ (adj.), Remiss, indifferent [प्रमादवत्]. Mah. 75.

PAMADDANO (adj.), Crushing, destroying [प्रमादैन]. B. Lot. 581.

PAMĀDI (adj.), Negligent, slothful [प्रमादिन]. Dh. 176.

PAMADO, Pleasure [प्रमाद]. *Pamadavanam*, royal pleasure garden attached to the harem (Ab. 538).

PAMĀDO, Carelessness, remissness, indifference, sloth, indolence, delay [प्रमाद]. Ab. 173. *Rājapurisānaṃ pamādaṃ disvā*, observing the royal attendants off their guard (Ras. 32). *Yathā bhadro aso pamādam dgamma kasāya nivīṭṭho*, like a spirited horse struck with the whip for being lazy (Dh. 310). *Mā pamādena kālaṃ vitindamayittha*, pass not away your time in idleness (Dh.

182). *Pamādo rakkhato malam*, carelessness in one who watches is a blot (Dh. 43, comment says, as if one set to watch cows should go to sleep or play). *Pamādo maccuno padam*, sloth is the way of death (Dh. 5). *Vajjayitvā pamādalekham*, barring errors of transcription, lit. inadvertent writing. *Pamādacāram caritum*, to live a life of sloth (Jāt. 9). *Pamādaṭṭhānam* = प्रमाद + खान, cause or subject of delay or indifference to religion or waste of time. There are several, e.g. *majja-pamādaṭṭhānam*, strong drink (Kh. 3), *jūtappa-mādaṭṭhānam*, gambling. *Idam rajjam nāma mahantaṃ pamādaṭṭhānam kiṃ me rajjena kāritena*, this kingship is a very great temptation to me, what is the use of my being a king? (Dh. 406).

PAMAJJANAM, Indifference, heedlessness (from next). Dh. 179.

PAMAJJATI, To delay, waste one's time; to be negligent, heedless, indifferent, slothful, remiss; to be tempted [प्रमद]. With acc. *Dhammaṃ na ppmajjati*, does not neglect the Law, is not indifferent to religion (Dh. 46). With loc. *ko nam' añño sāsana-kiccamhi pamajje*, who else could be lukewarm in the cause of religion? (Mah. 43). *Evam sampattiyo nāma calā vijjullatopamā kaṃmā tasmā pamajjeyya ko hi nāma sacetana*, thus worldly prosperity is transient as the lightning, why then should any rational man be tempted thereby? (Mah. 200). *Ime dāra-kā tava bhārad imesa mā pamajji*, these children are your charge, take great care of of them, lit. be not careless of them (Dh. 207). At Dh. 190 perhaps used in the sense of being intoxicated. Much used of religious indifference or want of zeal (Dh. 31). Aor. *pamādi* (Mah. 198), *pamajji* (Mah. 105). P.p.p. *pamatto*.

PĀMAM, Scab, herpes [पामर]. Ab. 327.

PAMĀNAKO (adj.), At the end of a compound = *pramāṇa* [प्रमाण]. *Rathacakkappamāṇako*, as big as a chariot wheel (Mah. 201). *Ekavīsappamāṇake khandhāvāre nivāsetvā*, having built as many as twenty-one entrenched camps (Mah. 256). Also absolutely: *pamāṇikā* (fem.) *kāretabbā*, it must be made according to measure, i.e. of the legitimate size (Pāt. 106). Comp. *Pamāṇiko*.

PAMĀNAM, Measure, rate, scale, standard, dimensions, size, length, weight, etc.; rule, sanction, authority, warrant; a decider, one whose word is an authority; cause, motive [प्रमाण]. Ab. 815. *Attano pamāṇaṃ na jānāsi*, you do not know

your own measure, viz. you overestimate your importance (Ten J. 55). *Tesaṃ kittakaṃ tūyppamāṇaṃ*, what is the duration or extent of their life? (Gog. Ev. 18). *Ekadāpamāṇaṃ uggama*, having risen in the air to the height of one palm (Dh. 308). *Maṃ pamāṇaṃ katvā bhikkhū māressanti*, following my example, lit. making me their authority or sanction (Dh. 384). *Mātīgottamā nāma kiṃ karissati pitīgottamā eva pamāṇaṃ*, what does the mother's family matter, the father's family is the true measure (of a man's social importance, Dh. 218). *Pamāṇajñānaṃ*, knowledge of the right measure (Dh. 345). *Tesaṃ paṇa-kesānaṃ ydvajivaṃ tad eva pamāṇaṃ ahoṃ*, that was the exact length of his hair for the rest of his life (B. Lot. 864). *Atirekappamāṇaṃ bhāseti*, talks to excess (F. Jāt. 50). *Pamāṇāttikkantaṃ bhāseto*, talking immoderately, lit. talking what exceeds measure (F. Jāt. 19). *Bhāreṇa pamāṇeṇa ca rañño sāsasādisaṃ*, resembling the king's head in weight and size (Att. 219). *Pamāṇarāhiṇi*, immeasurable, boundless (Jāt. 1). As the last part of a compound forms many adjectives: *Ghaṭṭappamāṇo*, as big as a bowl (F. Jāt. 5); *Nābhīpamāṇe dvāṭṭe khandpetvā*, having buried them in a waist-deep pit (Dh. 176); *Sattatāpamāṇaṃ nabhāsi ṭṭhito*, poised in the air at the height of seven palm trees (Mah. 107; Dh. 308). *Pamāṇato* (adv.), in respect of measure or quantity. *Dhātū dopamattā pamāṇato*, relics a drop in quantity (Mah. 108).

PAMĀNIKO (adj.), Forming a measure or standard [प्रमाणिक]. *Rāpappamāṇikā* (pl.) *ghoṣappamāṇikā*, those who go by what they see of a person, those who go by what they hear of him (Dh. 314).

PAMĀTĀ (m.), Knowing well, competent to judge, an authority [प्रमातृ]. Ab. 815, probably also 1131.

PAMATHITO (p.p.), Agitated [प्रमथित]. Dh. 63.

PAMATTO (p.p.p. *pamajjati*), Slothful, indolent, careless, reckless, indifferent, thoughtless; tempted [प्रमत्त]. Dh. 4, 5, 55, 66. *Pamattam taṃ na guttaṃ vijjhitaṃ*, it is not fair to shoot the stag standing, lit. off his guard (Mah. 78). *Pamattabandhu*, a name of Māra (Ab. 43). *Ayaṃ rājā pamatto sakaleraṭṭhaṃ vinassati*, this is a roi fainéant, the whole kingdom is going to ruin (Das. 21).

PAMĀYA (*ger.*), Having measured [*ger.* प्रमा].
PAMHAM, see *Pakhumam*.
PAMITI (*f.*), Correct knowledge, certainty [प्रमिति]. Ab. 763.
PAMOCANAM, Deliverance [प्रमोचन].
PAMOCETI, see *Pamuñcati*.
PAMODANĀ (*f.*), Joy [प्रमोदन].
PAMODATI, To rejoice [प्रमुद]. With loc. to rejoice in (Dh. 5). P.p.p. *pamudito*, (Jāt. 17), *pamedito*, (Jāt. 75).
PAMODO, Joy, happiness [प्रमोद]. Ab. 88.
PAMOHANAM, Delusion, infatuation [प्रमोहन]. Dh. 48.
PĀMOJJAM, and **PĀMUJJAM**, Joy, delight, bliss, happiness [प्रमोद + च]. Ab. 88; Dh. 67; Jāt. 17.
PAMOKKHATI, see *Pamuñcati*.
PAMOKKHO, Release, deliverance [प्रमोच]. Kb. 19; Mah. 158.
PĀMOKKHO (*adj.*), Principal, chief, eminent [प्रमुख + च]. Ab. 695. *Disāpāmokkho*, far-famed, eminent far and wide (F. Jāt. 32). *Agāratayapāmokkhe agāre tattha kārayi dvādas'*, he built there twelve apartments, three of which were the principal ones (Mah. 120). *Pāmokkhabhikkhavo*, eminent priests (Mah. 11, comp. Alw. I. 54). *Brāhmaṇapāmokkho*, an eminent brahmin (Jāt. 50).
PAMPAKO, and **PAMPATAKO**, A loris. Ab. 618.
PĀMSU (*m.*), Dust, dirt, earth, soil [पांसु]. Ab. 395. *Pāmsupīḍo*, a lump of earth (Mah. 144). *Pāmsūnam gandhamissānam punṇo*, full of scented loam (Mah. 119, comp. F. Jāt. 8). *Pāmsukīḷanam*, playing with sand, making dirt pies: *pāmsukīḷanato paṭṭhāya*, from childhood (Att. 37, 195). *Sahapāmsukīḷitā*, playfellows (Dh. 131). *Pāmsukīḷam*, rags from a dust heap (Dh. 71).
PĀMSUKŪLIKO (*adj.*), One who wears clothes made of rags taken from a dust heap [पांसुकूलिच]. Dh. 144, 427. The theory of the dress of a Buddhist monk was that it should be made of dirty rags taken from a dust or refuse heap, or from a cemetery, and pieced together; numerous exceptions were however allowed (they are mentioned in the Ordination service), and at the present day the rule is never enforced. *Pāmsukūlikanigam* is one of the Dhutaṅgas (B. Int. 305; Man. B. 118, 119, 327).
PAMUCCATI, see *Pamuñcati*.

PAMUDITO (*p.p.p. pamodati*), Pleased, glad [प्रमुदित]. Ab. 752. *Pamuditacitto*, with cheerful heart (F. Jāt. 57).
PAMUDO, Joy [प्रमुद]. Ab. 87 (should it be *pamudd*, f. ?).
PĀMUJJAM, see *Pāmojjam*.
PAMUKHO (*adj.*), In front of, facing; first, chief, principal [प्रमुख]. Ab. 694, 932. *Tassā pamukho pabbatale*, in a plateau in front of it (Ten J. 112). *Gāyattipamukham chandam*, metres, the first of which is Gāyatrī (Ab. 417). *Buddhapamukhassa bhikkhusaṅghassa dānam datvā*, giving presents to the priests with Buddha at their head, or a company of priests of whom B. was the chief (Dh. 126, 173; F. Jāt. 52). *Vijayappamukhā sabbe tam upecca apucchisum*, with V. at their head the whole party approached him and asked (Mah. 47). Neut. *pamukham*, a terrace before a house (Ab. 218).
PAMUKKO, see next.
PAMUÑCATI, To emit, utter; to loose, release; to cast off [प्रमुच]. *Vācam pamuñce kusalam*, let him speak appropriate language (F. Jāt. 18). *Pupphāni maddavāni pamuñcati*, sheds its withered flowers (Dh. 67). Pass. *pamuccati* (Dh. 34, 65). Fut. pass. *pamokkhati* (Dh. 49). P.p.p. *pamutto*, *pamukko* (Ab. 796). Caus. *pamoceti*, to set free, release, deliver (Mah. 1, 245; Ras. 27).
PAMUSSATI, To leave behind, forget, lose [प्रमुष]. *Bhante Visākhā pasāddhanam pamussitvā gatā*, if you please, Sir, Visākhā's gone away and left her diamonds behind (Dh. 247). *Eko puriso attano dvudham pamussitvā nivatto*, one of the attendants having forgotten his sword, went back for it (Dh. 218). P.p.p. *pamuṭṭho*. *Abhiñjāsi ca tam puṭṭhabhāvaṃ na te pamuṭṭham*, and you admit the fact of this having been asked by you, you have not forgotten it (Sām. S. A.). *Kulamanussānam pamuṭṭhabhāṇḍakam therō paṭisāmeti*, the therā puts away things left behind by the gentlefolks of his congregation (Dh. 248).
PAMUṬṬHO, see last.
PAMUTTO, see *Pamuñcati*.
PAMUYHATI, To be bewildered, to swoon [प्रमुह]. Dh. 173.
PANA (*adv.*), Now, further; but, on the other hand, on the contrary, however [पुनर्]. *So pana rājā bahubhāṇī ahoṇi*, now this king was very talkative (F. Jāt. 16). *Kaṇam pana te vasantī*, and where

do they live? (Ten J. 54). *Parikkhepo pan' assa paṭṭasāpiyā ahoṣi*, and its covering was with a silk curtain (F. Jāt. 6). *Sace pana amhe pahāya katthaci gamissati*, now if he leaves us and goes somewhere or other (Dh. 156). *Tato pubbe pana*, now previously to this (Ten J. 42). *Kissa pana nisandena*, now through the merit of what action . . ? (Db. 237). *Ekasmim pana divase*, now one day. *Sarirassa me issaro na pana cittassa*, you can dispose of my body, but not of my mind (Dh. 159). *Iddāni pana*, but now, now however (Pāt. 1). *Yam hi kiccaṃ tad apavidhāṃ akiccaṃ pana kayirati*, for what ought to be done is left undone, while that is done which ought not to be done (Dh. 52). *Rājā akhoṣi tam pana*, the king reviled him in return (Mah. 156). *Atha ca pana*, but on the other hand (F. Jāt. 11). *Sudassaṃ vajjaṃ aññesaṃ attano pana duddasaṃ*, the faults of others are easy to see, whereas our own are difficult to see (Dh. 45). *Mayā Satthari dghāto kato satthu pana mayi kesaggamatto pi dghāto n'atthi*, for I have borne malice towards Buddha, he on the contrary has not borne a particle of malice to me (Dh. 147). *Tena hi gacchathāti: tumhe pana bhante ti*, "Very well, go." "But won't you go too, Sir?" (Dh. 83). *Kittakehi te bhikkhūhi attho ti: kittakā pana vo bhante parivārabhikkhū ti*, "How many priests do you wish to entertain?" "Well, but how many priests are there in your escort?" (Jāt. 32). *Mayā pi na diṭṭhapubbo pitā ca pana me katheṣi*, I myself never saw one, but my father told me . . (Ten J. 113). *Nāhaṃ taṃ khādissāmi mahantaṃ pana te guṇaṃ karissāmi*, I will not eat you; on the contrary, I'll do you a great service (Ten J. 36). *Pana* preserves one sense of S. पुनर्, while *puna* (which see) preserves the other.

PĀṆABHŪTO, A living being, creature [प्राणभूत]. Kh. 15.

PĀṆĀGĀRAM, A tavern [पानागार]. Pāt. 71.

PĀṆAGHĀTO, Destroying life, killing [प्राण + घात].

PĀṆAKO, Name of a water-plant. Ab. 690.

PĀṆAKO, A small creature, a worm or insect [प्राणक]. Ab. 623. At Dh. 88 indagopakas are so called. *Sa-ppāpakaṃ khīraṃ*, milk with worms in it (animalculæ, Mah. 244). Of fleas, etc. in a hare's fur (F. Jāt. 52). *Makulāni pāṇakaviddhāni*, worm-eaten flower buds (Dh. 209).

PĀṆAKŪPO, A drinking well [पान + कूप]. Ab. 677.

PANĀLI, and **PANĀLI** (f.), Watercourse, gutter, drain [प्रवाली, प्रवाली]. Ab. 683; Att. 211.

PĀṆAM, Drinking; draught; drink, beverage; enjoyment [पान]. Ab. 422, 1123. *Pāṇabhojanam*, or *annapānam*, food and drink (Dh. 44; Kh. 11). *Pāṇamaṇḍalam*, a tavern (Ab. 534). *Pāṇasakhā* (m.), a drinking companion. *Amatapānam*, draught of nectar (Mah. 98).

PĀṆAM, see *Pāpo*.

PANAMATI, To bend, be bent or inclined [प्रणम]. P.p.p. *paṇato*, bending, sloping (Ab. 1069). Caus. *paṇāmeti*, to cause to bend; to hold out towards, offer respectfully. *Yena Bhagavā ten' añjaliṃ paṇāmetvā*, bending his clasped hands towards Buddha in respectful salutation (Gog. Ev. 8). *Tam therassa paṇāmayi*, held it out, or offered it to the elder (Mah. 87). *Yenakāmaṃ paṇāmeti*, bends whither he will (Ten J. 38).

PANĀMO, Bending, salutation [प्रणाम].

PANASAMO (adj.), Dear as one's life, greatly beloved [प्राणसम]. Dh. 79; Mah. 259.

PANASO, The Jack or bread-fruit tree, *Artocarpus Integrifolia* [पानस]. Ab. 569; Mah. 167.

PĀṆĀTIPĀTI (adj.), Killing [next + हन्].

PĀṆĀTIPĀTO, Taking the life of a living creature, destroying life, killing [प्राणातिपात]. F. Jāt. 56; Kh. 2; Ten J. 49.

PANATO, see *Paṇamati*.

PĀṆAVIKO, One who plays the *praṇava* [next + हव].

PANAVO, A small drum or tabor [प्रणव]. Ab. 144.

PANĀYAM, = *pana ayaṃ*.

PANAYO, Affection; confidence; solicitation [प्राणय]. Ab. 856.

PĀṆAYO, see *Pāni*.

PANCA (num.), Five [पञ्च]. Gen. and dat. *pañcannam*. Instr. and abl. *pañcahi*. Loc. *pañcaṣu*.

PANĀCABALAM, The five Forces (see *Balaṃ*). Att. 58.

PANĀCACAKKHU (n.), The five sorts of vision [पञ्च + चक्षुस्]. They are *māṃsacakkhu*, *diṭṭhacakkhu*, *paññācakkhu*, *samāntacakkhu*, *Buddhacakkhu*, the human eye, the divine eye, the eye of wisdom (*vipassanā*), the eye of universal knowledge, the eye of a Buddha (Ab. 835). By the last is meant the knowledge of the four truths, the

discovery of which is the distinguishing feature of a Buddha; by the last but one is meant Buddha's knowledge of general things (Subh.). As an adj. *pañcacakkhu*, possessing the five sorts of vision, a Buddha (Mah. 111).

PAÑCADASA (num.), Fifteen [पञ्चदश]. See also *pañnarasa*.

PAÑCADASĪ (f.), The fifteenth day of the half month, day of full or new moon [पञ्चदशी]. Ab. 73; Mah. 249.

PAÑCADHĀ (adv.), In five ways, fivefold [पञ्चधा].

PAÑCADHAMMAṀ, Five things or conditions [पञ्च + धर्म]. They are *saddhā, sīlā, sutā, dāna, paññā*, faith, moral practice, learning, charity, wisdom (Subh., and see Clough's Sinh. Dict.).

PAÑCAGGAṀ, Firstfruits of five [पञ्च + अन्न]. They are *khettaggaṃ, khalaggam, khalabhaṇḍaggaṃ, kumbhaggam, pṭtaggaṃ*, firstfruits of the standing crop, of the threshing floor, of the granary, etc. (Subh.).

PAÑCAGUṆAṀ, Five qualities as rewards of virtue [पञ्च + गुण]. Turnour says they are "love of mankind, goodwill of pious men, character for piety, lay sanctity, and regeneration in the Deva-loka" (Mah. 161).

PAÑCĀHAṀ, Five days [पञ्चाह]. Pāt. 106.

PAÑCĀHIKO (adj.), Lasting five days [last + ह्व]. Pāt. 106.

PAÑCAKAJJHĀNIKO (adj.), One who practises the five Jhānas [पञ्च + क + ज्ञान + ह्व].

PAÑCAKĀMAṀ, Five modes of desire or pleasure, see *Kāmo*.

PAÑCAKILESAM, Five kleśas or evil passions (see *Kileśa*). Subh. tells me they are *lobho, moho, uddhaccaṃ, akirikā, anottappaṃ*. Clough says "lust, anger, ignorance, self-confidence, and pride."

PAÑCAKKHANDHAṀ, The five Skandhas (see *Khandho*).

PAÑCAKKHATTUṀ (adv.), Five times [पञ्चक-त्वर]. Mah. 196.

PAÑCAKO (adj.), Consisting of five, five in number [पञ्चक]. Mah. 108. *Pañcakam*, a pentad, five.

PAÑCĀLĀ (m.pl.), Name of a warrior tribe in the north of India, the Pañcālas [पञ्चाल]. Ab. 184.

PAÑCĀLIKĀ (f.), A doll, puppet [पञ्चालिका]. Ab. 523.

PAÑCAMAKO (adj.), Fifth [पञ्चमक].

PAÑCAMO (adj.), Fifth [पञ्चम]. Masc. *pañcamo*,

one of the notes of the Hindu gamut (Ab. 132). Fem. *pañcamī*, the fifth day of the half month (Dh. 119); the ablative case (Cl. Gr. 17); the imperative mood (Sen. K. 429).

PAÑCĀNANTARIYAKAMMAṀ, Five sins that bring with them immediate retribution [पञ्च + आनन्तर्य + कर्म]. Att. 146, 231. Also called *pañcānantariyadhammaṃ* (Cl. Sinh. Dict.). They are the six Abhiñhānas minus the last or last but one (Clough renders the fifth "schism in religion" which probably represents *saṅghabheda*).

PAÑCANETTO (adj.), Having five sorts of vision [पञ्च + नेत्र]. Same meaning as *pañcacakkhu* (Mah. 11).

PAÑCAṆGAṀ, Five qualities [पञ्चाङ्ग]. *Pañcaṅga-samānāgato*, possessed of five qualifications (Alw. I. 103).

PAÑCAṆGIKO (adj.), Having five members or divisions, fivefold [last + ह्व]. *Pañcaṅgikaṃ tu-riyam*, orchestra of five sorts of music (Ab. 139; Dh. 191). The first Jhāna is *pañcaṅgika*, consisting of *vitakka, vicāra, pīti, sukha*, and *ekaggatā*.

PAÑCAPAÑCASO (adj.), In sets of five each [पञ्च + पञ्च + शस]. Sen. K. 202.

PAÑCAPATITTHITAṀ, Setting down or fixing of five things [पञ्च + प्रति + स्थित]. *Pañcapatitthitena vandati*, to salute with the five Rests, viz. to prostrate oneself before a superior so completely that the forehead, elbows, waist, knees, and feet rest on the ground (Dh. 161, 315, 324; see Clough, s.v. *Pasaṅga*).

PAÑCASATAṀ, Five hundred [पञ्चशत]. *Pañcasatam yati*, five hundred priests (Mah. 150). *Saddhiṃ pañcasatitthi*, together with five hundred women (Mah. 85).

PAÑCASATIKO (adj.), Consisting of five hundred [last + ह्व].

PAÑCASI KHO, A proper name, one of the Gandhabbas [पञ्चशिक्ष]. Ab. 25.

PAÑCASILAM, The five precepts, or five branches of moral practice [पञ्च + शील]. They are the first five of the ten Sikkhāpadas, viz. *pāpātipittā veramaṇī, adinnādānā veramaṇī, abrahmacariyā veramaṇī, musāvādā veramaṇī, surāmerayamajja-pamādaṭṭhānā veramaṇī*, abstineuce from life-slaughter, from theft, from impurity, from lying, and from spirituous liquors (Att. 58; Ten J. 6; Ras. 37).

PAÑCASĪLAVĀ (*adj.*), One who keeps the five precepts [last + वत]. Mah. 229.

PAÑCASO (*adv.*), By fives [पञ्चशस].

PAÑCAVAGGIYO (*adj.*), Belonging to a group of five [पञ्चवर्ग + य]. The five brahmins who accompanied Gotama B. when he embraced asceticism are called *pañcavaggiyā* (Dh. 119; comp. Man. B. 165). Their names are *Aññakoṇḍañña*, *Bhaddiya*, *Vappa*, *Assaji*, *Mahānāma* (Subh.).

PAÑCAVIDHO (*adj.*), Fivefold [पञ्चविध].

PAÑCAVISATI (*fem. num.*), Twenty-five [पञ्चविंशति]. See also *Paṇḍavisati*.

PAÑCĀYUDHAM, Five sorts of weapons [पञ्च + आयुध]. Clough says they are sword, spear, bow, battle-axe, and shield.

PAÑCINDRIYAM, see *Indriyam*.

PANḌAKO, A eunuch [पण्डक]. Ab. 242. At Ab. 42, 884, 895, etc., it means "of the neuter gender."

PANḌARO, (*adj.*), White, pale, yellowish [पाण्डुर]. Ab. 95. A white elephant is called *paṇḍaro* (Ab. 361).

PANḌAVO, A son or descendant of Pāṇḍu; name of a mountain [पाण्डव]. Ab. 606; Sen. K. 389.

PANḌICCAM, Scholarship, learning, erudition [पाण्डित्य]. Att. 23.

PANḌITAKO, A pedant [पाण्डितक]. *Nindito paṇḍito paṇḍitako* (Payoga Siddhi).

PANḌITATĀ (*f.*), Learning, skill, wisdom [पाण्डित्यता]. Dh. 137.

PANḌITO (*adj.*), Learned, skilled, clever, wise [पाण्डित]. Ab. 227; Dh. 5. *Paṇḍito*, a learned man, wise man, scholar, pandit (Dh. 6; F. Jāt. 7). Pl. *paṇḍitā*, wise men (Kh. 14). *Paṇḍita* is much used in a religious sense, meaning a converted man as opposed to a *puṭhujjana*, who is called *bāla*, "a fool" (Das. 7).

PANḌU (*adj.*), Light yellow [पाण्डु]. Ab. 96. *Paṇḍupalāso* and *paṇḍupattasā*, a sere leaf (Dh. 42; Mah. 179; Ten J. 119). *Paṇḍurogo*, jaundice (F. Jāt. 2). Masc. name of a people in the Majjhima (Ab. 185). *Paṇḍukambalo* (Ab. 22), or *paṇḍukambalasīla* (Dh. 190, 415), is a sort of ornamental stone; Sakka's throne (*paṇḍukambalasīlanam*) is made of it (Dh. 87; F. Jāt. 54; Ras. 19).

PANḌETI, To bring, perform, execute [पण्णती]. *Paṇḍam p.* to inflict punishment (Dh. 55, 341). P.p.p. *paṇḍito*.

PANḌU, and PANḌULO (*adj.*), Lame, crippled [पण्डु, पण्डुल]. Ab. 319.

PANḌHI, and PĀSAṆI (*m. and f.*), The heel [पाण्डि]. Ab. 277. Inst. *paṇḍhiyā* (Ras. 40).

PANḌHI (*adj.*), Variegated [पण्डि]. *Paṇḍhiyā*, the plant *Hemionitis Cardifolia* (Ab. 584).

PANḌHO, A question [पण्ह]. Ab. 115; Dh. 339; B. Lot. 514. *Meṇḍakapaṇḍha* according to Vjjasinha means a question which places you on the horns of a dilemma; if you say "Yes," such and such an absurdity follows; if "No," another absurdity follows: the metaphor is taken from the fighting of rams. Saṅgiti S. has the following text, *catthāro paṇḍavyākarapaṇḍo: ekaṁsa vyākarapaṇḍo paṇḍo, vibhajjavyākarapaṇḍo paṇḍo, paṭipucchavyākarapaṇḍo paṇḍo, ṭhapaniyo vyākarapaṇḍo paṇḍo*: Vlj. writes that these are four modes of answering questions, *ekaṁsa* "direct," *vibhajja* "qualified," *paṭipucchā* "after further questioning," *ṭhapaniyo* "not to be answered, setting aside"; he adds the following interesting explanation from a comment, *tattha cakkhūṁ aniccan? ti puṭṭhena āma aniccan ti ekaṁsa vyākātābbaṁ, aniccam nāma cakkhūṁ? ti puṭṭhena pana na cakkhūṁ eva sotam pi aniccam ghāṇam pi aniccan ti evaṁ vibhajjitvā vyākātābbaṁ, tatthi kiṁ cakkhūṁ? ti puṭṭhena ken' aṭṭhena pucchānti paṭipucchitvā aniccapuṭṭhena pucchānti vutte āmānti vyākātābbaṁ ayaṁ paṭipucchavyākarapaṇḍo, tam jīvāṁ tam sarīraṁ? ti ādāni puṭṭhena pana avyākatam etaṁ Bhagavatā ṭhapaṭṭabbo esa paṇḍo na vyākātābbo ayaṁ paṇḍo ti ṭhapaniyo*, which I translate, "A man who is asked, Is the eye impermanent? should reply with certainty, Yes, it is impermanent; but if he is asked, Is that which is impermanent the eye? he must return a qualified answer, Not merely the eye, but the ear is impermanent, the organ of smell is impermanent. Again if he is asked, What is the eye? he must first retort, Why do you ask? and when the other says, I ask with reference to impermanence, he must reply, Yes: this is called a question to be answered by a counter question. Again, if a man is asked, Is this the life? is this the body? and so on, the question must be set aside with the reply, Buddha laid down no rule on this subject, the question must be set aside, the question must not be answered."

PĀṆI (*m.*), The hand; a wooden hand or trowel

[पाणि]. Ab. 1007. Instrumental *pāṇinā* (Dh. 50). Loc. *pāṇimhi* (Dh. 23; Ten J. 114). Pl. *pāṇayo* (Ab. 265). *Pāṇisaddam karoti*, to make a noise with the hands, to clap them (Dh. 155).

PĀṆĪ (m.), A living being, a sentient being, a creature, animal, man [प्राणिन्]. Ab. 93, 1007. Acc. *pāṇinam* (Dh. 25). Pl. *pāṇino*.

PANIDAHATI, and PANIDHETI, To long for, wish for, pray for, resolve, aspire to; to direct, stretch [प्रक्षिप्ता]. *Āññataraṃ devanikāyaṃ paṇidhāya*, aspiring to belong to one of the deva communities. *Evam paṇidahi*, thus prayed (Mah. 24). *Pallaṅkam dbhujitvā ujukāyaṃ paṇidhāya*, sitting cross-legged, and keeping the body erect. P.p.p. *paṇihito*.

PANIDHĀNAṀ, Earnest resolve, aspiration, longing, prayer [प्रक्षिपान्]. Ab. 426.

PANIDHETI, see *Paṇidahati*.

PANIDHI (m.), Wish, resolve, aspiration, prayer [प्रक्षिधि]. Ab. 426. *Sammāpaṇidhi*, right aspirations or resolves (Kh. 5). *Bodhāya paṇidhiṃ akā*, prayed for Buddhahood, formed the resolution to attain supreme knowledge (Mah. 1).

PĀNIGGAHO, Marriage [पाणिग्रह]. Ab. 318.

PĀNIGHO, One who strikes with the hand, one who plays the tabor or any similar instrument [पाणिघ]. Ab. 511 (note).

PĀNIHITO (p.p.p. *paṇidahati*), Resolved, determined, intent [प्रक्षिहित]. *Micchāpaṇihitam citam*, a wrongly directed mind (Dh. 8). *Appaṇihito* is an epithet of *sammāhi* and *vimokho*, and appears to mean free from all longings and aspirations (Dh. 281, 282, where it is explained to mean "free from the three paṇidhis, *rāga*, *dosa*, and *moha*").

PĀNIHITO (adj.), Kind to living beings, benevolent [प्राणिहित]. Mah. 4.

PĀNIMATTO (adj.), As much as can be held in the hand [पाणि + मात्र]. *Pāṇimatte addhese*, gave him a handful of hair (Mah. 4).

PĀNIMUTTAṀ, A missile weapon [पाणिमुत्त]. Ab. 387.

PANIPATATI, To prostrate oneself [प्रक्षिपत्].

PANIPĀTO, Prostration [प्रक्षिपात].

PĀNISSARAM, A sort of music. Explained by *kamsatālam* and *pāṇitālam* [पाणि + स्वर?].

PĀNITALAM, The palm of the hand [पाणितल].

PANĪTO (p.p.p. *paṇeti*), Accomplished; excellent, eminent, exalted; sweet, nice [प्रक्षीत]. Ab. 695.

Ab. 939 says *paṇito madhure uttame vihite*. Neut. *paṇitam*, the Transcendent, viz. Nirvāṇa (Ab. 8). *Vihāramajjhe paṇitāni sentsandani*, the best couches in the most central part of the monastery (Dh. 264). By *paṇitadhātu* is meant the *navalokuttaradhamma* (Subh.). *Abhikkantataraṃ ca paṇitatarāṃ ca*, better and nobler (Sām. 8.). *Paṇita-sīlam*, moral practice of the most perfect kind, or with the best possible object (Man. B. 493). *Paṇitam jhānam*, the highest or most perfect exercise of ecstatic meditation (Gog. Ev. 18). Applied to food it means sweet, savoury, nice, pleasant to the taste (Kh. 7; Dh. 81, 132). Pāt. 89 explains *paṇitabhojanāni* as "food prepared with the best (*paṇita*) materials," but this is I think forced and unnecessary.

PĀNIVĀDO, One who uses an instrument played with the hand, as a drum or tambourine [पाणिवाद्]. Ab. 511.

PANIYO (adj.), Saleable [पण्य]. Ab. 471. Neut. *paṇiyam*, something for sale, wares, goods. *Pāpa-paṇiyo*, one who has cakes for his ware, a confectioner (Ab. 511).

PĀNIYO (adj.), same meaning as *pāṇigho* [पाणि + घ]. Ab. 511.

PĀNIYO (adj.), Drinkable [पानीय]. Neut. *pāniyam*, drink, beverage, water (Ab. 661; N.B. in India "drink" means water, in England it means spirits). *Āvilāni pāniyāni*, muddy water to drink (Dh. 105). *Pāniyakūṭo*, a water jar (Jāt. 8). Dh. 106, 304; Mah. 132, 214; Ras. 30; Att. 190; Ab. 214; Ten J. 31, 34, 108, 112.

PAÑJALIKO (adj.), Holding up the clasped hands in token of respectful salutation [प्राञ्जलिक]. Mah. 116.

PAÑJARAM, and -RO, A cage, frame [पञ्जर]. Alw. I. xiii. *Rathapañjaro*, framework or body of a chariot (Dh. 85, comp. Mah. 153 *sakaṭap.*).

PAN KERUHAM, A lotus [पद्मेरुह]. Ab. 685.

PAN KO, and -KAM, Mud; moral impurity, sin [पङ्क]. Ab. 663, 1093; Dh. 25, 58. *Mahantāni paṇikāni*, marshes, bogs.

PAÑÑĀ (f.), Wisdom, intellect, reason [प्रज्ञा]. Ab. 152; Dh. 7, 59, 67. Instr. *paññāya*, through or by or with wisdom, wisely (Dh. 49, 60; Mah. 161). *Paññādhuro* (adj.), "having reason for his foundation" (Vij.), epithet of an ariyapuggala, see *Puggalo*. The three *paññās* are *sekhā paññā*,

asekhā paññā, nevasekhāndsekkā paññā, the wisdom of one walking in the first three paths, the wisdom of the Arhat, and the wisdom of the puthujjana or unconverted man (Saṅg. S.). There are also three others, *cintāmayā paññā, sutamayā paññā, bhāvanāmayā paññā*, wisdom obtained by thought, wisdom obtained by study, and wisdom obtained by meditation (Ditto).

PANNAGO, A snake [पन्नग]. Ab. 653; Mah. 243.

PANÑĀKĀRO, A present. I believe this word to be merely पर्ण + आकार with the sense of "having the exterior appearance of a leaf." In India presents of fruit, sweetmeats, etc., are generally done up very prettily in fresh or dried leaves of the plantain or some such tree. The word would first be applied to this sort of present, and then gradually be extended to a present of any sort. Ab. 356; Alw. I. 74; Mah. 89; F. Jāt. 10, 33.

PANÑAM, A leaf; a written leaf, an epistle [पर्ण]. Ab. 543. *Sisam chinnam ti panñam dharitvā adamsu*, brought and delivered a letter, which said, "they have cut off his head" (Dh. 221). *Pannacchadano*, thatched with leaves (Jāt. 7). Alw. I. 101; F. Jāt. 5.

PANÑĀNAM, Knowledge, wisdom, intelligence; mark, sign [प्रज्ञान]. Ab. 153, 1061.

PANÑĀPAKO (adj.), Appointing, declaring [caus. प्रज्ञा + पक्]. Pāt. xv.

PANÑĀPANAM, Appointment, declaration (from next).

PANÑĀPETI (caus. pajānāti), To make known, declare, proclaim, appoint [प्रज्ञापयति]. *Catuvapnam suddhim paññāpeti*, proclaims or preaches the purity of all the four castes (Alw. I. lxix). *Padam p.*, exhibit a footprint (Dh. 282, 377). *Sikkhāpadam p.*, to promulgate a precept or rule of moral conduct (Pāt. xxxvii). Of laying out or spreading out carpets, cushions, etc. (Mah. 36, 82). *Āsanam p.*, to prepare a seat for a guest (Dh. 81). P.p.p. *paññatto*, enacted, known. *Paññattāsane nisīdi*, sat down in the seat prepared for him (Dh. 98; B. Lot. 305; Ten J. 51; F. Jāt. 48, 52). *Dattupaññattañ ca vadanti dānam*, and they declare that almsgiving was instituted by fools (Ten J. 116). *Paṭhamam pārājikam kattha paññattam*, where was the first P. law enacted? (Br. J. S. A.). *Mayā bhikkhūnam paññattāni sikkhāpadāni*, the precepts laid down by me for the monks (Pāt. 111). *Pākaṣam*

paññattam, evident, well known (Dh. 202). *Susunāgo ti paññatto*, known by the name of Susunāga (Mah. 15). *Apaññattam*, not yet promulgated (Pāt. xxvii). Double caus. *paññāpāpeti*, to cause to be prepared (Mah. 164).

PANNARASA, and PANÑARASA (num.), Fifteen [पञ्चदश]. Dh. 86, 329; Mah. 10. *Papparas* (Das. 23). See also *Pañcadasa*.

PANNARASAMO, and PANÑARASO (adj.), Fifteenth [पञ्चदशम, पञ्चदश]. Dh. 38.

PANNARASĪ (f.), The fifteenth day of the half month, the day of the full or of the new moon [पञ्चदशी]. Ab. 73; Pāt. 2; Dh. 161.

PANNARASIKO (adj.), Belonging to the fifteenth day of the half month [last + क]. Pāt. 27.

PANÑĀSA, and -SAM, and PANÑĀSA (fem. num.), Fifty [पञ्चाशत्]. *Paññāsa yojanāni*, fifty yojanas (Dh. 160). *Sattapaññāsāni ca suttāni*, fifty-seven sūtras (Br. J. S. A.). *Catupaññāsakotiḍḍhanam*, fifty-four kotis of treasure (Dh. 78). *Paññāsayaajanavittthataṃ*, fifty yojanas broad (Dh. 86). *Ekapaññāsam*, fifty-one (Alw. I. 104). *Aṭṭhapaññāsakkhattum*, fifty-eight times. *Paññāsam* (Sen. K. 409). *Catupaññāsajand*, fifty-four people (Dh. 119). Dat. *paññāsāya* (Dh. 125).

PANÑĀSAKAM, A collection of fifty [पञ्चाशत्]. Name of certain divisions of the Suttapiṭaka, containing fifty sūtras (Dh. 319).

PANÑASĀLĀ, The hut of an ascetic made of branches and leaves, a hermitage [पर्णशाला]. F. Jāt. 2; Dh. 88.

PANÑĀTO (p.p.p. pajānāti), Known, famous [प्रज्ञात]. Ab. 724. *Maghavā ti paññāto*, known by the name of M. (Dh. 195).

PANÑĀTTI, and PANÑATTI (f.), Making known, manifestation, declaring, enactment, ordinance, precept, regulation [प्रज्ञप्ति]. Ab. 971. For an instance of the two forms see *Abhidhammo*. *Paññatti* (Ab. 849). *Apaññattikabhāvo*, state of non-manifestation, disappearance (Dh. 278, comp. *paññatto*, and *paññāyati*).

PANÑĀTTO, see *Paññāpeti*.

PANÑĀVĀ (adj.), Wise [प्रज्ञावत्]. Sen. K. 400; Dh. 15, 20; Gog. Ev. 31 (-āva).

PANÑĀYANAM, Manifestation, appearing (from next). Dh. 219, 282.

PANÑĀYATI (pass. pajānāti), To be known, to be perceived, to appear, to exist; to be well known, to

be renowned [प्रसिद्धते]. *Ten' assa putto Maṭṭakunḍali tv eva pañḍyittha*, accordingly his son was known as Maṭṭakunḍalin (Dh. 93, 328). *Kadda kammanānaṃ anto pañḍyissati*, when will these labours come to an end? lit. when will the end be seen? (Dh. 141). *Rūpāpaga viya pañḍyati*, looks as if it had assumed a real shape (Dh. 210). *Rathā pañḍyanti*, the chariots are in sight (Dh. 219). *Tassa bhikkhuno abhimukhe viya pañḍyamāno*, appearing as it were before the very eyes of that priest (Dh. 195). *Ayyānaṃ gamanā-kāro pañḍyati*, have your reverences an object in going? lit. does there exist a cause of going? (Dh. 84). *N'eva chārikā pañḍyati na masi*, neither ash nor soot will remain (Gog. Ev. 16). *Pubbā koṭi na pañḍyati*, its beginning cannot be discerned (Alw. N. 21). *Kim pana pañḍyamānass' atthāya rodanto bālo hoti uddhu appañḍyamānassa*, pray, is a man a fool who weeps for what exists, or for what does not exist? (Dh. 96). *Tena bhaṇḍanena . . pañḍyissāma*, we shall make ourselves famous or notorious by this quarrelling (Vij. Dh. 104). *Pañḍayissatha*, you'll be a famous man! (Vij. Dh. 124, said sarcastically).

PANNO (*p.p.p.*), Fallen, gone [पत]. Ab. 752. *Pannabhāro*, one whose burden is cast off (Dh. 72).

PAÑÑO (*adj.*), Wise, intelligent [प्रज्ञ]. Ab. 229; Dh. 38, 67.

PANṆUVISATI (*fem. num.*), Twenty-five. Another form of *pañcaviṣati*.

PANO, A bet, wager, stake; wages, hire; a sum of money; wealth, property; trade; shop [पण]. Ab. 532, 908. *Madhupano*, honey bazaar or shop (Mah. 24).

PĀÑO, Breath; life, vitality; a living being, creature; energy, vigour, strength [प्राण]. Ab. 93, 407, 945. *Pāpaṃ atimāpeti*, to destroy life (Dh. 44). *Pāpātipāto* or *pāpavādho*, destroying life, killing a living thing (Kh. 2; Alw. I. cxxiv). *Pāpo jīvito na voropetabbo*, a living being must not be deprived of life (Kamm. 10). *Pāpabhūto*, a living being (Kh. 15). *A pāpāpariyantaṃ*, to the term of your life (Att. 193). At Dh. 48 a neut. pl. *pāpāni* "living creatures."

PANTHIKO, A traveller [next + हन्].

PANTHO, A road [पथिन]. Ab. 190. *Pantha-dūcako*, a highwayman.

PANTI (*f.*), A row, range, line, series [पङ्क्ति]. Ab.

539. Pl. *pantiyo, panti* (Mah. 193, 258). *Ghaṭa-panti*, a row of vases (Mah. 180). *Catuppaddānaṃ panti*, rows of (sculptured) quadrupeds (Mah. 179). *Dantā . . vajirapanti viya sobhanti*, teeth that sparkle like a row of diamonds (Dh. 232).

PANTO, Border, verge, end [प्रांत]. Ab. 714. Also adj. "distant" (*pantaṃ samsānaṃ*).

PANUDANAM, Removal, and **PANUDANO** (*adj.*), Dispelling (from next). Sen. K. 524; Alw. N. 66.

PANUDATI, To remove, drive away, reject [प्रमुह]. *Kāme panuda*, put away lust (Dh. 69). Ger. *panujja*.

PANUNNO (*p.p.p. last*), Put away, removed, dispelled [प्रमुह]. Das. 26; Dh. 183.

PĀNUPETO (*adj.*), Possessed of breath, living [प्राण + उपेत]. *Ajjat' agge pānupeto*, from this day forth while I have life.

PANYAM, A ware, commodity; traffic [पण]. Ab. 1015. *Panyavithikā* (*f.*), a bazaar, market (Ab. 213).

PAPĀ (*f.*), A shed on the roadside where travellers are supplied with water [पपा]. Ab. 214.

PĀPABHĪRUTĀ (*f.*), Fear of sinning [पाप + भी + रत]. Ab. 158.

PAPADO, The tip of the foot, toes [प्रपद]. Ab. 277.

PĀPAKO (*adj.*), Bad, evil, wicked, sinful [पापक]. *Pāpakam kammaṃ*, sinful act, sin, or evil Karma, demerit (Kh. 9; Dh. 12). *Pāpako dhammo*, sin. *Pāpakā dhammā* (pl.), evil habits or states, sinfulness (Dh. 43). *Pāpakā mittā*, bad companions (Dh. 14). *Ayaṃ mayhaṃ puttānaṃ pāpakam pi cinteyya*, this woman might plot some mischief for my sons (Das. 39). *Mā maṃ kiñci avacuttha kalyāṇaṃ vā pāpakam vā*, say not anything to me, good or bad (Pāt. 5). Fem. *pāpikā*. *Diṭṭhi pāpikā*, wrong views, false doctrines (Dh. 30). *Pāpikā gati*, a sinner's destiny, i.e. state of punishment after death (Dh. 55).

PĀPAMITTATĀ (*f.*), Friendship or association with sinners, evil communications [पाप + मित्र + ता].

PĀPANAM, Attainment [प्रापण]. Dh. 358; Ab. 1012.

PAPAÑCETI, To linger, tarry, delay [प्रपञ्चयति]. Dh. 162.

PAPAÑCO, Diffuseness, prolixity; delay [प्रपञ्च]. Ab. 768. *Papañcakāraṇaṃ puṭṭhā*, questioned as to the cause of the delay (Mah. 222). *Papañcaṃ*

karoti, to delay, be indifferent or neglectful, take no pains (Dh. 212). *Mayā saddhīm gacchantassa tava papañco bhavissati*, if you go with me, you'll be delayed (Dh. 87). In a religious sense *papañca* means any of the evil conditions, such as evil desire, false doctrine, pride, which delay or hinder a man in his spiritual progress (Dh. 35, 45, 349, 377).

PĀPATAMO (*adj.*), Most sinful [पाप + तम]. Sen. K. 398.

PAPATANAM, Falling down [प्रपतन]. Das. 5.

PĀPATARO (*adj.*), Worse, more sinful [पापतर]. Dh. 204.

PAPATATI, To fall down, to fall from [प्रपत्]. Mah. 72. *Sokā tamhā papatanti*, sorrows depart from him (Dh. 60). *Tatth' eva mucchitā papatissu*, fell fainting on the spot.

PAPĀTO, A precipice, declivity [प्रपात]. Alw. I. 92.

PĀPETI, see *Papupāti*.

PĀPI (*adj.*), Sinful [पापिन्].

PAPICCHATĀ (*f.*), State of having sinful desires [next + त]. Pāt. 68.

PĀPICCHO (*adj.*), Having sinful desires [पाप + इच्छा]. Alw. N. 121. *Pāpicchā pāpikānaṃ icchānaṃ vasaṃ gatā* (Dh. 145).

PĀPIMĀ (*adj.*), Sinful [पाप्मन्]. *Pāpimā*, the Sinner, is one of the names of Māra (Ab. 43; Dh. 255, 353). Voc. *pāpima* (Par. S.). Gen. *pāpimato* (Jāt. 75).

PĀPISSIKO (*adj.*), More sinful, very sinful [पापी-चस् + इक्]. Sen. K. 398; Cl. Gr. 93.

PAPITĀMAHO, A paternal great-grandfather [प-पितामह]. Ab. 248.

PĀPITO, see *Papupāti*.

PĀPITTHO (*adj.*), Most sinful [पापिष्ठ]. Sen. K. 398.

PĀPIYATI, see *Papupāti*.

PĀPIYO (*adj.*), Worse; wicked [पापीचस्]. Neut. nom. and acc. *pāpiyo* (Dh. 8, 15). *Pāpiyo 'yaṃ*, this villain (Mah. 239, 261).

PĀPIYYASIKA, see *Tassapāpiyyasikā*.

PĀPO (*adj.*), Evil, bad, wicked, sinful [परप]. *Pāpabhikkhū*, sinful priests (Mah. 20). *Pāpo Mahāsena*, the impious M. (Mah. 259). *Pāpakammaṃ*, a sinful act, sin, evil Karma (Dh. 89). *Pāpakammī*, and *pāpakārī* (*adj.*), sinful (Dh. 3, 23). *Pāpasupīno*, a bad dream (Dh. 172). *Pāpadhammo* (*adj.*), having evil habits, a sinner (Dh. 44, 54). *Pāpamitto*, a sinful friend or associate, also *adj.* having

sinful associates. *Pāpasannivāso*, evil communications (F. Jāt. 1). *Pāpo*, a sinner (Mah. 200). *Pāpo jāto 'si*, you have committed sin, lit. you have become a sinner (Dh. 86). Neut. *pāpaṃ*, evil, sin, demerit (Dh. 3; Ab. 84). *N' etthi pāpaṃ akubbato*, no guilt or demerit attaches to him who does no sin (Dh. 23). *Na ca pāpāni kayirā*, let him do no sin (Dh. 22, 59).

PAPPHĀSAM, The lungs [पुच्छस्]. Kh. 3.

PAPPOTTHETI (*caus.*), To shake, strike, knock [caus. प्रसृज्]. *Piṭhaṃ pappotthetvā*, having dusted the chair by beating it (Br. J. S. A.). *Pakkhe p.*, to flap the wings (Fausböll).

PAPPOTI, see *Papupāti*.

PĀPUṆANAM, Attainment (from next). Ab. 1177.

PĀPUṆĀTI, **PĀPUṆOTI**, and **PAPPOTI**, To attain, reach, arrive, obtain, find [प्राप्नोति = प्राप्]. *Arahattam apāpuṇi*, attained Arhatsip (Mah. 13, comp. 2). *Evarūpaṃ dukkhaṃ pāpuṇanti*, get into such trouble (F. Jāt. 18). *Evarūpaṃ vyasanam pāpuṇāti*, meets with such an accident (F. Jāt. 19). *Marapaṇ p.*, to meet with death, to perish (Dh. 156). *Haṭṭhināgaṃ pāpuṇitum asakkonto*, unable to overtake the elephant (Dh. 158). *Pappākkaro Takkaṣilaṃ pāpuṇanto uposathadivase pāpuṇi*, the present reaching T., arrived on the day of confession (Alw. I. 79). *Tam ṭhaṇaṃ patvā*, having reached that place (Ras. 26, comp. Dh. 81, 232). *Cittakkhepaṃ p.*, to go mad (Dh. 25). *Āva-āya-ādese pāpuṇanti*, take the substitutes *āva* and *āya* (Sen. K. 464). *Nāyaṃ tuyhaṃ pāpuṇāti*, this does not belong to you (Jāt. 73). Pres. *pāpuṇāti*, *pāpuṇoti* (Sen. K. 440), *pappoti* (Dh. 6; Das. 36; Ras. 22). Aor. *pāpuṇi* (Dh. 230; Ten J. 53). Fut. *pāpuṇissati* (Dh. 101, 156; Ten J. 89). Inf. *pattum* (Dh. 195, 210), *pāpuṇitum* (Dh. 158). Ger. *patvā* (F. Jāt. 4; Dh. 81), *pāpuṇitvā*. Pass. *pāpiyati*. P.f.p. *pattabbo*. P.p.p. *patto*. Caus. *pāpeti*, to cause to attain, to bring to. *Aṃhikaṃ ṇṭtake vināsaṃ pāpeti*, brings our kinsmen to ruin (comp. Dh. 104, 156). *Gelaṇṇaṃ pāpenti*, make them ill, lit. cause them to get an illness (Ten. J. 43). *Arahattam pāpesi*, caused him to attain arhatship (Dh. 119, comp. Mah. 97). *Pāpesi bhikkhusaṅghassa bhesajjāni*, provided medicines for the priesthood (Mah. 38). Ger. *pāpayitvā* (Mah. 100). P.p.p. *pāpito* (Dh. 149).

PAPUNNĀGO, The tree Cassia Tora [प्रपुनार]. Ab. 594.

PAPUPPHAKAM, An arrow tipped with a flower [प + पुष्पक]. Dh. 9.

PĀPURANAM, PĀPURATI, see *Pārupanam*, *Pārupati*.

PAPUTTO, A grandson, descendant [प्रपुत्त]. Ab. 247; Mah. 9 (*paputtako*).

PARĀ, A preposition with the meaning "away," "aside," "back," much used in composition with verbs and their derivatives [परा]. Ab. 1164.

PARABHĀGO, Superiority, pre-eminence [पर-भाज].

PARABHATO, The Indian cuckoo [परभुत]. Ab. 633.

PARĀBHAVO, Decay, loss, ruin; discomfiture, humiliation, contempt [परामभव]. Ab. 172, 1085.

PARACITTAM, The thoughts or mind of another [पर + चित्त]. *Paracittavijānamam* or *paracittāñānam*, knowledge of the thoughts of others, is one of the abhiññās or supernatural faculties of the Arhat. *Paracittavidū*, knowing the thoughts of others, epithet of an Arhat (Das. 43).

PĀRADĀRIKO, An adulterer [पारदारिक]. Ras. 23.

PARADĀRO, Another man's wife, neighbour's wife [परदार]. *Paraddram gacchati* or *sevati*, to commit adultery (Dh. 44, 55). *Paradrakammam*, adultery (Dh. 395). *Paradrāpasevi*, an adulterer (Dh. 55).

PARĀDHĪNO (*adj.*), Dependent on another, subject [पराधीन]. Ab. 728.

PĀRADO, Quicksilver [पारद]. Ab. 493.

PARĀGO, The pollen of a flower [पराग]. Ab. 545.

PĀRAGŪ, and -GO (*adj.*), One who has crossed to the other side, who has passed beyond, escaped from; one who is accomplished or versed in [पारज]. *Dukkhapāragū*, one who has passed beyond the reach of suffering (Mah. 10). With gen. *Bhavassa pāragū*, one who has escaped from renewed existence, an Arhat (Dh. 62). *Brāhmaṇa mantapāragū*, brahmins versed in the mantras (Mah. 56). Fem. *balapāragū*, accomplished in the seven Balas (Mah. 116, line 12). With loc. *Tiss vedesu pārago*, passed master of the three Vedas (Mah. 250, comp. 60, *vedapārago*).

PARAHĪMSĀ (*f.*), Injuring another, cruelty [पर + हिंसा]. Mah. 129, 231.

PARAHITAM, The good or welfare of others [पर-हित].

PARĀJAYO, Defeat; losing at play or in a lawsuit [पराजय]. Ab. 402. *Jayapārajayo*, victory and defeat (Dh. 36). *Disvā maññe parājayaṃ*, foreseeing, I suppose, my defeat (Mah. 194). Dh. 139, 353.

PARĀJETI, and -JAYATI, To conquer, overcome, defeat; to be conquered, succumb [पराजि]. *Maccusattum parājetum na sakkomi*, I cannot overcome the enemy Death (Mah. 194). *Ripum parājayati vīro*, the hero conquers his enemies (Cl. Gr. 138). *Buddhasmā parājenti aññatitthiyā*, other sect-founders yield to Buddha, cannot prevail over him (Sen. K. 318). P.pr. with neg. *a : apārajayaṃ*, not yielding, unconquered (Mah. 194). I have twice met with a ger. *parājītvā*, having been defeated (Dh. 353, Mah. 195, err.). P.p.p. *parājīto*, defeated. *Kūṭaṭṭapārajīto*, defeated in a false action at law (Dh. 220). With acc. of the thing lost at play: *Pāpe parājīto*, having staked some cakes and lost the game (Dh. 139).

PĀRĀJIKO (*adj.*), Meriting expulsion. Burnouf's etymology of this word is no doubt correct, he traces it to ज्ञ with परा prefixed. The *pārājikā dhammā*, or sins involving expulsion from the priesthood, are the most heinous of the priestly offences enumerated in the Vinaya, and are placed at the head of the list. There are four, fornication, theft, taking life (even of an insect), and falsely laying claim to the possession of Arhatship or any of the other supernatural gifts. A p. offence is also called *pārājikā āpatti*, or simply *pārājikā* (*f.*), or *pārājikaṃ* (*neut.*), "that which involves expulsion." A priest who has committed a p. offence is called *pārājiko*, "deserving expulsion" (Pāt. 3, *ayam pi pārājiko hoti asaṃvāso*, comp. Pāt. 94). The native commentators refer the word to पराजि (*pārājiko hotīti parājīto parājayaṃ āpanno*, Pāt. 65). B. Int. 301; E. Mon. 168.

PARĀJITO, see *Parājeti*.

PARAKATO (*adj.*), Done or made by another [पर + कृत]. Gog. Ev. 39.

PARAKIYO (*adj.*), Belonging to another [परकीय]. Comp. *Sakiyo*.

PARAKKAMATI, To put forth one's strength, exert oneself, strive [पराक्रम]. With acc. *Daḥham enaṃ parakkame*, let him do it with his might, lit. let him strongly strive after it (Dh. 55). With dat. *saiḡhassa bhedāya parakkameyya*, should strive to cause divisions in the

priesthood (Dh. 145; Pát. 5). Ger. *parakkamma* (Dh. 69).

PARAKKAMO, Energy, exertion, striving [पर-क्रम]. Ab. 156, 966; Dh. 5; Alw. xxxiv. Also in the sense of "strength, prowess:" *Parakkama-bāhu*, and *-bhujo*, having an arm of might (Alw. I. x).

PARAKULAM, The family of another, a neighbour's family or house [पर + कुल]. Dh. 13.

PĀRALOKIKAM, The next world, another world [पारलौकिक]. Ab. 86.

PARALOKO, Another world, the next world [पार-लोक]. Generally of heaven (devaloka), to which, failing Nirvāṇa, all men aspire as the reward of a virtuous life. Dh. 79, 297. *Paralokaṃ gato*, gone to another world, dead.

PARAM, see *Paro*.

PĀRAM, The further or opposite shore of a sea, or bank of a river; Nirvāṇa, as being the goal reached by the pilgrim crossing the ocean of Existence [पार]. Ab. 9, 665. *Pāraṃ gacchati* or *eti*, to cross to the other side, also to be accomplished or versed in anything. *Gantvā Gaṅgāpāraṃ*, having crossed the Ganges (Mah. 55). *Guṇḍāpāre* (loc.), on the opposite side of the river (Mah. 136, 166). *Sabbasippānaṃ pāraṃ agamaṃsu* became versed in all the sciences (Dh. 120; Ten J. 48). *Pāraṃ apāraṃ*, further and hither bank (see *Pārāpāraṃ*). *Pāraṃ eti*, to cross the ocean of Saṃsāra, to go to Nirvāṇa (Dh. 16). *Pāragāmi* (adj.), one who goes to Nirvāṇa (Dh. 16). *Pāragato* (adj.), one who has crossed the ocean of Saṃsāra, one who has reached Nirvāṇa, an Arhat (Dh. 73). Sometimes as the first part of a compound: *Bhuñjassu pāraṅgaṃ*, rule over the country beyond the river (Mah. 62); *Pāraṅgaṃ gamissāmi*, I will go across the river (Mah. 150); *Khipa pāraṇṇave* (loc.), pitch him over the sea (Mah. 25). *Pāraṅgāya* (loc.) *khipissāmi*, I'll throw you across the Ganges.

PARAMĀṆU (m.), A particle or atom [परमाणु]. Ab. 194.

PARĀMASANAM, Touching, handling (from next). Kamm. 37.

PARĀMASATI, To touch, rub, stroke, seize, handle [परामृश]. Ten J. 29, 120; Mah. 4, 44. Inf. *parāmaṣṭhū*. P.p.p. *parāmaṣṭho*.

PARĀMASO, Touch, contact, being affected with [परामर्श]. Att. 198. See *Sīlabbataṃ*.

PARAMATTĀ (m.), The Pāli form of the non-Buddhist term परमात्मन्, "The Soul of the universe." Ab. 861.

PARAMATTHO, Best or highest sense, the truth, reality, completeness, perfection [परमार्थ]. *Manussasukkaṃ vā dibbasukkaṃ vā paramatthabhūtaṃ nibbānasukkaṃ vā*, human happiness, or celestial happiness, or the happiness of Arhatsip which is the highest of all happiness (Dh. 297, comp. 198, *arahattaparamatthanibbānasukkaṃ*). *Paramatthasāro nibbānaṃ*, Nirvāṇa the highest reality (Dh. 137). *Paramatthasaccaṃ*, truth in the highest sense of the word, viz. an absolute truth or reality, not one that merely passes for truth among mankind (Att. 67). *Paramatthapāramī*, the highest or most perfect exercise of a *pāramitā*.

PARĀMATTHO (p.p.p. *parāmasati*), Touched, handled, taken hold of; affected, touched, actuated, influenced [परामृष्ट]. *Sāmaññaṃ dapparāmaṭṭhaṃ*, monasticism wrongly handled, i.e. abused, misused (Dh. 55). *Sīla* or moral practice is sometimes divided into *parāmaṭṭhasīlaṃ* and *aparāmaṭṭhasīlaṃ*, "affected moral practice and non-affected moral practice." Subh. explains the former term to me as "the *Ṣīla* which is affected or influenced by Trishṇā and Dṛishṭi, and with regard to the latter quotes the following passage, *taṇhādāyikkā aparāmaṭṭhattā idam nāma tvaṃ dāpannapubbo ti kenaci parāmaṭṭhūṃ asakkheyyattā ca aparāmaṭṭhaṃ*, "his *Sīla* is called *aparāmaṭṭha* because it is unaffected by desire and belief, because no one can touch him and say, You fell into this sin before." *Taṇhā* and *dāyikkā* are the two Nissayas (see *Nissaya*). To sum up, *parāmaṭṭhasīla* is the virtuous life of a man whose spring of action is a mistaken one, being either the desire to prolong existence in blissful worlds (*taṇhānissaya*), or the erroneous view that purity consists in outward practice merely, without regeneration of the heart (*dāyikānissaya*); while *aparāmaṭṭhasīla* is moral practice unaffected by these considerations.

PARAMĀYU (n.), The longest period of life [परमायुस्]. Ab. 798.

PĀRAMĪ (f.), and **PĀRAMITĀ** (f.), Completeness, perfection, highest state. Of these nouns the first is a feminine derivative of परम, and the second is *pāramī* + ता; they both have the same mean-

ing, but the form *páramitá* is generally used at the end of a compound. The *dasa páramiyo* or "Ten Perfections" are the perfect exercise of the ten principal virtues by a Bodhisattva, as a preliminary, and indeed a condition, of his attaining Buddhahood. They are as follows, *dánápáramitá*, *sīlapáramitá*, *nekkhammapáramitá*, *paññápáramitá*, *viriyapáramitá*, *khantipáramitá*, *succapáramitá*, *adhiṭṭhānapáramitá*, *mettipáramitá* (or *mettá*), *upekkhápáramitá*, perfect exercise of almsgiving, morality, abnegation of the world and of self, wisdom, energy, patience, truth, resolution, kindness, and resignation. Each of these may be subdivided into the ordinary, the inferior, and the unlimited perfection of the virtue, thus, *dánápáramitá*, *dāna-upapáramitá*, *dānaparamatthapáramitá*, *sīlapáramitá*, and so on, making thirty in all. Clough says (Sinhalese Dict.), "*dánápáramitá* expresses the duty in general terms, and signifies acts of charity, or making offerings, without any reference to their nature or value; *dánupapáramitá* signifies presenting gifts of an inferior kind, as gold, silver, robes, treasures, etc.; *dānaparamatthapáramitá*, expresses religious offerings or gifts of the highest order, as the gift of wife and children, the gift of one's own body, flesh, bones, blood, and sinews, as well as the soul or principle of life, when required." Each of the *páramitá*s is exercised by a Bodhisattva in the three degrees. At Ját. 25 we are told that the simple *dánápáramitá* is *aigapariccāgo*, "sacrifice of limbs," the *upapáramitá* is *báhirabhaṇḍapariccāgo*, sacrifice of external goods or property, and the *paramatthapáramitá* is *jīvītapariccāgo*, "sacrifice of life." The period during which any *páramitá* is exercised is called *páramitābhūmi*, and is of vast extent (Man. B. 103). The attainment of Buddhahood with all its superhuman attributes (e.g. omniscience) is the result or consequence of the vast accumulation of merit during the exercise of the thirty *páramitá*s in anterior births. The Játaka and the Cariyā-piṭaka are full of tales of the exercise of the *páramitá*s by Gautama Buddha when a Bodhisattva (Att. 60, 64). *Upekkhápáramitāṃ gantvā*, having attained the perfection of indifference (Ját. 25). *Abhiññāsu páramitāṃ gato*, having attained perfection in the Abhiññāsa (Ját. 17). *Khantipáramitā*, perfection or supreme exercise of Long-suffering (Att. 203). *Páramiyo páreṣi*, to accomplish the

*páramitá*s (Dh. 79; Ras. 64). *Dasapáramiyo páretvā*, having fully exercised the ten Perfections (Alw. I. 77). *Páritapárami* (m.), one who has exercised a *páramitá* (Ten J. 119). *Samatimsapáramiyo páretvā*, having fully exercised all the thirty Perfections (Ras. 25). *Sabbāññutā dasapáramisāddhitā*, omniscience or Buddhahood acquired by the ten perfect exercises (Att. 202). *Parami* is declined like *nadī*, e.g. gen. *páramiyā* (Att. 202), pl. *páramiyo* and *párami* (Mah. 2): in composition generally *parami*-, e.g. *páramiññaṃ* (Dh. 125, 134).

PARAMMUKHO (*adj.*), Having the face averted, averse from, avoiding, regardless of [परामुख]. Ab. 1157. With abl. *Akusalapathato p.*, turning away his face from the paths of sin (Mah. 144). Abl. used adverbially *parammukhā*, away, in the opposite direction, in absence. *Sammukhā vadanto parammukhā dūtāṃ va sāsanaṃ vā pesento*, when present by admonishing him, when absent by sending him a messenger or letter (Dh. 272).

PARAMO (*adj.*), Highest, first, best, greatest, chief, principal, extreme, exceeding [परम]. Ab. 695. *Paramābhisambodhi*, highest enlightenment, supreme Buddhahood (B. Lot. 335). *Paramā sobhā*, transcendent beauty (Ab. 55). *Khantī paramaṃ tapo*, patience is the highest or best devotion (Dh. 34). *Avijjā paramaṃ malaṃ*, ignorance is the worst of taints (Dh. 44). *Paramapatiṭṭhābhāvo*, highest state of rest or security, Arhatship (E. Mon. 263). Compounded with adjectives in the sense of "exceedingly": *Paramadassanīyo*, eminently beautiful (Att. 191); *Paramadukkaro*, exceedingly difficult (Dh. 30; B. Lot. 352); *Báhirasatthesu paramakovidō*, pre-eminently accomplished in the arts and sciences (Att. 191). As the latter part of a compound *parama* means "consisting chiefly of," "principally occupied with," "amounting at the highest to." *Vacparamo*, one who deals chiefly in words or professions, an insincere man (Sig. Sutta). *Attānaṃ hitaparamā* (pl.), devoted to their own spiritual welfare (Mah. 165). *Saññogaparamā sambhogā sabbapāpinaṃ*, with all living creatures happiness is entirely dependent on association with others (Das. 6). *Chakkhattuparamaṃ* (used adverbially), six times at most (Pát. 9). *Tiyojana-paramaṃ hāretabbāni*, they are to be carried a distance of three yojanas and no further (Pát. 10). *Dasāhaparamaṃ*, not longer than ten days (Pát. 7).

Adj. *sattakkhattuparamo*, one who is (reborn) seven times at most, a sotāpanna.

PARAMPARĀ (f.), Series, row, succession, lineage [परम्परा]. *Paramparāgato*, handed down from generation to generation, traditional (Alw. I. xxviii). *Uppattiparamparā*, succession of births (in transmigration, Subh.). *Mahatt balavanatthaparamparā*, a vast series of grave evils (Att. 192). The *Ācariyaparamparā* is the line of eminent theras by whom the Buddhist scriptures were handed down from Buddha's time till they were recorded in books. Thus at the first council the apostle Upāli was entrusted with the Vinaya, and directed to teach it to his disciples (*taṃ āyasmantaṃ Upālīṃ pañicchāpesuṃ, dvuso tuyaṃ nissitake vācchēti*, Br. J.S.A. comp. Pāt. xii). Of these pupils Dāsaka became Upāli's successor, and was again succeeded by Sonaka, and so this "apostolic succession" was carried on from master to pupil (the expression *sissaparamparā* also occurs).

PĀRAMPARIYĀM, Traditional instruction, tradition [परम्पर्य]. Ab. 412.

PARAMPARO (adj.), Successive, repeated [परंपर]. Vīj. explains *paramparabhōjanam* (Pāt. 89) as "taking a subsequent meal after a previous one has been accepted." *Vihāraparamparam samsaṭṭha*, proclaim it throughout every monastery (Vīj.). There appears to be an abl. *paramparā*, "in succession" (Mah. 218), traditionally (Mah. 14).

PĀRĀNGATO (adj.), Versed or accomplished in [पार + गत]. *Tiṇṇam vedānam pārāngato hutvā* (B. Lot. 436). Sen. K. 473. Comp. *Pāram*.

PARANIMMITO (adj.), Created or brought into being by others [पर + निर्मित]. *Paranimmitakāma*, pleasures procured by others. The *paranimmitavasavattidevā* are the inhabitants of the highest of the Devalokas. I am indebted to Subhūti for the foll. quotation, *attano ajjhāsayam hātvā parehi nimmite dhammaṃ sevanti (attano vāse vattenti)*, *tasmā tesam kāma parinimmitakāma nāma*, "knowing their own inclination, they indulge in pleasures (lit. materials of pleasure) created for them by others," etc.; comp. *Nimmanarati*, and see *Māro*. Man. B. 25, 159, 171; B. Int. 606.

PARANTAPO (adj.), Tormenting others [परन्तप].

PĀRĀPĀRĀM, The hither and further shores, the far bank and the near bank [पारापार]. This word and *orapāram*, which is its exact homonym,

are used metaphorically in a theological sense. The first occurs at Dh. v. 385, where it is said that the true brāhmaṇa (i.e. Arhat) is he for whom neither the hither nor the further shore exist. It is clear that the *pāra* and the *apāra* are two divisions of some condition or quality release from which constitutes Arhatship; this might be, for instance, Kāma, or Kleṣa, or Karma. The commentator on this passage takes it in the sense of the outer and inner Āyatanas, meaning thereby that the senses of the Arhat are stilled, and his passions extinguished. In the *Uragasutta* (Ras. 77, 88) the Arhat is said to leave the near bank and the far bank (*orapāram*), by which the five orambhāgiyasamyojanas and the five uddhambhāgiyasamyojanas are evidently meant, freedom from the ten samyojanas being one of the conditions of the Arhat. The comment, which is a modern one, and not the work of Buddhaghosa, takes *oru* in the sense of the orambhāgiyasamyojanas, but mistakes the meaning of *pāra*, explaining it by *tīra*, or bank generally, and giving to the whole compound the sense of "the near bank"; whereas the whole Sutta refers to the Arhat, and Arhatship is release not from the five lower samyojanas, but from all the ten.

PĀRĀPATO, A dove, pigeon [पारापत]. Ab. 636.

PARAPUTṬHO, The Kokila, or Indian cuckoo [परपुट्ट]. Ab. 633.

PARASSAPADAM, A grammatical term, the active or transitive verb [परस्वीपद]. Cl. Gr. 100.

PARASUVE (adv.), The day after to-morrow [परसुव]. Ab. 1155.

PARATĪRAM, The other shore, opposite coast [पर + तीर]. *Paratīre* (loc.) *vasitvā*, living beyond the sea (Mah. 217). *Paratīrato* (abl.) *idh' āgata*, repaired to this country from the opposite coast (Mah. 234). Mah. 227, 233.

PARATO (adv.), Further, afterwards, beyond [पर + तत्]. *Parato dhammaguṇe abhhi*, next began to read the virtues of Dhamma (Alw. I. 80). With gen. *Pākārassa parato*, behind a wall (Pāt. 119); *Jayo no parato*, victory is in our rear (Mah. 156).

PARATTHA (adv.), Elsewhere, in another world, hereafter [परत्थ]. Dh. 32, 54.

PARATṬHO, The advantage of another, the public good [परात्थ].

PARAVĀDO, Public rumour, gossip [परवाद].

Paravādamocanattāṇaṃ, for the sake of avoiding a public scandal (Dh. 328).

PARĀYANAM, Final end or aim, chief object, destiny, rest, support; and **PARĀYANO** (*adj.*), attached to, dependent on, supported by [परि-यन्]. *Sambodhiparāyano*, "having the perception of the Four Truths for a support" (Vij.). *Danḍaparāyano*, leaning on a staff (Dh. 315). *Duggatiparāyano*, destined to future punishment (Dh. 398, comp. 326). *Maccuparāyano*, subject to death (Das. 5, 28). *Rodanaparāyano*, wholly given up to lamentation, absorbed in grief (Dh. 95). *Vatthattayaparāyano*, devoted to the three sacred objects (Mah. 73), comp. Alw. I. xiii, Mah. 213. *Parāyaṇam* as a name of Nirvāṇa (Ab. 7) means the final aim or goal of existence.

PARĀYATTO (*adj.*), Dependent on another, subject, subservient [परि-यत्त]. Ab. 728.

PARE, see *Para*.

PARETO (*p.p.*), Dead, destroyed, ruined [परित]. Ab. 406. *Pareto*, a Preta or spectre (Ab. 935, see *Peto*). *Dukkhapareto*, half dead with grief (Dh. 155). *Khudḍapareto*, half dead with hunger, famished (Ras. 22). *Rāgadopareto*, lost or sunk in lust and sin (Gog. Ev. 6).

PĀREVATO, A dove or pigeon (comp. *Pārpato*). Ab. 636.

PARI (*prep.*), Around, about [परि]. Ab. 1175. Generally used in composition with verbs and their derivatives.

PARIBADDHO (*p.p.*), Bound together [परि-बद्ध]. Dh. 120.

PARIBĀHIRO (*adj.*), External [परि + बाह्य]. Ab. 703.

PARIBBĀJAKO, A wandering religious mendicant, pilgrim, Buddhist priest [परि-व्रजक]. Pāt. 14, 89. Fem. *paribbājikā*. There is a neut. noun *paribbājakam* meaning the state of a *paribbājaka* (Pāt. 89).

PARIBBAJATI, To wander about, to lead the life of a religious mendicant, to give up the world and become a Buddhist monk [परिव्रज्]. Used as a synonym of *pabbajati* (Dh. 62, 73, 412, 432).

PARIBBĀJIKĀ (*f.*), A female ascetic or pilgrim, a Buddhist nun [परिव्रजिका]. Pāt. 14, 89. There are four *paribbājikā* dhammapadas or constituent religious conditions which should characterize the Buddhist nun, they are *anabhijjhā*, *avyāpādo*, *sammasati*, *sammasamādhi* (Dh. 285, comp. *Dhammapadam*).

PARIBBĀJO, Same meaning as *paribbājako* [परिव्रज]. Dh. 55; Alw. N. 121.

PARIBBAYO, Expense, expenditure [परि-वय]. Ab. 1018; Mah. 241.

PARIBBHAMANAM, Revolving, circumference [परि-वर्तन]. *Paribbhamanadaṇḍako*, pair of compasses (Mah. 172).

PARIBBHAMATI, To walk round; to describe a circle round [परिवर्तय]. Mah. 227. To whirl round, revolve (Jat. 25).

PARIBBŪLHO (*p.p.*), Surrounded, accompanied, attended; attended by in strength or in great numbers, strengthened by, strong, furnished with, proprietor of [परिवृद्ध]. *Nekāhi nāṭakhi paribbūlho*, attended or surrounded by a throng of dancing girls (Mah. 170). *Devasaṅghaparibbūlho*, surrounded by the deva host (Ras. 28). *Mahabbala-paribbūlho*, "powerful by the strength of his army" (Mah. 62). Subh. quotes the foll. *Sa ve bhogaparibbūlho pecca sagge pamodati*, he indeed strengthened by riches hereafter reaps his reward in heaven: the Tīkā says, *bhogaparibbūlho odakoghena viya dānavasena diyamānehi bhogehi paribbūlho devalokaṃ sampāpito*, made prosperous (or thriven, or strengthened, or enabled) by the riches he is constantly giving away in charity, as it were in floods, he attains heaven.

PARIBHAṆḌAM, A girdle, zone, belt, ring [परि + भाण्ड]. I am indebted to Yātr. for the foll. quotation: *Sineruparibhaṇḍan ti Sinerumekhalam, Sinerussa kira samantato puthulato bahalato pañcayojanasahasaparimāṇāni cattāri paribhaṇḍāni tāvatimsabhavanassa drakkhāya nāgehi garuḥehi khumbhaṇḍehi yakkhehi adhiṭṭhitāni, tāni paribhaṇḍabhāvasāmaññena ekajjham katvā paribhaṇḍan ti vuttam*, "by Sineruparibhaṇḍa is meant the belt of Meru; we are told that around Meru there are four belts or rings five thousand yojanas in depth and breadth, inhabited for the defence of the Tāvatiṃsa heaven by Nāgas, Garuḥas, Khumbhaṇḍas and Yakkhas; these four, from possessing the common character of a belt, are called collectively The Belt." *Paribhaṇḍam karoti*, said of the ground or of a house (see Dh. 324, Jāt. 9), means to make it smooth and neat by smearing it with a compound of loam and cowdung, or on state occasions with earth mixed with perfumes (Vij.).

PARIBHĀSĀ (*f.*), **PARIBHĀSANAM**, Censure,

abuse [परिभाषा, परिभाषण]. Dh. 370; Ab. 121, 899.

PARIBHĀSANAM, Light, lustre [परिभास + षण]. Ab. 899.

PARIBHĀSATI, To censure, revile, defame [परि-भाष]. Dh. 169; Pāt. 108; Alw. N. 121.

PARIBHATO (*p.p.*), Nourished [परिभूत]. *Sukhaparibhato*, nurtured in ease.

PARIBHAVO, Disrespect, contempt, humiliation, contumely [परिभव]. Ab. 172; Pāt. 100.

PARIBHINDATI, To split, to create divisions [परिभिद्]. Dh. 220; Ten J. 89.

PĀRIBHOGIKO (*adj.*), Belonging to use or enjoyment [परिभोग + इक]. *Pāribhogikadhātu*, a relic which is an article worn or used by Buddha in his lifetime, e.g. his *kāyabandhana*, or girdle, his *patta*, or alms-bowl, etc. (Man. B. 216).

PARIBHOGO, Enjoyment, use, possession; partaking of, eating [परिभोग]. *Paribhogena kilissanam*, getting soiled by use or wear (of a coat, Jāt. 8). *Paribhogam karoti*, to possess, enjoy (Dh. 188), to wear (Dh. 199, of a priest's robe), to eat (Dh. 106, 107, Mah. 133, 197). *Paribhogacetiyaṃ*, a tree, shrine, etc., used by Buddha, and consequently sacred (Mah. 6, Dh. 349). *Paribhogadhātu* (Mah. 96) has the same meaning as *pāribhogikadhātu*. *Aviññāpakam aviññāpakassa' eva alaṅkāraddivasena paribhogam hoti*, inanimates are used by animates for adornment, etc. (Alw. I. 75, *paribhogam* with a neut. termination by attraction). *Devatāparibhogam ambapakkam*, a mango used as food by the gods, a celestial mango (F. Jāt. 5). *Paribhogajīṇṇam vasanam*, clothes worn out by use. *Nātimittaparibhogo*, enjoyment of one's friends and relations (Das. 9). *Saṅghaparibhogārahāni katvā*, making them worthy to be possessed by the priesthood (Att. 201). *Uttamavaṇṇehi paribhogārahe vaṃse sañjāto 'mhi*, I am born of a family worthy of sitting at meat with persons of the highest caste (Att. 214).

PARIBHUÑJANAM Enjoying (from next). Dh. 370.

PARIBHUÑJATI, To enjoy, use, possess, partake of; to eat; to wear [परिभुज]. *Āhāram p.*, to partake of food. Of drinking water (Pāt. 16). *Dadhim paribhuñjati*, enjoys his curds and whey (F. Jāt. 3, 55). *Ambaphalam p.*, eats a mango (F. Jāt. 5; Mah. 167 of jak nut kernels, Mah. 87 of a mango, Mah. 197 of pottage). Of wearing clothes. Of enjoying sovereignty (Das. 10). Of

using or possessing a couch (Pāt. 101). *Aor. paribhuñji* (Mah. 197), *paribhuñjatha* (Mah. 167), *paribhuñjittha* (Mah. 243). Ger. *paribhuñjīta* (Mah. 87, F. Jāt. 5), *paribhuñjiya* (Mah. 236). Inf. *paribhuñjitum* (Dh. 101). P.f.p. *paribhojaniya*, to be eaten or enjoyed. *Pāṇtyaparibhojaniya-udakkapapanam*, setting water for drinking and refreshment (Pāt. 1). *Pāṇtyam paribhojaniyam*, water for drinking (as opposed to water for ablution, Dh. 106). P.p.p. *paribhutto*, eaten (Mah. 158), enjoyed (Das. 10, of sovereignty). *Jinena paribhuttessu thānassa*, in spots used or frequented by Buddha (Mah. 34, 118).

PARIBHŪTO (*p.p.*), Despised, disregarded [परिभूत]. Ab. 756.

PARIBHUTTO, see *Paribhuñjati*.

PARICĀRAKO, An attendant, servant [परिचारक]. Fem. *paricārikā* (Dh. 191, 221, 238). *Pādoparicārikā*, a wife (Ab. 237).

PARICARANAM, Serving [परिचर]. Dh. 163.

PARICARATI, To attend, minister to, serve, honour [परिचर]. *Aggim p.* to keep a fire constantly burning, to keep up the sacred fire (Dh. 20, "worship Agni"). To gratify (Pāt. 4, 69). Caus. *paricāreti* (same meanings, Jāt. 79). P.pr. pass. of the caus. *paricāriyamāno*, being attended by, ministered to (Jāt. 58).

PĀRICARIYĀ (*f.*), Service, ministration, honour; wandering about [परिचर्या]. Ab. 428, 930. *Mahābrahmapāricariyā*, the service of Mahābrahma (Br. J. S. A.). *Īśadaggaṃ pāricariyānam*, noblest of ministrations (Pāt. 4). *Pāricariyā akālaṃ*, wandering about at night (Sig. 8).

PARICĀRO, Attendance, service, honour [परिचार]. Ab. 870; Dh. 222.

PARICAYO, Acquaintance [परिचय]. Ab. 769. *Akkharasamaye* (loc.) *sukataparicayo*, perfect familiarity with letters (Kh. 21). *Mayhaṃ Buddhhehi saddhim paricayo n' atthi*, I have no experience of Buddhas (Dh. 135).

PARICCA (*ger.*), Having encircled, grasped, perceived, understood, known [परिच्छ]. *Parasattānam parapuggalānam cetasā ceto paricca*, having with his own mind grasped (or gained a full knowledge of) the hearts of other beings, of other persons (comp. *Cetopariyaññam*).

PARICCĀGĪ (*adj.*), Forsaking [परित्यागिन्].

PARICCĀGO, Abandonment, renunciation, sacrifice, expenditure, liberality [परित्याग]. Dh. 51.

Sattavaleatikopiḍḍhanapariccāgena kārīto, built at the cost of twenty-seven koṭis of treasure (Dh. 78; B. Lot. 436). *Kassa pariccāgo mahā*, whose munificence was the greatest? (Mah. 36). *Jīvitapariccāgo*, sacrifice of one's life (Jāt. 25). The *pañca mahāpariccāgā* or five great donations are the sacrifice (in the exercise of *danapāramitā*) of the most valuable treasure, of wife, of children, of kingdom, of life and limb (Ab. 421).

PARICCAJATI, To surrender, sacrifice, expend, bestow in charity [परिस्त्रज्]. Dh. 116. *Jīvitam p.*, to sacrifice one's life (F. Jāt. 52; Dh. 329). P.f.p. *pariccejantiyo*, that ought to be renounced (Att. 208). P.p.p. *pariccatto*, given up, presented to, given away to (Dh. 178, 248). *Pariccatto dāni ahaṃ samapena Gotamena*, now I am thrown over by Buddha (Dh. 143). *Pariccattadhaṇāni*, treasure expended (Mah. 161).

PARICCHADO, A cover, covering [परिच्छद्].

PĀRICCHATTAKO, The coral tree, *Erythmia Indica*, a tree in Indra's heaven [परि + छद् + क्]. Ab. 28, comp. *Pārijātako*. Dh. 194; Jāt. 64.

PARICCHEDO, Division, separation, discrimination; exact determination, definition; exact discernment, decision, judgment; limit, boundary, termination, extent; division, section, region; chapter of a book [परिच्छेद्]. *Avadhīparicchadattihanipāto*, an adverb with the meaning of "limitation," "definition" (Dh. 262). *Gapānāya paricchedo porāṇehi na bhāsīto*, the exact number is not stated by the old writers (Mah. 172). *Vaṇṇadakkhassa antam paricchedaṃ karissatha*, ye will put an end or term to the suffering of transmigration (Dh. 382). *Annapānādiddānaṃ ca paricchedo na vijjati*, his gifts of food and drink and so forth it is impossible to determine exactly, lit. as to his gifts of food, drink, etc., there is no determination of them (Mah. 237, or perhaps "there was no limit"). *Āyuparicchedo*, extent or duration of life (Dh. 344; Das. 2). *Attano āyuparicchedaṃ pucchitvā*, asking how long he should live (Das. 2). *Pamāṇaparicchedo pi c'ettha n' atthi*, in this case there is no measure or limitation (Pāt. 86). *Sabbantimena paricchadena cattāro*, four in number at the very least, lit. at the very lowest limit (Pāt. 2; Dh. 319). *Tesaṃ niddānaṃ paricchedo*, the limits or extent of these Epochs (Jāt. 2).

PARICCHINDATI, To limit, define, mark out, discriminate, determine, fix accurately [परिच्छिद्].

Att. 216. Pass. *paricchijjati*. At Dh. 89 an anomalous passive of the passive *paricchijjīyati*. P.p.p. *paricchinnā*, detailed, distinct; circumscribed, limited, small; limited by, extending to. *Pamattassa pana vaṇṇam aparicchinnam appamattassa paricchinnam*, now the transmigrations of the slothful man are unlimited, while those of the diligent man are limited, i.e. the man who is indifferent to his spiritual welfare may go on transmigrating indefinitely, whereas he who is zealous in working out his salvation, and enters the Paths, will attain Nirvāṇa within a determinate period (Dh. 179). *Pāṭidarasabbhattam antomajjhantikena paricchinnam*, the time of eating the morning meal is limited to the period before noon (Br. J. S. A.). *Sahasena paricchinnavācā*, speech limited by, viz. extending to, a thousand words (Dh. 285). *Sattānaṃ cuttipapāto nāma Buddhāṇānaṃ pi aparicchinnā*, the deaths and rebirths of mortals cannot be defined even by a Buddha's knowledge. i.e. they are infinite (Vij. Dh. 183).

PARICITO (p.p.p.), Heaped up, accumulated [परिचित्].

PARICUMBATI, To cover with kisses [परिपुम्ब]. Dh. 207, 245.

PARIDAHANAM, Putting on (from next).

PARIDAHATI, PARIDAHETI, PARIDHETI, and **PARIDADHĀTI**, To put on [परिधा]. *Vatthāni p.*, to put on clothes (comp. Dh. 2). Absolutely, to put on clothes, to dress oneself (Dh. 86). Fut. *paridahessati, paridadhassati* (Dh. 2, 115). Ger. *paridahitvā* (Dh. 86). For the forms *paridaheti, paridheti*, comp. *pidaheti, nidheti*.

PARIDĀHO, Burning; pain, suffering [परिदाह]. Sen. K. 471, 510. See also *Pariḍāho*.

PARIDAYHATI, To be scorched [परिदह्यते].

PARIDDAVO, Lamentation [परि + द्वाव]. Ab. 123, 165; Dh. 35.

PARIDEVANĀ (f.), Lamentation [परिदेवना]. Das. 6; Kh. 12.

PARIDEVATI, and **-VETI**, To wail, lament [परिदिव्]. P.pr. *paridevamāno* (Das. 30; Dh. 403), *paridevayamāno* (Das. 6). Ger. *paridevitvā* (Dh. 142; Ten J. 29). P.p.p. neut. *paridevitam*, lamentation (Dh. 360; Das. 8, 37).

PARIDEVO, Lamentation, wailing [परिदेव]. Ab. 165. *Sokaparidevo*, grief and woe (Das. 8).

PARIDHĀVATI, To run about [परिधाव्]. Das. 89.

PARIDHI (m.), Circumference, circle; halo [परिधि]. Ab. 65.

PARIDĪPAKO (adj.), Illustrating, explaining [परि + दीप् + क्]. Dh. 285. Fem. *paridīpikā* (Ras. 24, sc. *gāthā*).

PARIDĪPANAM, Illustration, explanation [परि + दीप् + क्].

PARIDĪPETI (caus.), To illustrate, explain, describe [परि + दीप्]. Dh. 349.

PARIGALATI, To sink down, slip off [परिगल्]. From a horse's back (Ras. 40).

PARIGANETI, To calculate [परिगण]. Mah. 21.

PARIGANHANAM, Comprehension (from next). *Parigaphanapaññā*, comprehensive wisdom (Das. 3, 26, and comp. *Pariggāhako*).

PARIGANHĀTI, To take hold of, grasp, carry along with one, embrace, include, surround, take possession of, possess, occupy; to treat kindly; to conceive, comprehend, master, ascertain, try, detect, explore [परिगृह्]. *Sabbe sattā ti offhagapagadrabbhādayo anavasase parigaṇhāti*, in the expression "all beings" he includes all animals, camels, bullocks, asses, etc. (Sām. S. A.). *Evam sakalajambudīpaṃ parigaṇhitvā*, having thus included the whole of Jambudīpa in their disputation (Dh. 121; Vij. says, "having taken in, gone round, traversed all J."). *Dīpaṃ parigaṇhiṃsu*, explored the island (Ten J. 89). *Parigaṇhanto taṃ pavattiṃ ñatvā*, investigating the matter having found out this fact (Ten J. 89). Ger. *Gharāṃ pariggahetvā*, possessing or occupying a house (Ten J. 55). P.p.p. *pariggahito*. *Parapariggahito*, belonging to another (Dh. 431). *Amanussapariggahitā afavā*, a forest haunted by evil spirits (Dh. 84, 304; Ten J. 89). *Taṃ parigaṇhituṃ*, in order to ascertain his real character (Vij. Dh. 115). *Taṃ parigaṇhanto*, putting him to the test (Ten J. 89). *Saṅkhāre parigaṇhanto*, mastering the idea of the saṅkhāras, gaining a clear understanding of them (Ten J. 119). *Nayato p.*, to infer, lit. take or understand by inference (Ten J. 114; Jāt. 58). *Parigaṇhiṃsāmi naṃ*, I'll try his temper, ascertain what sort of humour he is in (Das. 23).

PARIGGĀHAHO (adj.), Including; occupying [परिग्राह + क्]. Fem. *ellakkhandhādināṃ pariggāhikā paññā*, wisdom that embraces or comprehends

the *ellakkhandhas*, etc. (Dh. 414). *Nagarepariggāhikā devatā*, the devas who occupied the city, the city's guardian deities (Dh. 140; Subh. says *nagararakkhakā devatāyo*).

PARIGGAHETVĀ, PARIGGAHITO, see *Parigaṇhāti*.

PARIGGAHO, Occupation, possession; dependants, belongings, household; a wife; taking in, embracing, including; grace, favour, kindness, reverence [परिग्रह]. Ab. 728, 870. *Bahu itthipariggaho*, a great train of women. *Pañho ekavattihupariggaho*, a question embracing a single subject (Alw. I. 106). *Upāyapariggahāṇaṃ*, knowledge which embraces expedients, knowledge of expedients (Ten. J. 120). *Pariggahāṇaṃ*, non-possession (*abhāvo*, Jāt. 7). *Mayhaṃ ti pariggahakarapaṇaṃ*, taking possession, saying this is mine (Jāt. 10).

PARIGŪHATI, To conceal [परि + गृह्]. Dh. 314 (Subh. says *vijjāmaṇaṃ kārapaṇaṃ pañicchasaṇaṃ karonti*).

PARIHĀNAM, Deterioration, falling off [परिहाण]. *Abhabbo parihānāya*, not liable to fall away from holiness (Dh. 6, 196). *Attano paridāya parihānaṃ ñatvā*, perceiving the diminution of his retinue (Vij. Dh. 114).

PARIHĀNI (f.), Decrease, decay, diminution, loss, falling off [परिहाणि]. Man. B. 493; Ab. 1164.

PARIHĀNIYO (adj.), Connected with or causing decay or loss [last + क्]. *Aparihāniyā dhammā*, conditions or qualities which are not productive of loss (viz. virtues and good practices which conduce to a man's welfare, B. Lot. 799).

PARIHĀPETI (caus. *parihāyati*), To abandon, set aside; to diminish [परिहापयति]. Mah. 201 (line 12, and err.). *Sabbāṃ aparihāpetvā vattaya*, keep all up with any omission (Mah. 198). *Mālaṃ aparihāpetvā*, without reducing the price (Ten J. 42).

PARIHĀRAKAM, An armlet [परिहारक]. Ab. 285.

PARIHARANAM, Keeping up, keeping in existence [परिहरण]. *Khandhapariharapaṇaṃ*, keeping up the skandhas, continued existence. *Dhutaṅgapariharapaṇaṃ*, keeping up or practising the dhutaṅgas (Dh. 389).

PARIHARATI, To move, advance, move round; to keep up, keep going; to keep, practise, use; to attend, tend, take care of, preserve, honour; to

embrace, surround [परिहृ]. *Yam kiñci dāsaṃ pariharitum na vaṭṭati*, it is not lawful (for bhikkhus) to use any sort of looking glass (Br. J. S. A.). *Mante pariharanti*, they use mantras. *Āturaṃ ti sabbakālaṃ iriyāpathāddhi pariharitabbatāya niccagīlaṇaṃ*, by ātura is meant constantly sickly through its having at all times to be kept in the four decent postures, etc. (Dh. 312). *Bodhisattam dasa māse kucchinā pariharitvā*, having ten months enfolded the B. in her womb (Jāt. 52). When the wicked Devadatta urges Buddha to retire from his position as teacher of mankind and live the rest of his life in ease and idleness, he says *ahaṃ bhikkhusaṅghaṃ parihariṣāmi niyyādettha me bhikkhusaṅghaṃ*, I will keep up the priesthood, make over your disciples to me (Dh. 143). *Anavajjaṃ bhūveti suḍḍhaṃ attānaṃ pariharati*, devotes himself to blamelessness of life, preserves his soul pure (Das. 43). *Ime sattā averā sukhī attānaṃ pariharantu*, may these beings, free from malice and full of happiness, preserve their lives, lit. keep themselves going. *Kāyaṃ pariharati poseṭi*, preserves and nurtures the body (Sam. S. A.). *Yavatā candimasiyā pariharanti virocandā*, as far as the sun and moon revolve in their shining course (Das. 45). P.pr. of the pass. *parihariyamāno*. *Tattha mahāsaṃpattiyaṃ parihariyamāno*, being there attended or honoured with great pomp (Dh. 117). *Yathā parihariyamānā khandhā dukkhā*, inasmuch as the skandhas being kept up are grievous, i.e. inasmuch as continued existence is grievous (Dh. 354, comp. *pariharaṇaṃ*).

PARIHĀRIKO (adj.), Keeping, preserving, cherishing [next + र्क]. *Kāyaparihārikaṃ cīvaraṃ kucchiparihāriko piṇḍapāto* (Sām. S.).

PARIHĀRO, Attention, care, honour, pomp, state, ceremony, rite; keeping, preserving, guarding; forsaking, avoidance [परिहार]. Ab. 1002. *Imassa rukkhassa porāṇakaparihārato parihīnaṃ n'atthi*, of the usual care bestowed on this tree nothing has been wanting (F. Jāt. 7). *Paḷavāya vijjātaparihāraṃ kārapesiṃ*, I caused the mare to receive the attentions required by a mare that has foaled (Dh. 242). *Kumārāparihārena vaḍḍhitattā*, from his being brought up with royal state (Dh. 328). *Mahatā parihārena vaḍḍhiṃsu*, were brought up with great state (Mah. 135). *Cetiyaṃ tattha kāresi parihāraṃ adāsi ca*, "built a tomb there,

and ordained that it should receive honours" (Mah. 155, Turnour adds from the Tīkā "like unto those conferred on a Cakkavattī"). *Mātari kālakatāya tassā sarīraparihāraṃ katvā*, when his mother died, having paid the last honours to her remains (Das. 22, comp. 1). *Mahatā parihārena mahesitte 'bhisecayi*, with great pomp invested her with the queenship (Mah. 53, comp. lxxxix). *Parivāro mahā āsi parihāro 'va (ca?) rājino*, great was the retinue and the pomp of the king (Mah. 205). *Tassa purisassa mahantaṃ gehaṃ katvā mahāparihāraṃ karotha*, build this person a large house, and treat him with great distinction (Ras. 36). *Attano parihārena bhattaṃ tassa adāpayi*, caused food to be served to him with the same ceremony as himself (Mah. 139). *Tāni bhaṇḍāni dupparihārāni*, these things are difficult to use or keep (Subh.). In the frequently occurring phrase *tassā gabbhaparihāraṃ adāsi* (Dh. 78, 120, Das. 2, 22) *parihāra*, according to Subhūti, means "protection," though in what the protection given to the babe in the womb consisted it is difficult to say. The context sometimes seems to imply that on the wife being discovered to be pregnant some ceremony was performed which was supposed to be a preservative to the child. Subhūti (who explains the phrase by "garbharakṣhādāna") quotes the foll. passage, *tassa accuṇṇha-atistā-atīambilādīparibhogāṃ vaj-jetvā sukhena gabbhaṃ parihariyamānā*, "being tended with great care and kept in comfort on account of her unborn child, avoiding the use of food and drink too hot, too cold or too sour for it." On the other hand, Vijesinha writes to me, "Gabbhaparihāra is explained in our commentaries as *vedesu vuttanayena gabbhassa dātābhaparihāro*." If this explanation be correct, I must leave the question to Vedic scholars. Ab. 1002 gives also to this word the meaning of *vajjana*, "avoiding," as in Sanskrit; but of this I have not as yet met with any example.

PARIHĀSO, Jest, pleasantry [परिहास]. Ab. 176.

PARIHĀYATI, To decay, waste, diminish, fall away, deteriorate; to be deprived of, to suffer loss [pass. परिहा]. With instr. *Thāmena p.*, to diminish in strength. With abl. *Saddhammā na parihāyati*, does not fall away from true religion (Dh. 65). *Na pattehi parihāyati*, does not fall away from them (or is not deprived of them) when they

are obtained (Dh. 196). *Iddhito parihāyitvā*, having fallen away from iddhi, viz. lost the power of working miracles (Dh. 143, comp. 254). *Tamhā pi lābhā parihāyati*, is deprived even of this gain (Dh. 372). *Aññatitthiyānam lābhasakkāro parihāyī*, the gains and reputation of other sect-founders diminished (Dh. 340). *Assavanato dhammassa parihāyanti*, from not hearing the Truth they suffer loss (Gog. Ev. 8). *Visativassesu cattāro māsā parihāyanti*, out of twenty years there will be four months wanting (Pāt. 91).

PARIHĪNO (*p.p.* last), Fallen away from, wasted, decayed, perished, deficient, wanting [परिहीन]. With abl. *Jhānā parihīno*, having fallen away from jhāna, viz. been prematurely roused from it (Dh. 254). *Lābhasakkārato parihīno*, deprived of gain and honour (Dh. 147). *Porāṇakaparihārato parihīnam n'atthi*, nothing of the usual care has been diminished, or is wanting (F. Jāt. 7). *Cirassam parihīnam*, long neglected or fallen into decay (Mah. lxxxvii).

PARIJĀNANAM, Knowledge, ascertainment (from next). Dh. 281.

PARIJĀNĀTI, To perceive, learn, know exactly [परिज्ञा]. Dh. 378. Ger. *parijānitvā* (Dh. 435). P.f.p. *parijānītabbo* (Dh. 151), *parijāneyyo* (Dh. 435). P.p.p. *parijānato*.

PARIJANO, Attendants, suite [परिजन]. Dh. 392; Ab. 854.

PARIJAPATI, To whisper, mutter spells, practise divination [परिजप].

PĀRIJĀTAKO, A tree in Indra's heaven, the coral tree or *Erythrina Indica* [पारिजातक]. Ab. 28. Comp. *Pāricchattako*.

PARIJINNO (*p.p.*), Worn with age, decrepit, decayed [परिजीन]. Dh. 27. *Parijippahatthisāldā*, ruined elephant stables (Dh. 236). *Parijippabuddhibhāvappatto*, dotting, lit. one who has reached the state of his intellect being decayed (Dh. 378).

PĀRIJUNĀM, Decay, loss [परि + जून + य]. *Ñātipārijunām*, loss of relatives (Par. S.A.).

PARIKAMMAM, Preparation, preparatory proceedings or ceremony; getting ready by clearing, cleansing, etc.; dressing, cleansing or perfuming the body [परिकर्मेण]. *Hatthivāhanakappanādimahantam parikammam laddhum*, to make great preparations, such as caparisoning riding elephants, etc. (Dh. 125). *Parikanmāni kāretvā*, having

caused the preparatory arrangements to be made (for laying the corner-stone of a thūpa, Mah. 170). *Parikammakatabhūmiyam*, on ground prepared (by clearing, etc.) for the occasion (Mah. 173). *Suparikammakato māpi*, a well-wrought gem. *Suparikammakatā mattikā*, clay well kneaded or manipulated by the potter (Sām. Sutta). *Pādaparikammam piṭṭhiparikammam*, washing, perfuming, etc., the feet and back (Dh. 189, Ten. J. 34). By the term *kaṣiṇaparikammam* are meant processes by which jhāna is induced, as the choice of a retired spot, the intent gaze upon the kaṣiṇa-maṇḍala, the repetition of formulas, etc. (E. Mon. 271; Jāt. 8; Alw. I. 88, see *Kaṣiṇo*). *Tessam jāṭilānam kaṣiṇaparikammam dīkkhi*, taught those jāṭilas the processes necessary to exercising jhāna (Dh. 131). *Kaṣiṇaparikammam katvā*, having performed the preparatory kaṣiṇa rites (Dh. 270, see also 125, line 15).

PARIKAPPO, Inclination, determination [परि-कूप + च]. Cl. Gr. 104.

PARIKARO, A girdle [परिकर]. Dh. 220.

PARIKATHĀ (*f.*), Story, exposition [परिकथा].

PARIKHĀ (*f.*), A trench, ditch [परिक्षा]. Ab. 205; Mah. 210. *Gambhīraparikham nagaram*, a fortress with a deep fosse round it (Dh. 201). *Udakaparikhā*, a moat (Dh. 397).

PARIKIRANAM, Strewing about [परिकु + च].

PARIKITTETI, To declare, publish [परिकृत]. Mah. 100. P.p.p. *parikittito*, declared, said (Ab. 357).

PARIKKAMANAM, A path or approach to or round a house [परिक्रमण]. Pāt. 4, 72.

PARIKKHAHO (*adj.*), Investigating, examining, trying [परीक्षक]. Ab. 728.

PARIKKHĀRO, Surrounding, retinue; decoration; furnishing; requisite, utensil, apparatus, furniture, household stuff [परिष्कार]. Ab. 439, 970. *Rājaparikkhāro*, royal insignia (Mah. 64). *Nāma-lingaparikkhāro*, the furniture of nouns and their genders, niceties of composition (Alw. I. 64). The *aṭṭha parikkhārā*, or eight requisites of a Buddhist priest, are *patto*, *ticivaram*, *kāyabandhanam*, *vāsi*, *sūci*, *parissūvanam*, the bowl, the three robes, the girdle, a razor, a needle, and a water-strainer (Ab. 439; E. Mon. 64; Dh. 134; Ten. J. 120). *Tīpasaparikkhārā* (pl.), articles used by a hermit (Jāt. 8, a waterpot, etc.).

PARIKKHATI, To inspect, investigate [परीक्ष].

fœtus in advanced pregnancy (Mah. 57). Of an egg ready to be hatched (Ten J. 111). *Paripatadumam*, a full-blown lotus (Ten J. 119).

PARINĀYAKO, Governor, chief, prince [परिणायक]. Mah. 63. The eldest son of a Cakkavatti monarch is called a *parināyaka*, and is one of the seven ratanas of the empire (B. Lot. 580; Man. B. 127). *Saṅghaparināyako*, a chief of the priesthood, an aged or eminent priest (Par. 5).

PARINAYO, Marriage [परिणय]. Ab. 318.

PARINETI, To lead, guide, rule [परिणीति].

PARINIBBĀNĀM, Attainment of Nirvāṇa, extinction, annihilation [परिनिर्वाण]. This term is used only of the attainment of *khandhanibbāna*, or the annihilation of being (see *Nibbāna*). When used with reference to an Arhat, it may be translated by "death," since the death and the annihilation of the Arhat are one and the same thing. *Parinibbānāmañcamhi nipanno lokanāyako*, when the lord of all worlds lay on the bed of death, or the couch on which he attained Nirvāṇa (Mah. 47, 108). *Parinibbānagato pi*, even after his death, lit. even when he had attained annihilation (Mah. 109). *Parinibbānakāle*, as his death drew nigh (Dh. 376, comp. 333). At Dh. 308 the Arhat Santati says to Buddha, *parinibbānam me anujānātha*, "allow me to die." At Dh. 299 the great Arhat apostle Moggallāna's death is called *parinibbāna*. *Attīte dasame vasse Kāśāsoka'sa rājīno sambuddhaparinibbānaṃ evaṃ vassasatam ahu*, thus at the end of the tenth year of king Kāśāsoka a century had elapsed since the death of Buddha (Mah. 15). The Buddhist era is reckoned from the death of Gotama Buddha, B.C. 543; thus the present year (1874) is the 2417th of the Buddhist era. For the terms *kilesaparinibbāna* and *khandhaparinibbāna*, which mean "annihilation of human passion" and "annihilation of being" respectively, see art. *Nibbāna*, pp. 267 (2), 272 (1), and Dh. 350. *Mahāparinibbānam* means the death of Gotama Buddha. See *Parinibbāyati*.

PARINIBBĀNIKO (*adj.*), Tending or conducive to Nirvāṇa (last + इक).

PARINIBBĀPETI (*caus. parinibbāyati*), To cause to attain Nirvāṇa (B. Lot. 376, here it is used of Arhatship).

PARINIBBĀYATI, and **PARINIBBĀTI**, To be extinguished; to attain Nirvāṇa or the extinction of being; to attain Arhatship [परि + निर्वा].

Yathā sarapaṃ dāittam vārinā parinibbāye, as a burning house may be extinguished with water (Das. 6, opt. *parinibbāye* with *d* shortened metri causa). Used of the death of an Arhat (see *Parinibbānam*). *Parinibbanti andāsaṃ*, Arhats are freed from existence (Dh. 23). At Dh. 333 Buddha says, *dhikkhave ito catumāsaccayena parinibbāyissami*, "priests, at the end of four months I shall attain Nirvāṇa." At Dh. 299 the Arhat apostle Moggallāna says to Buddha, *dhante parinibbāyissāmi*, "Lord, I am going to die." Of the Arhat Sānu (Dh. 405). Of the Arhat Santati (Dh. 309). Of the Arhat nun Saṅghamittā (Mah. 126). The death of Buddha is sometimes spoken of in the following words, *anupādisesāya nibbānadhātuyā parinibbāyī*, or *parinibbuto*, he attained the extinction of being through that element of Nirvāṇa in which no trace of the skandhas remains (B. Lot. 335; Jāt. 28).

PARINIBBĀYĪ (*adj.*), One who attains Nirvāṇa or the extinction of being [परि + निर्वा + इन्]. *Antarāparinibbāyī* is an Anāgāmin who, having been re-born in the Suddhāvāsa heavens, dies (and attains annihilation) before half the term of his life as a Suddhāvāsa is completed: *antarāparinibbāyī ti yathā katthaci suddhāvāsabhāve uppijjitō dyuvemajjham appatvō parinibbāyati* (Vij.).

PARINIBBUTO (*p.p.*), Extinguished, extinct; having attained Nirvāṇa or the annihilation of being, (of an arhat) dead [परि + निर्वृत्त]. This word is regularly used as the p.p. of *parinibbāyati*, partly from a confusion between the roots वा and वृ, and partly no doubt to reserve the form *parinibbāna* exclusively for the noun. *Lokantīhe sattāhaparinibbuto*, when the saviour of the world had been seven days dead (Mah. 11). At Mah. 38 it is said of the arhat Tissa, *ākaṃsaṃhi nidditvō tejodhātuvāsena so yathārucim adhiṭṭhāya sarīraṃ parinibbuto*, seated in the air, by the power of fire kammaṭṭhāna, having willed his body as he pleased, he attained the annihilation of being: Subh. sends me the Tīkā's comment as follows: *tejokasiṇāpārammaṇapādakajhānavāsena atteno sarīraṃ yathārucim mamsāddini jhāyanta na aṭṭhāni evaṃ adhiṭṭhāya parinibbuto ti attāho*, "by the power of jhāna based on the foundation of *tejokasiṇa* (see *Kasiṇa*), having willed his body as he liked, saying, Let my flesh, muscles, etc., be consumed, and not my bones, he attained Nirvāṇa"

(comp. the parallel passage at Dh. 309). *Evam Bodhisatto imāya gāthāya suriyam namassitvā dutiyagāthāya atīte parinibbute buddhe c'eva buddhagūṇe ca namassati*, thus the B. having in this stanza saluted the sun, in the second stanza salutes the past Buddhas who are dead and gone, and their virtues (Ten J. 47). For *te loke parinibbutā* at Dh. 16, see p. 270 (1), art. *Nibbānam*. B. Int. 590; Lot. 335. At Dh. 278 and B. Lot. 376 *parinibbuta* is used of the attainment of Arhatship.

PARINITTITO (*p.p.*), Accomplished [परिनिष्ठित]. Dh. 264.

PARIÑÑĀ (*f.*), Exact knowledge, ascertainment [परिज्ञा]. Dh. 413. At Dh. 281 it is said that there are three *pariññās* that the Buddhist monk should have concerning his food, viz., first, he must know the exact nature of his food, whether broth, rice, etc.; secondly, while eating he must have a conviction of the vileness and impurity of material food; thirdly, he must have the consciousness which consists in the rejection of all pleasure in eating (see Alw. N. 76): these three are called *ñāpāriññā*, *tīraṇapāriññā*, and *pahānapāriññā* respectively.

PARIÑÑĀTO (*p.p. pariññāti*), Well understood, exactly known [परिज्ञात]. *Pariññātabhojanam*, food understood according to the three *pariññās*. *Pariññātabhojano* (*adj.*), one who lives on *pariññātabhojana*, who takes the right view of the food he eats (Dh. 17, see last).

PARIÑÑEYYO, see *Parijānti*.

PARIPĀCANIYO (*adj.*), Bringing to maturity, accomplishing (from *paripāceti*). There are five *vimutti-paripācaniyā saññās*, or perceptions which bring about Arhatship, *aniccasaññā*, *anicce dukkhasaññā*, *dukkhe anattasaññā*, *pahānasaññā*, *virāgasaññā* (B. Lot. 832).

PARIPĀCANO (*adj.*), Bringing to maturity, completing, achieving [परिपाचन]. Jāt. 25.

PARIPĀCETI (*caus.*), To bring to maturity, to perfect, complete [*caus. परि + पच्*]. *Anante bodhisambhāre paripāceti*, brought to perfection the vast constituents of supreme knowledge (i.e. the *pāramitās*, Jāt. 1). *Te paripācayam*, "maturing them, viz. preparing their minds to receive the truth" (Vij. Mah. 2; comp. Att. 200). At Pāt. 89 it is used in the sense of "inducing, leading up to, persuading;" and at p. 13 *bhikkhuniparipācitam*, "a present obtained on the persuasion of a nun."

PARIPAKKO (*p.p.*), Fully ripe [परिपक्व]. *Paripakko vayo*, mature age (Dh. 46). *Paripakkamā ñāṇam*, matured knowledge (Dh. 203). *Paripakkāni nigrodhaphalāni*, ripe banyan fruits (Ten. J. 108).

PARIPĀKO, Maturity, perfection [परिपाक]. *Ñāpāripakko*, maturity of knowledge (Dh. 203). *Paripākagatañ ñāṇam*, matured knowledge (Dh. 120). *Paripākagatañño*, one whose knowledge is matured (Ten J. 119). Of an egg fully formed and ready to be laid (Ten J. 111).

PARIPĀLETI (*caus.*), To protect, guard [परिपालयति]. *P.p.p. paripālito* (Mah. 54).

PARIPANHATI, To weigh, compare (Vij.), consider. Pāt. 17. *Paripāhitabban ti cintetabban tulayitabban* (Pāt. 92).

PARIPANTHĪ (*m.*), An enemy [परिपन्थिन्]. Ab. 344.

PARIPANTHO, That which stands in the way, an obstacle, hindrance, annoyance, danger, misfortune [परि + पन्थिन्]. *Magge paripantho atthi*, the road is a dangerous one, lit. there is danger in the road (Dh. 85). *Etasmiñ thāne kāsāvaṃ pārupitvā nisinnassa santikā paripanthena bhavitabban*, the man who sits in that place wearing a yellow robe must be a dangerous fellow, lit. there must be danger from the man who ... (Dh. 115). *Udake paripanthena bhavitabban*, there must be something that frightens them in the water (Ten J. 26). *Sacūhaṃ imehi saddhim manussapathe vasissāmi paripantho me bhavissati*, if I live with them amid the haunts of men I shall meet with an accident, or I shall get into danger (Ten J. 112). At Ten J. 100, line 3, we have, "I have seen a terrible and evil dream, portending some misfortune either to my four sons, or to king Dhatarattha or to myself." *Dīghajātīkaparipantho hoti makkhikaparipantho 'va hoti*, there is danger from snakes, annoyance from flies (Ten J. 99). *N'atthi te paripantho*, you have nothing to fear (Ten J. 100). *Manussāvāso saparipantho*, living in human society is dangerous to you (Dh. 109). *Dīghajātīkādīparipantho avijjamāne*, if they (the eggs) meet with no accident from snakes and other vermin (Ten J. 111, comp. 100, line 9).

PARIPATATI, To fall down [परिपत]. Alw. I. 75.

PARIPHANDATI, To tremble, quiver, throb, totter [परिषण्ड]. Dh. 7.

PARIPLAVO (*adj.*), Unsteady, wavering [परिप्लव]. Dh. 7.

PARIPPHARATI, To fill, cause to be pervaded by [परि + स्फुर]. *Imam kḍyaṃ sukheṇa parippharati* (Sām. S.).

PARIPPHOSAKO (*adj.*), Besprinkled, moistened all round [from मुष् with परि]. *Paripphosakaṃ paripphosakaṃ saṇṇeyya*, should mould the clay while it is being sprinkled (Sām. S., of a potter, the comment says *siñcitvā siñcitvā*).

PARIPPHUṬO (*p.p.p. last*), Filled in every part, permeated, pervaded [परिस्फुट].

PARIPUCCHĀ (*f.*), Questioning, interrogation [परिपुच्छ]. Pāt. xxiii.

PARIPUCCHATI, To question, inquire about [परिमृच्छ]. Pāt. 17, 92.

PARIPUCCHITĀ (*m.*), one who questions or inquires [परिमृच्छ + तु].

PARIPUNNO (*p.p.p. paripūrati*), Full, complete, perfect, fulfilled [परिपूर्य]. Alw. I. 92. *Paripupṇavāsivasso*, who is full twenty years of age (Kamm. 5). *Paripupṇavasso*, whose years are completed, viz. old enough for ordination (Dh. 405). *Paripupṇaṃ te pattaccavaraṃ*, have you your bowl and robes complete? (Kamm. 5). *Mayhaṃ cīvaraparipupṇaṃ*, I have a complete set of robes (Dh. 198, 405). *Aparipupṇamanoratho*, whose wish is not fulfilled (Att. 205). *Paripupṇagabbhā* (*f.*), ready to be delivered, lit. whose foetus is fully formed (Jāt. 52).

PARIPŪRAKO (*adj.*), Fulfilling [परिपूरक].

PARIPŪRATI, To be completely full; to be fulfilled, to become perfect [परिपू]. *Paññā na paripūrati*, his wisdom never ripens (Dh. 7). *Sakalasārīraṃ pītiyā paripūri*, his whole frame was filled with joy (Dh. 97). Fut. *paripūrissati* (Dh. 201). P.p.p. *paripupṇo*. Caus. *paripūreti*, to fill (Kh. 11). *Kusalāṃ p.*, fills up the measure of his good works (Dh. 380). P.p.p. *paripūrīto* (Att. 214). P.pr. pass. of the caus. *paripūriyamāno* (Dh. 201).

PĀRIPŪRĪ (*f.*), Accomplishment, fulfilment, perfection [from परिपू]. *No c'assa pāripūri*, if it be not complete (Pāt. 7). *Ūnassa pāripūriyā*, for completing what is deficient (Pāt. 8). *Pāripūriṃ gacchati*, to come to perfection, be completed or fulfilled (Dh. 91).

PARIRAKKHATI, To preserve, retain, maintain, keep up [परिरक्ष]. Mah. 219, 241; Jāt. 20.

PARIRUNDHATI, To beset, plot against [परि + रुद्ध]. Alw. N. 3 (*gāmaṇi nigamaṇi ca*, where

D'Alwis has "circumvents," and Coomaraswamy "plotting"). P.p.p. *pariruddho*. *Arhi pariruddho*, beset by foes (Jāt. 5).

PARISĀ (*f.*), Assembly, suite, congregation, company [परिषद्]. Ab. 414. *Parisaṃ vigayha*, having entered the assembly (F. Jāt. 11). *Parisagato*, having entered a company or assembly. The *catasso parisā* (or *catuparisaṃ*), or the four classes of Buddha's disciples, are *bhikkhā*, *bhikkhuniyo*, *upāsakā*, and *upāsikā*, monks, nuns, lay disciples, and female devotees (Ab. 415). The eight *parisā* are *khattiyaparisa*, *brāhmaṇaparisa*, *gahapatiparisa*, *samānaparisa*, *cātummahārājika-parisa*, *tāvatisāparisa*, *māraparisa*, *brahmaparisa*, or kshatriyas, brahmins, householders, Buddhist monks, Cātummahārājika angels, Tāvatisā angels, Māra angels, and Brahma angels (see *Māro*). In the Tipiṭaka texts a locative *parisatīm* frequently occurs: it is the Sanskrit loc. with *anuvāra* added.

PĀRISAJJO (*adj.*), Belonging to an assembly [परिषज्]. See *Brahmapārīsajjo*.

PARISAKKANAM, Going about. *Bhikkhūnaṃ alldbhāya parisakkanddikāni aṭṭha aṅgaṇi*, eight evil practices, the first of which is going about to injure the priests (Pāt. 61). Dh. 147, 331.

PARISAKKATI, To go about (with a wicked purpose). With dat. *Mayhaṃ vadhāya parisakkati*, goes about to slay me (Dh. 331). *Saṅghabhedāya parisakkanto*, going about to cause divisions among the priests (Ditto). See *Sakkati*.

PARISAMATTO (*p.p.p.*), Finished [परिसमाप्त]. Att. 214.

PARISAMBĀHATI, To stroke, rub [परि + संवाह]. Dh. 245.

PARISAMVUTO (*p.p.p.*), Restrained or guarded on all sides [परि + संवृत्]. Dh. 42.

PARISANDETI (*caus.*), To drench [परि + संवृत्ति]. Comp. *Abhisandeti* and *Parisaṇno*.

PARISAṆKĀ (*f.*), Suspicion, misgiving [परि + शङ्क + णा]. Pāt. 108; Att. 213.

PARISAṆKATI, To suspect [परिशङ्क]. Dh. 115. *Parisaṇkito*, suspecting (Dh. 396), also suspected. *Aparisaṇkito*, unsuspected (Pāt. 72).

PARISANNO (*p.p.p.*), Drenched [परि + संवृत्ति]. *Sukheṇa parisanno*, filled with joy.

PARISAPPATI, To run to and fro, to creep about [परिस्फुप्]. Dh. 61; Mah. 137.

PARISARO (*adj.*), Neighbourhood, border [परि-
सर]. Ab. 190.

PARISATIM, see *Parisd.*

PARISIÑCATI, To sprinkle all over, bathe [परि-
चिच]. *Gattini* (Mah. 33).

PARISODHETI (*caus.*), To purify [परिशोधयति].
Ājivam parisodhayi, cleansed his life, lived a
holy life (Dh. 87). *Abhiññāya cittam parisodheti*,
cleanses his heart from covetousness (Sām. S.).
Imissā dahardya kammaṃ parisodhaya, make pure
the action of this young woman, viz. show her
innocence (Dh. 328).

PARISSAJATI, To embrace [परिष्वज्]. Dh.
207, 246.

PARISSĀMO, Fatigue, exertion [परिश्रम, परि-
जाम]. Ab. 914. *Migavaṃ parissāmo*, hunting
is the best exercise (Att. 199).

PARISSAṄGO, Embrace [परिष्वङ्].

PARISSĀVANAM, A water strainer [परिस्रावण].
Used by Buddhist priests to strain water through
before drinking it, lest they should inadvertently
destroy the lives of insects that it might contain.
Ab. 439; Mah. 220, 231; Att. 91, 212; Jāt. 65.

PARISSĀVETI (*caus.*), To strain or filter [caus.
परिचु]. Mah. 231; Dh. 132. *Parissāvitattam*,
circumstance of having been strained (Dh. 275, it
is the p.p.p. caus. with termination ख).

PARISSAYAM, A danger, risk. Dh. 58. I have
met with it also in Pirit, and in Par. S. A., and in
Khaggavisāna S. (*parissayānam sahitā*, one who
endures dangers). Can it be from सु with परि?

PĀRISUDDHI (*f.*), Purity, perfection, freedom
from blame, innocence [परिसुद्धि, compare *Pāri-
pārf*]. "*Chandapārisuddhi* is a dvandva compound
meaning consent and purity: the priests must
obtain the consent of the absentees as well as his
assurance that he is innocent of an expiatory
offence, before they hold the uposatha meeting"
(Vij., see Pāt. I). For the *catupārisuddhisīlam*,
or four precepts of purity, see *Catusamvarasīlam*
(E. Mon. 31; Dh. 115, 380, 422).

PARISUDDHO (*p.p.p.*), Pure, clear; innocent,
pure, holy; perfect, intact [परिसुद्ध]. Dh. 414;
Alw. I. 92. *Cando parisuddho*, the unclouded
moon (Jāt. 27). *Cittam parisuddham*, a pure
heart or mind (B. Lot. 865). *Panca sīlāni pari-
suddhāni katvā rakkhati*, keeps the five precepts
pure and unbroken (Dh. 416). *Parisuddhagatto*,

having perfect limbs (B. Lot. 401). *Parisuddho
antarāyikehi dhammehi*, free from disqualifica-
tions (Kamm. 7). *Parisuddhabhāvaṃ patitthāpeṣi*,
established her innocence (Dh. 328).

PARISUSSATI, To dry up, waste away [परिसुष].

PARITĀPANAM, Tormenting, afflicting (from
caus. परितप).

PARITĀPO, Heat, fever, inflammation; anguish,
grief, suffering [परिताप]. Ab. 328; Att. 207.

PARITASSANĀ (*f.*), Fear, hesitation (from next).

PARITASSATI, To tremble, be afraid [परि +
चस्]. Dh. 71. P.p.p. *paritasito*, fearful, trembling.

PARITASSI (*adj.*), Trembling [परिचासिन्].

PARITO (*adv.*), Around, on every side, everywhere
[परितस्]. Ab. 1146. With acc. (Mah. 153).

PARITOSANAM, Satisfying [परितोषण]. Ab. 887.

PARITOSETI (*caus.*), To satisfy, please, gratify
[परितोषयति]. Mah. 256.

PARITOSIKO (*adj.*), Gratifying, rewarding [परि-
तोष + इक्]. *Sahasam paritosikam dhanam*,
a thousand pounds as a reward (Att. 214).

PARITTĀ (*f.*) and **PARITTAM**, Protection, defence
[परित्ता, comp. nouns like चम्पा]. *Katā me
parittā*, my protection is secured. At Ten J. 47
the peacock king is said to have secured immunity
from danger by reciting the beautiful stanzas in
which he invokes the protection of the sun god,
the Arhats and the Buddhas. There is a collection
called *Parittam*, or Protection (Sinhalese *Pirit*),
which consists of the peacock's hymn and a number
of short hymns and sermons of a similar character
taken from the Tipiṭaka. It is publicly read on
certain occasions with a view to warding off the
influence of evil spirits (*amanussa, yakkha, bhūta*,
etc.). It is of course not one of the Tipiṭaka books,
and is probably quite a modern compilation.
There are several versions of it, some containing
more hymns than others. The term Exorcism,
with which it has been labelled, is a ridiculous
misnomer. The original form of the word is no
doubt the fem. *parittā*; at Ten J. 49, last line,
we have the neuter (*imassa parittassa*), and at
Ab. 1029. *Parittaggaṃ*, a hall in a monastery
set apart for reading the *paritta* (Att. 11, 191, see
Aggaṃ, 2). *Parittaruttam*, a string for defence,
a charmed thread (Mah. 48). E. Mon. 240.

PARITTĀBHO (*adj.*), Of minor brilliancy [परी-
ताम्]. The *Parittābhā devā* are the inhabitants

- of the fourth Brahmaloṇa (Man. B. 26; B. Int. 611).
- PARITAKO** (*adj.*), Lesser, small, limited, brief [परित्त + क]. Dh. 227, 254, 396.
- PARITTĀNAM**, Protection, defence, warding off [परिचाय]. Ab. 1029. *Dukkha-parittānam kṛtūṃ*, to ward off woe (Dh. 259). *Saraparittānam*, a spell to ward off arrows (Br. J. S.)
- PARITTĀSO**, Fear, dread, anxiety [परिचास]. Dh. 274.
- PARITTASUBHO** (*adj.*), Of lesser beauty (or purity, or goodness?). [परित्त + शुभ]. The *Parittasubhā devā* are the inhabitants of the seventh Brahma heaven (Man. B. 26; B. Int. 612).
- PARITTATTAṀ**, Smallness [next + त्त]. Dh. 165.
- PARITTO** (*p.p.*), Small, brief, limited [परित्त]. Ab. 704, 1029. *Rati parittā*, brief enjoyment (Dh. 396). *Parittam jhānam*, minor or inferior degree of ecstatic meditation (Gog. Ev. 18). *Parittatṭhakathā*, a compendious commentary (Mah. 251).
- PARIVACCHAM**, Preparation (Vij.).
- PARIVĀDINĪ** (*f.*), A lute of seven strings [परिवादिनी]. Ab. 138.
- PARIVĀDO**, Censure, reproach, accusation, de- traction [परिवाद]. Ab. 120.
- PARIVAJJANAM**, Forsaking, avoidance [परिवर्जन]. Das. 43.
- PARIVAJJETI** (*caus.*), To avoid, abstain from, reject, forsake, put away [परिवर्जयति]. *Pāpāni p.*, put away sin (Dh. 22, 47). *Ārakā parivajjetvā*, casting far from him (of a sin). Dh. 97, 380.
- PARIVANNETI**, To describe, to praise [परिवर्णयति]. Kh. 7.
- PARIVĀRAKO** (*adj.*), Accompanying, forming a retinue (from next). Dh. 129, 142.
- PARIVĀRETI** (*caus.*), To surround, escort, accompany, attend upon [परिवारयति]. Mah. 29, 194; Ten J. 112. *Tassa vasaṇatṭhānam parivāresuṃ*, surrounded his dwelling (Dh. 298, in order to seize him, comp. Mah. 255, Ten J. 29). *Bhūñja ca piva ca parivārehi ca*, eat, drink, and enjoy yourself (Raṭṭh. S., the comment is somewhat obscure, but I think the word means "surround yourself with your boon companions"). P.p.p. *parivārīto* (Mah. 153). *Tamassa parivārīto*, shrouded in darkness (Dh. 175).
- PARIVĀRO**, Covering; a scabbard; entourage, re-

tinue, following, pomp [परिवार]. Ab. 854. *Me-hantena parivārena pesesi*, sent her forth with great pomp (Jāt. 52). The last book of the Vinaya is called *Parivāro* or *Parivārapāṭho*, the Appendix: it is a sort of resumé and index (*mātikā*) of the preceding books (E. Mon. 8, 168; Alw. I. 61, 63; Pāt. 69).

- PARIVASATI**, To dwell [परि + वसति]. P.p.p. *parivutṭho*.
- PARIVĀSETI** (*caus.*), To put on a robe so as to cover the whole body [परि + वासयति]. Pāt. 20.
- PARIVĀSITO** (*p.p.*), Perfumed [p.p.p. परि + वास]. Jāt. 51.
- PARIVĀSO**, Living apart, being put under restraint, one of the ecclesiastical punishments [परिवास]. Pāt. 6, 64, 68, 74. Vij. renders it "penal discipline."
- PARIVĀTO**, Blown upon [परि + वात].
- PĀRIVATṬAKAM**, A robe (*civaram*) lent to a priest and returned by him after a period [परिवर्त + क]. Pāt. 8, 78.
- PARIVATṬAM**, An embrace [परिवृत्त].
- PARIVATTANAM**, Inverting, changing; exchange, barter [परिवर्तन]. Pāt. 80.
- PARIVATTATI**, To turn, to turn round, to be changed; to place oneself; to be whirled about, revolve [परिवृत्त]. *Haṃso viravanto parivattitvā tesam pādamaṇḍale yeva pati*, the swan rolling over with a shriek fell at their feet (Dh. 416, comp. 329). *Bhūmiyaṃ parivattamānā*, rolling herself on the ground (Att. 218). *Parivattitvā nipaṇṇo*, turning himself as he lay (Dh. 96). *Māgadhi-kabbhāsa na parivattati*, the M. language undergoes no change (Alw. I. cvii). *So nātiddhe n'accāsaṇṇe āsanassa parivattati*, he places himself neither too far from his seat nor too near (Brahmāyū S.). *Kudda-cakkhaṃ viya parivatti*, whirled round like a potter's wheel (Jāt. 64).
- PARIVATTETI** (*caus. last*), To turn over, roll; to change; to repeat; to exchange [परिवर्तयति]. *Thambhe parivattiya ṭhapāpayi*, set up the pillars in a different order, re-arranged them (Mah. 232). *Saññaṃ parivattayi*, altered or transposed the principal word (F. Jāt. 11). *Matam parivatteti*, recites a creed (Mah. 250). *Mantam p.*, to repeat a spell or incantation (Dh. 158, 163). *Patte parivattetvā parivattetvā gaṇhanti*, "shift the bowls from hand to hand" (Dh. 178). *Parivattetvā parivattetvā*, turning it over and over (Dh. 187).

- Parivattetvā*, turning the honeycomb over (Dh. 107). *Bhikkhuniyā saddhim cīvaram parivattetvā*, exchanging dresses with another priestess (Pāt. 102, 82). *Suttāni parivattesi Sīhaldya niruttiyā*, translated the Discourses according to the Sinhalese grammatical rules, i.e. translated them into Sinhalese (Mah. 247, comp. 251, 253).
- PARIVATṬHABBO** (*p.f.p. parivasati*), That must dwell apart [परि + वृत्तव्य]. *Tena bhikkhund parivaṭṭhabbam*, parivāsa must be undergone by that priest (Pāt. 6).
- PARIVATTO**, Change, exchange, return [परिवर्त]. Return of a deposit (Ab. 472). *Lahuparivattam kko cittam vuttam Bhagavatā*, the Blessed One has declared the heart to be easily perverted (Pāt. xxxii).
- PARIVATṬO**, Circle, succession, revolution [परिवर्त]. *Mahantaṃ ṇātiparivaṭṭam pahāya*, forsaking a great circle of relatives (Dh. 392). *Yāva sattam kulaparivaṭṭā*, for seven generations back (Dh. 120; Ras. 72). *Cha rājaparivaṭṭā gatā*, six successive kings passed away (Ten J. 51, 114).
- PARIVENAṂ**, A hermit's cell, the cell or hut forming a monk's private chamber in a Buddhist monastery. *Saṅghamajjhā apakkamma attano parivenaṃ agamāsi*, departing from the assembly retired to his own chamber (F. Jāt. 46). *Mama vihāro mama parivenaṃ*, this is my monastery, this is my cell (Dh. 281). *Vihāro dvādasaparivenaṃ*, a monastery of twelve cells, viz. accommodating twelve monks (Mah. 206). *Silāpassaya-parivenaṃ Tissārāme upaṭṭhahum*, nursed him at the Tissārāma monastery in the Silāpassaya cell (Mah. 132). *Parivenavihāro* evidently means a monastery provided with cells for the monks (Att. 201). I see no reason for supposing with D'Alwis that *parivena* ever means a college (Att. 64, 115).
- PARIVESANAM**, and **-NĀ** (*f.*), Distribution of food; attendance, surrounding [परिवेषण]. Mah. 24; Dh. 168. *Buddhassa parivesane*, in attendance on the Buddha (Jāt. 26).
- PARIVESO**, A halo round the sun or moon [परिवेष]. Ab. 65.
- PARIVETHETI** (*caus.*), To envelop [परिवेष्ट].
- PARIVIMAṂSATI**, To examine, search. Dh. 424.
- PARIVISATI**, To present, offer food, wait upon [परिविष्ट]. *Paṇṭen' āhārena parivisitvā*, serving him with savoury food (Dh. 81). *Sakkaccaṃ pari-*

visi, showed him every attention (Dh. 98). Dh. 136, 168, 244.

PARIVITAKKETI, To reflect [परि + वि + तर्क]. Dh. 145.

PARIVITAKKO, Thought, reflection [परि + वि + तर्क]. Ten. J. 55. *Cetoparivitakko*, mental reflection. *Evam cetaso parivitakko udapādi*, a consideration presented itself to my mind as follows (Alw. I. 93).

PARIVUTO (*p.p.p.*), Surrounded, attended, accompanied [परिवृत]. Alw. I. 74; Dh. 94; F. Jāt. 17.

PARIVUṬṬHO, and **-TṬHO** (*p.p.p. parivasati*), Dwelt apart [p.p.p. परि + वृत्]. *Parivuṭṭhaparivāso*, one who has undergone parivāsa (Pāt. 6).

PARIYĀDĀNĀM, Taking up, using up, finishing [पर्यादा + ण]. *Purimass' upādānassa pariyāddā*, from the original fuel being used up (Alw. N. 37). *Uddham jīvitapariyāddā*, after the term or end of life (Alw. N. 51). *Yaṅkiñcīti anavassapariyāddānavacanam*, yaṅkiñci is a word that includes everything (Dh. 288).

PARIYĀDĀTI, To seize, lay hold of [पर्यादा]. At Dh. 85 it is said of woman's voice, *purissassa cittam pariyāddāya tiṭṭhati*, "it makes a deep impression on men's hearts." *Vyāpādo cittam pariyāddāya tiṭṭhati*, malice possesses his heart. Inf. *pariyāddtum*.

PARIYAṆKO, another form of *pallaṅko*. I have only met with it at Sen. K. 333.

PARIYANTAVĀ (*adj.*), Discriminating, accurate [पर्यन्त + वृत्]. *Pariyantavāti vācā*, discriminating speech (comment on Br. J. S. A. says *paricchedam dassetvā dassetvā yathā 'ssā paricchedo paññāyati evam bhāsati*).

PARIYANTO, Boundary, border, limit, term, end [पर्यन्त]. Ab. 714. *Visayapariyantaṃ gantvā*, proceeding to the frontier of his dominions (Alw. I. 79). *Parisapariyante* (*loc.*) *nisīdi*, sat down in the outer circle of the congregation (Dh. 79, comp. 412). *Bhavapariyante ṭhito*, standing at the utmost verge of existence, viz. about to attain Nirvāṇa or the extinction of being (Ten. J. 119, of an Arhat). *Sabbapariyante*, at the end of all, lastly (Alw. I. 80). *Sapariyanto अपariyanto*, limited and unlimited (Man. B. 492). *Samuddapariyanto*, ocean-girt (Mah. 35, comp. B. Lot. 581). *Udaka-pariyantaṃ katvā mahāpaṭṭhavi kampi*, the great earth quaked to its ocean boundary.

PARIYĀPANNO (*p.p.p.*), Included, contained, belonging to [परि + आ + पन्न = पद्]. Ab. 742. *Pātimokkhapariyāpannāni sikkhūpaddāni*, the precepts contained in the Pātimokkha (Pāt. 74, 5). *Dhammo suttapariyāpanno*, doctrine contained in Suttas (Pāt. 17).

PARIYĀPUNĀTI, To learn thoroughly, to learn by heart, to master [पर्याप्]. *Anujānāmi bhikkhave sakāya niruttīyā Buddhavacanāni pariyaṇupitum*, priests, I permit you to learn the word of Buddha in the language appropriate to it, i.e. Pāli (Pāt. xlii). *Tiracchūnavijjā p.*, to learn a low art, e.g. divination (Pāt. 108). Dh. 90. P.f.p. *pariyāpupitabbo* (Alw. N. 23). P.p.p. *pariyatto*.

PARIYĀTI, To attend on, serve [परिया]. *Apārāpi soḷasasahasakhattiyaṇḍakiniyo rājānaṃ pariyaṇṇu* (Sām. S.A.).

PARIYATTAM (*adv.*), Voluntarily [पर्याप्त]. Ab. 469.

PARIYATTI (*f.*), Adequacy, sufficiency, fulness, plenitude; learning by heart; that which is learnt by heart, the text of Buddha's word, the Tipiṭaka [पर्याप्ति]. Ab. 1190. *Pariyatti-antaradhānaṃ*, decline of scriptural knowledge, or disappearance of the scriptures (E. Mon. 428). *Yā kacci pariyaṇṇi vā sippaṃ vā yasmā asajjhāyuntassa ananuyuñjantassa vinassati*, inasmuch as anything learnt by heart or any scientific skill is lost if a man does not repeat it and exercise himself therein (Dh. 370). *Pariyattidhammo* means the Buddhist scripture with its nine divisions (Dh. 90). *Vattapaṭivatta-pariyattimanasikāreṇu ussukkaṃ āpajjanto*, unremitting in devoting himself to the duties of religion and the acquisition of scriptural knowledge (Dh. 326). *Pariyattidharo*, knowing the scriptures by heart. *Pariyattī tīpi piṭakāni* (Par. S.A.). Mah. 124.

PARIYATTO (*p.p.p. pariyaṇupatti*), Able, sufficient; learnt by heart, mastered [पर्याप्त]. Pāt. 68.

PARIYĀYO, Succession, order, turn; a synonym; opportunity; way, manner; a cause; teaching, exposition; a surrounding wall [पर्याय]. Ab. 120, 429, 837. *Viditvā lokapariyāyaṃ*, knowing the order or sequence of the universe (Das. 35, with reference to the succession of life and death; Subh. says it means here prakāra, vidhi, krama). *Anekapariyāyena*, in many ways (Pāt. 3, 16; Dh. 395). *Imiṇaṃ p'etaṃ pariyaṇṇa veditabbaṃ*, this truth must be understood in this way (Mahānidāna S.).

At Alw. N. 34, 35, I think D'Alwis is right in translating *p.* by "reason." Adv. *pariyāyato*, causally, necessarily (Alw. I. 107).

PARIYESAKO (*adj.*), One who seeks [पर्येष + क्व]. Ten. J. 107.

PARIYESANĀ (*f.*), Search [पर्येषणा]. Ab. 428.

PARIYESATI, To search, seek for, seek out [पर्येष]. *Bhikkhaṃ p.*, to go in quest of alms. *Yodhe p.*, to enlist soldiers (Mah. 144). *Pasapariyesanto*, seeking (a robe) again, viz. wanting to get a new one (Jāt. 9). Dh. 81, 121, 233; F. Jāt. 4, 53.

PARIYESI (*adj.*), Seeking [पर्येष + इत्]. Dh. 410.

PARIYETTHI (*f.*), Search [पर्येत्ति]. Ab. 428.

PARIYODĀNAM, Cleansing [परि + चवदान].

PARIYODAPANAM, Cleansing, purification (from next). Dh. 33; B. Lot. 528.

PARIYODAPETI (*caus.*), To cleanse, purify [caus. परि + चव + ऐ]. *Pariyodapeyya attānaṃ citta-kleshi*, let him purify himself from the lusts of the heart (Dh. 16).

PARIYODĀTO (*p.p.p.*), Cleansed, pure [पर्येषदात्]. Dh. 122, 414; B. Lot. 865.

PARIYOGĀLHO (*p.p.p.*), Dived into [परि + चव + गत]. *Pariyogālhadhammo*, one by whom the Law has been penetrated or mastered (Brahmāy S.).

PARIYONANDHANAM, Enveloping (from next). Dh. 375.

PARIYONANDHATI, To cover, envelop [परि + चव + गत]. Dh. 331, 409. P.p.p. *pariyonaddha*.

PARIYOSĀNAM, Termination [पर्येषणा]. Ab. 771.

Nibbānapariyosano (*adj.*), ending in Nirvāṇa.

Marāṇapariyosāno, terminating in death (Dh. 313).

Desanāpariyosane (*loc.*), when the sermon was over (Dh. 79). Arhatship is sometimes called *p.*

as the last stage of existence, or the final summation of a life of holiness.

PARIYOSITO (*p.p.p.*), Concluded [पर्येषित].

Ras. 67.

PARIYUTTHITO (*p.p.p.*), Arisen; possessed [परि + उद् + क्त] *Asukaṭṭhāne corā pariyaṇṇitā*, in such and such a place robbers have made their appearance (Par. S.A.). *Mārena pariyaṇṇitacitta*, his heart possessed by the Evil One.

PARO (*adj.*), Distant, further, opposite; other, different, adverse; subsequent; highest, preeminent [पर]. Ab. 695, 843. Pl. *parā*. *Parāṃ* throne or pa-

ratirak, further shore or bank (Ab. 665). *Parahitani*, the welfare of others (Mah. 208). *Paraddro*, neighbour's wife. *Na paro*, no one else (Mah. 154). *Ko paro*, who else? (Dh. 29). *Na paro param nikubbetha*, let not one defraud another (Kh. 16). *Parassa bhayadam gaphditi*, takes the property of another (Kh. 29). *Pare bhikkhú*, the priests of the opposite party (Mah. 237). Masc. *Paro*, an enemy (Ab. 344). *Paro loko* or *paraloko*, the other or the next world, the next state of existence (Dh. 31). *Pare saro*, the following vowel (Sen. K. 206). *Sare pare* (loc. abs.), when a vowel follows (Sen. K. 205). *Yanty apare param*, the rest refer to what follows (Alw. I. vii). Pl. *pare*, other men (Kh. 15). At Dh. v. 6 I think Max Müller is right in rendering *pare ca na vijānanti* by "some do not know." *Papparasiparā*, the night opposed to the full moon, viz. the night of the new moon (Ab. 73). *N'atthi santiperam sukham*, there is no bliss but Nirvāṇa (Dh. 36). At the end of a compound *para* frequently denotes having anything as the highest object, devoted to it, filled with it: *Dayāparo*, devoted to mercy, compassionate; *Khuddāparo*, famished (Ras. 35); *Dhammaparo*, devoted to religion, devout (Att. 195). Neut. *param*, Nirvāṇa, i.e. the acme or goal of existence (Ab. 6; Mah. 47).—Adv. *param*, beyond, after. With abl. *Param samuddato*, from over the sea; *Param maraṇā* or *param maraṇā*, after death (B. Lot. 866). *Param Jotiyaṇehamhā*, beyond Jotiyaṇeha (Mah. 67). *Tato param*, next, afterwards (Mah. 169). Adv. *pare* (loc.), afterwards. With abl. *Tato pare*, thereafter (Mah. 8).

PARO (adv.), Beyond, more than [परस]. *Parosahassam*, more than 1000. *Parosahassam kho pan' assa puttā bhavanti*, he has more than a thousand sons (B. Lot. 581). *Parosahasso* (adj.), numbering more than a hundred (Sen. K. 218). *Parosato* (adj.), numbering more than a hundred.

PARODATI, To burst into tears [प्रवृद्ध]. Dh. 156.

PAROKKHO (adj.), Invisible, imperceptible [परोक्ष]. Fem. *parokkhā*, in gram. the perfect tense (Sen. K. 430).

PARŪLHO (p.p.), Grown up, increased [प्रवृद्ध]. *Parūlhakesanakho*, with hair and nails grown long (Dh. 403).

PARŪPAGHĀTĪ (adj.), Injuring others, cruel [पर + उपघातिन्]. Dh. 34.

PARŪPAGHĀTO, Injuring others, cruelty [पर + उपघात]. Pāt. 116; Alw. I. cxxiv.

PĀRUPANAM, and **PĀPURANAM**, Dressing, putting on a garment; a covering, mantle, cloak, upper robe [प्रावरण]. *Pārupanam chaḍḍetvā*, throwing off his upper robe (Das. 38; Dh. 303). *Imam pitupārupanam kambalam*, this blanket which your father wore as a cloak (Dh. 157, 154). *Nivāsanapārupana-attharāṇavasena*, as inner and outer garments and coverlets (Dh. 115, comp. 302). The two forms are about equally common: *pāpuraṇa* occurs at Pāt. 103, and at Dh. 290, where Fausbøll has wrongly altered it to *pārupaṇa*. The *p* of *pāpuraṇa* is due to the greater proximity of the *r*. A Tīkā says *sarīram veṭhetvā pārupiyanti pāpuraṇā*. In bad Burmese MSS. we sometimes find *pārupana* and *pārupati*. See next.

PĀRUPATI, and **PĀPURATI**, To dress, put on an outer garment [प्रावृ]. *Saṅghāṭim p.*, to put on the upper robe (Dh. 204). *Sūṭakam p.*, to put on a cloak (Dh. 290). *Sasīsam pārupitvā*, having wrapped himself in his upper robe, head and all (Dh. 268). *Evam nivāsetabbam evam pārupitabbam*, the inner garment is to be worn in this fashion, the outer in this fashion (Dh. 376). *Gadrahham sīhacammēna pārupitvā*, dressing up the ass in a lion's skin (F. Jāt. 14). Fut. *pārupissati* (Pāt. 20). Ger. *pārupitvā* (Mah. 7). Pass. *pārupiyati*. P.p.p. *pāruto*, covered, dressed; put on, worn (of clothes); shut. *Pārutapaṇam vālo ukkhipi*, the wind blew up the robe she wore as an upper garment (Dh. 341). *Pāruto sīhacammēna*, dressed in a lion's skin (F. Jāt. 15). *Apārutadvāro*, one for whom the gates of hell are not shut, i.e. a sinner. *Duppāruto*, badly dressed (Dh. 156). *Pārupati* is only a metathesis of *pāpurati*, which represents the Sansk. *prāvarati* from प्रावृ: I have met with *pāpurati* in Sutta Nipāta: a curiously similar metathesis occurs in Sinhalese, where the Sansk. *vijapūra*, "citron," has become *bijurupu* instead of *bijupuru*. For the change of *v* to *p*, comp. *chāpa* = चाप, *lāpa* = लाप, *palāpa* = पलाप, *kipati* from कीप or कु, *lāpayati* = लापयति, comp. also *avāparati*, "to open," corresponding to a form अवावरति. The *v* is either a softening down of the *a*, or is due to a recollection of the *pi* of the root, or is due to the analogy of the *v* in *pāruta*: for the latter form comp. *rukka* = वृक्ष.

PARŪPAVĀDO, Reproaching others [पर + उपवाद].

PĀRUTO, see *Pārupati*.

PASĀDAKO (*adj.*), Causing serenity or happiness, converting to the Buddhist faith [प्रसादक]. Mahinda is frequently in Mahāvamsa called *dīpappasāddako therō*, the priest who converted the island of Ceylon (Mah. 37, 121, 122, 161, 239).

PASĀDANAM, Gratification, favour [प्रसादन]. At Dh. 44 the first vowel is lengthened (to avoid the concurrence of four iambs).

PASĀDANIYO (*adj.*), Causing happiness [प्रसादनीय]. Alw. I. 93; B. Int. 198.

PASĀDĀPETI (*caus. pasidati*), To cause to be gratified. Mah. 139.

PASĀDAVĀ (*adj.*), Delighted, pleased, having faith in [प्रसादवत्]. Mah. 24, 217.

PASĀDETI, see *Pasidati*.

PASĀDHANAM, Decoration; ornament, parure; wearing ornaments [प्रसाधन]. Ab. 282, 888; Dh. 178, 234. At Dh. 237 there is a description of a magnificent set of jewels, constituting a dress of honour, given by the wealthy Dhanajjara to his daughter Visākhā on her marriage; it is called *mahālatāpasāddhanam*, and is said to have cost ninety millions of kaṭṭapaṇas (see Man. B. 223). *Sabbiriyāpathesu pasāddhanayoggaṃ pasāddhanam*, a parure or dress of honour fit to be worn on all occasions (Dh. 245).

PASĀDHETI (*caus.*), To put on or wear ornaments [प्रसाध]. *Etissā hi gariyaṃ pasāddhanam nicca-kālaṃ pasāddhetuṃ na sakkā*, for this lady cannot be always wearing a very heavy dress of honour (Dh. 245). P.p.p. *pasāddhito*, dressed up, wearing fine clothes or jewels (Mah. 170; Dh. 247).

PĀSĀDIKO (*adj.*), Pleasing, engaging, amiable, gracious [प्रसादिक]. B. Lot. 407; Ten J. 46; Dh. 314; Alw. I. 93; Ras. 36. *Pāsādikā ratti*, a delightful evening (Sām. S.).

PASĀDO, The spotted antelope, the porcine deer [पुषत]. Ab. 619.

PASĀDO, Brightness, clearness; favour, grace; refreshing, joy, serenity of mind; faith [प्रसाद]. Ab. 54. *Pasādajanako*, causing joy (Mah. 1). *Taṃ sutvā Abhaya therō taṃ dānadāyāma eva so rañño cittapasādattham samvappesi anekedhā*, hearing this, the thera Abhaya, in order to rejoice the soul of the (dying) king, extolled these two gifts in many ways (Mah. 197). The words *pasādo*, *cittapasādo*, and *manopasādo* are constantly used in the sense of faith in Buddha, lit. "re-

joicing," because of the joy or peace of mind which belief in Buddha brings with it. Burnouf wrongly throws doubt on this use of the word, observing that "in connexion with Buddha *pasāda* is the favour with which He receives those who come to him" (Int. 198, comp. 383). The syntactical use of *pasāda* in this sense refutes this view; the following are instances, where it will be seen that the word for Buddha or his religion is in the locative case: *Evam Tathāgate yeve pasādo hi mahapphalo*, thus faith in Buddha has a great reward (Mah. 178); *Cittapasādamattena Sugate gati uttamā labbhati*, by a mere act of faith in Buddha is the happiest future state attained (Mah. 177); *Pabbajimāsu pasādena Sammasambuddhasāne*, took orders out of faith in the religion of the Supreme Buddha (Mah. 74); *Saṭṭhari pasādena Tāvatisābhavane nibbatti*, through his faith in the Teacher was re-born in the T. heaven (Dh. 109); *Mayi citta pasādena*, through faith in me (Dh. 94, Gotama Buddha speaks). See also the examples under *Pasidati*. *Pariplovapassādo*, a man of wavering faith (Dh. 7, the comment says *saddhā*). *Attano duppaṭipattiyā tesāṃ manussānaṃ pasādaṃ vindaṇeti*, by his own immorality destroys the peace of mind of these men (Pāt. 74). *Te labhanti aññatitthiyesu paribbajakeṇ pasādaṃ*, these men take pleasure in the heretical devotees (Pāt. iii, or put faith in them).

PĀSĀDO, A building erected on high foundations, and approached by means of steps, a terrace, tower, palace, mansion [प्रसाद]. Ab. 208. It is four-sided (Ab. 210). *Paññāpasādam āruya*, climbing the terraced heights of wisdom (Dh. 6). A king's palace is generally called a *pasāda*, it may have several stories (B. Lot. 627; Alw. I. 76). *Pāsāda otarimāsu*, they left the palace, lit. descended from it (Das. 2, 40). Dh. 117. The famous *Lohapāsāda* or Brazen Palace, built by Duṭṭhagāmaṇi as an Uposatha hall for the priests at Anurādhapura, contained nine stories and nine hundred rooms (Mah. 161, and foll.). *Pāsādātaleṇ*, an upper floor or terrace of a *pasāda*.

PASAHAṬI, To use force, overcome, subdue, oppress [प्रसह]. *Na taṃ pasahate dukkhaṃ*, grief does not overwhelm you (Das. 5). Dh. 2, 23. Ger. *pasayha*, using force, forcibly, violently (Ab. 1149). Sen. K. 472.

PASAKHĀ (*f.*), A branch or twig [प्रसाखा].

PASĀKHO, The abdomen and thighs [प्रसाक्ष].
Pât. 108, 117.

PĀSAKO, A die [पासक]. Ab. 532; Dh. 237.

PASAMATI, To allay [प्रशम]. *Pasamimsu repun*,
laid the dust (Att. 211).

PASĀMSĀ (f.), Praise [प्रशंसा]. Dh. 15.

PASĀMSANAM, Praising, commendation [प्रशंसन].

PASĀMSATI, To praise; to declare [प्रशंस].
Kh. 14; Dh. 6. *Na pasamsati*, to disapprove,
blame (Dh. 32). P.p.p. *pasattho, pasamsito* (Dh. 41).
Pasamsiyo, laudable (Dh. 190).

PASĀMSI (adj.), Praising [प्रशंसिन्]. Sen. K. 472.

PĀSAṆDIKO (adj.), Heretical [पाषण्डिक].
Mah. 23.

PĀSAṆDO, Heretical [पाषण्ड]. The Buddhists
called all non-Buddhists *pāsaṇḍas*. *Pāsaṇḍā*
dhammā, heretical doctrines (Sen. K. 322). *Pā-*
saṇḍadhammasāṇā, heathen observances (Man.
B. 494). Ninety-six different sorts of non-Buddhist
religionists (*channavuti pāsaṇḍā*) are enumerated,
consisting of the holders of the sixty-two heretical
doctrines (see *Diṭṭhi*), and of thirty-four sects of
which the Kuṭṭisakas are the first (Ab. 441).

PASĀṆGO, Attachment, being addicted to [प्रसङ्ग].
Kāmappasāṅgo, attachment to lust (Mah. 215).

PĀSAṆI, see *Papṇi*.

PASANNATĀ (f.), Clearness, serenity [प्रसन्नता].
Ab. 54.

PASANNO, see *Pasīdati*.

PĀSĀṆO, A stone, a rock [पाषाण]. Ab. 605.
Pāsāṇamaccho, a seal or dugong (Ab. 674). *Joti-*
pāsāṇo, burning-glass made of crystal (Man. B.
436). Mah. 169.

PASARANAM, Spreading, being stretched out
[प्रसरण].

PASĀRETI (caus.), To stretch out, spread out,
expand, exhibit, expose [प्रसारयति]. *Haṭṭhiṃ*
p., to hold out the hand (Dh. 134, 169). *Bāhaṃ p.*,
to stretch out the arm (B. Lot. 306). *Suddha-*
vattham pasāresi, held or spread out a white
cloth (Dh. 309, comp. Mah. 3). *Āpanāni pasāriya*,
having opened shops (Mah. 213). *Āsim pasāriya*,
holding out his sword (Mah. 134). P.p.p. *pasārito*,
(Mah. 90). *Pasāritāṅgo*, with outstretched limbs
(Mah. 136). Also *pasāropeti* (Alw. I. 75).

PASARO, Spreading, extension [प्रसर]. Ab. 769.

PASATO, The palm stretched out and hollowed as
if to hold liquids; a measure of capacity, the same

as a Kuṇḍuba [प्रसृत]. Ab. 267, 482. *Adḍhatera-*
sapasato (adj.), containing thirteen and a half
pasatas (Pât. 81). Mah. 37, 38.

PASATTHO (p.p.p. *pasāmsati*), Praised, esteemed,
good, excellent [प्रशस्त]. Ab. 752; Kh. 7; Dh.
194; Alw. I. 112.

PASAVATI, To beget, generate; to give birth to
[प्रसु]. *Veraṃ p.*, to beget hatred (Dh. 36).
Apunṇaṃ p., to produce demerit (Ras. 84; Att.
197). P.pr. fem. *pasavanti*, a woman in childbirth
(Mah. 248). P.p.p. *pasūto*.

PASAVO, see *Paru*.

PASAVO, Bringing forth; generating, production;
a flower, fruit [प्रसव]. Ab. 545, 761, 902.

PASAYHO, Force, violence [प्रसङ्ग]. Ab. 400.
Kāyajupasayham acintayitvā, not thinking of the
physical exertion (Mah. 168). For *pasayha* (ger.),
see *Pasahati*.

PASENADI (m.), Name of a king of Kosala, a con-
temporary of Buddha [प्रसेनजित्]. He is often
called *Pasenadikosalo* (Dh. 231, 257, 291, 328,
355, 401). Ger. *Pasenadissa* (Dh. 307). Instr.
Pasenadind. *Pasenadirājā*, King Prasenaṇḍ (Ten.
J. 19; Dh. 212, 232). *Pasenadikumāro*, Prince P.
(his son, Dh. 211).

PASIBBAKAM, and -KO, A bag, sack [प्रसेवक],
the Pali represents a form *pra-sīvy-aka*. Dh. 268,
351. Masc. at Dh. 162. *Cammapasibbakam* and
-ko, a leathern sack (Dh. 161), a blacksmith's
bellows (Ab. 526). *Pasibbakasādyi* (adj.), lying in
a bag (Att. 202).

PASĪDATI, To be clear, serene, tranquil; to be
content, satisfied, pleased, glad; to be favourable
or gracious; to rejoice in, take pleasure in; to
have faith in, to believe, be converted [प्रसद].
Kuppanti pasīdanti, they are annoyed or pleased
(Ras. 35). *Na ppasīdati*, to be displeased. *Pasīda*
deva, be gracious, sire (Att. 206). With ger. *Tassa*
pasīditvā, pleased with him (F. Jāt. 6); *Kamen'*
assa pasīdīmsu sabbe pi gharamānusa, by degrees
all the inmates of the house got to like him (Mah.
31, comp. 221). With loc. *Santāya iriyāy' asmīṃ*
pasīdiya, pleased with him for the propriety of his
deportment (Mah. 24); *Bhaddasālamhi there*
pasīditvā, having conceived an affection for the
thera Bhaddasāla (Mah. 127); *Pasīditvā guṇe*
tassa (Mahindassa) dīpappasāḍake, rejoicing in
his virtue which was the means of the conversion
of the island (Mah. 239). *Cittam p.*, to have faith

(Mah. 5). *Taṃ sutodna pasādimṇu nāgarā te samāgatā*, hearing this (a sermon of Buddha's) the assembled citizens became believers (Mah. 83). *Taṃ pāṭihāriyaṃ diṣṭv pasādimṇu Jine jand*, beholding this miracle the people believed in Buddha (Mah. 108). *Tatthatatthadassitapāṭihāriyenāpi mahājano pasādati*, the people are converted by miracles exhibited in various places (B. Lot. 310). *Satthū . . dhammadessanāghosaṃ sutv pasādenā*, hearing the sound of Buddha's preaching they are converted (Dh. 314). P.p.p. *pasanno*, and once (Sen. K. 351) *pasāditā*. *Pasannodakam*, clear or pure water (Mah. 181; Ab. 670). *Pasannūdako*, having clear water (Dh. 283). *Manasā pasannena bhāseti*, speaks with a pure mind (Dh. 1). *Dinno pasannacittena*, given with a believing heart (Mah. 195; Dh. 97). *Pasannena manena katakammaṃ*, deeds done with a believing heart (Dh. 99). *Pasannamano kīlam katv*, dying with a heart full of faith (Dh. 95). *Dassāmi aṅgam api jīvitaṃ ca pasannacitto*, I will cheerfully resign limb and life (Ras. 16; Dh. 81). With loc. *Pasanno Buddhassaṃ*, rejoicing in the commandment of Buddha (Dh. 66; Mah. 25, 105). At Alw. I. 97, *tasmīṃ yeva pasanno* means, I think, "believing in him" (Buddha), as the result shows, for the king becomes a Buddhist monk. *Pasannā pāṭihāriye*, rejoicing in, or converted by the miracle (Mah. 118). *Rohaṇe khattiyā santi pasannā ratanattaye*, in R. there are princes who have faith in the Three Gems (Mah. 138, comp 108). *Assaddho appasanno*, without faith and unbelieving (Sig. S. A. and Par. A.). Caus. *pasādeti*. *Sahasena pasādettha imaṃ*, reward, lit. gratify, this man with a thousand kahāpapas (Mah. 139). *Rājā cittaṃ pasādayi*, the king received consolation, recovered his serenity of mind (Mah. 197). *Nigrodhasāmaṇeraṃ so diṣṭv cittaṃ pasādayi*, beholding the novice Nigrodha he was filled with pleasure (Mah. 23). *Mayi manasā pasādetv sagge nibbattānaṃ gaṇaṃ n'atthi*, the number of those who through faith in me are reborn in heaven is beyond computation (Dh. 98, Buddha speaks). *Kiñci puññaṃ akatv Satthari manasā pasādetv evarūpasampattin paṭilabhi*, having done no good work, but only believed in the Teacher, has become a partaker of so great glory (Dh. 99). *Vissuṃ te pañca raṭṭhāni pañca therā pasādayuṃ*, these five apostles respectively converted or evangelised these five countries (Mah. 74).

PASIDDHI (f.), Fame [प्रसिद्धि]. Alw. I. xcvi.

PASIDDHO (p.p.p.), Public, notorious, celebrated [प्रसिद्ध]. Ab. 724.

PĀSIKO (adj.), Connected with snares, using snares, caught in a snare [पाशिक].

PASITI (f.), A fetter [पसिति]. Ab. 764.

PĀSO, A noose, string, snare, fetter [पाश]. Ab. 904. *Pāse oḍḍeti*, to lay snares. *Gabbhapāso*, the snares of the womb, i.e. the fetters of existence (Dh. 402). In *kesapāso*, "bunch or mass of hair" it means abundance (Ab. 257). Comp. *Haṭṭhapāso*, *Pakkhapāso*.

PASSADDHI (f.), Calming down, calmness, repose, tranquillity [प्रशम्य]. *Kāyapassaddhi citta-passaddhi*, quiet of the body, repose of the mind (Man. B. 416). *Yāva pīṭivegapassaddhiyā nisīdītā*, sitting down till the excitement caused by joy had calmed down (Alw. I. 80). Man. B. 496; B. Lot. 798; Att. 58.

PASSAMBHATI, To calm down, be quiet [प्र + शम्भ]. P.p.p. *passaddho*.

PASSANAM, Seeing (from *passati*). Dh. 95, 163.

PASSASATI, To expel the breath, exhale [प्र + श्वा + सत्]. Dh. 401. See *Assasati*.

PASSĀSO, Exhaled breath [प्र + श्वा + वास]. Ab. 39; B. Lot. 614; Man. B. 400; E. Mon. 266, 269.

PASSATI, To see, look, look at, behold, observe; to see with the mind, learn, know, understand; to discover, find, meet with [पश्य]. As there is no present from the root पश्य I have been obliged, in carrying out my system of giving verbs in the 3rd pers. sing. of the present, to bring the tense-forms of पश्य under *Passati*, thereby reversing the usual process. I do not on that account deserve Dr. Weber's reproach of having "made *dassati* the causative of *passati*"! Imperat. 2nd pers. *passa* (Dh. 27), pl. *passatha* (Dh. 61). Fut. 2nd pers. sing. *dakkhisi* (F. Jāt. 23), 3rd sing. *dakkhati* (Sen. K. 448), 3rd pl. *dakkhiṃti* (Gog. Ev. 6; Mah. 83). At Alw. I. 93 occurs a curious double fut. *dakkhissati* (*drakshyishyati*, comp. *sakkhissati* and *hohissati*, which in Sanskrit would be *śakshyishyati* and *bhavishyishyati*). A fut. *passissati* from the root पश्य is very common, it will be found at Dh. 88, 98, 153, 192. Opt. *passa*, *passēyya*, *dakkhettha* (Dh. 51; F. Jāt. 57; Sen. K. 465). Aor. *addasa* (Dh. 135; Alw. I. 80; Mah. 17, 24; Jāt. 55, 69; F. Jāt. 3; pl. *addasim*),

addasā (frequent in old texts), *adakkhi* (Muni Sutta), *addakkhi* (Ras. 20; Mah. 28, 33, 205; Dh. 97; Sandhi K. 27; pl. *addakkhum*), *dakkhi* (Jāt. 20), *passi*, *apassi* (Mah. 17, 35; Ten J. 112; F. J. 46). Inf. *daṭṭhum* (Dh. 84, 105, 107, 320; Ten. J. 54; Mah. 41; Alw. I. 80), *passitum* (Dh. 375; Mah. 16, 139), *dakkhitum* (Sam. S. A.). Ger. *disvā* (very common), *passiya* (Mah. 177; Sen. K. 504), *passitvā* (Mah. 29, 56, 165, 262; Alw. I. 73; Dh. 223). P.pr. *passam* (Dh. 21, abl. and instr. *passatā*, dat. and gen. *passato*), *passanto* (F. Jāt. 4; Mah. 89). *Passam* is sometimes used absolutely in the sense of seeing or understanding aright, discerning, wise (Dh. 44). Pass. *dissati*, *dissate* (Sen. K. 439, 448). Pass. aor. *adassi* (Mah. 142), *adassatha* (Mah. 199), *dassittha* (Mah. 114, 119). Pass. p.pr. *dissamāno*. P.f.p. *daṭṭhabbo*. P.p.p. *diṭṭho*. Caus. *dasseti*. *Passitvāna silyūpaṃ*, noticing the stone pillar (Mah. 165). *Supiṇaṃ passi*, dreamt a dream (Ten J. 112). *Passe ce vipulaṃ sukkaṃ*, if a man sees the prospect of a great advantage (Dh. 51). *Vicintiya Pāṭheyyakā dhammavādā itī passi*, reflecting whether the P. were orthodox, came to the conclusion that they were (Mah. 17). *Cattāri ariyasaccāni passati*, clearly understands the four great truths (Dh. 35; Kh. 8). *Gantvā mama saḍḍyaṃ passissāmi*, I'll go and see my friend (Dh. 153). *Passi Laṅkissaraṃ*, presented herself before the King of Ceylon (Mah. lxxvii). *Taṃ ahaṃ daṭṭhum gacchāmi*, I go to visit him (Ten J. 54). *Revataththeram addasum*, called on the thera Revata (Mah. 17). *Sattāharaṃ daṭṭhum na labhimha*, we could not find the Teacher, lit. could not get to see him (Dh. 105; Alw. I. 80). *Pariveṇe na passissu*, found him not in his cell (Mah. 255). *Paṭhamapadaṃ uddharitvā onantaraṃ na passi*, having repeated the first hemistich could not recollect the next (F. Jāt. 46). *Muttāharaṃ nāddasa*, could not find his necklace (Ras. 32). *Yo muttāharaṃ passati*, whoever finds the necklace (Ditto). Pass. *dissati*, to be seen, to be known, to appear, to exist, to be found, to occur. *Dibbadeho adassatha*, appeared in his celestial form (Mah. 199). *Saṃmantato dissamāno*, conspicuous from every side (Mah. 162). *Adissamāno*, invisible (Mah. 50, 108). *Adissamānasandhi* (f.), having invisible joints, i.e. so graceful and well-built that she appeared to have no joints (Mah. 25). *Dissanti appāyukā*, there are

some whose term of life is short, lit. some are seen whose . . . *Tumhākaṃ janapade tīpi ratanāni dissanti*, are the Three Jewels known in your country? (Alw. I. 76). *Dissanti upajjhāyā bālā*, we sometimes meet with foolish pastors (Pāt. xiv). *Na dissati*, not to be seen, to disappear, to be absent (Dh. 53). *Sāyam eke na dissanti pāto diṭṭhā bahujjānā*, many are not seen in the evening who were seen in the morning, i.e. they are dead (Das. 6). *Kiṃ nu kho upāsaka imāni divasāni na dissasi*, how is it, devotee, that you have not been seen these last days? (Das. 7). *Kaṃ tumhe ime divase na dissatha*, where have you been away all this time? (Alw. I. 74; comp. Dh. 226). For *dasseti* see sep. article.

PASSĀVĪ (*adj.*), Seeing. Sen. K. 531. Comp. *Dassāvī*.

PASSĀVO, Urine [प्रासव]. Ab. 275. *Passāva-maggo*, urethra (Ab. 848).

PASSAYO, The compound *bhikkhuni-passayo*, "nunnery," occurs several times in Mah. (see pp. 110, 120, 210). It either represents a possible Sansk. form प्रासय, or is a sandhi for *bhikkhuni-upassayo*, the *u* being first elided and then the *i* shortened. At Mah. 132 we have *silāpassayo*, "rock-cell."

PASSO, and PASSAM, Side, flank [पार्श्व]. Ab. 264. *Taṃ passena nipajjāpetvā*, making him lie down on his side (F. Jāt. 12, comp. B. Lot. 342). *Dakkhiṇapasse nisinnāṃ aggasāvakaṃ Nisabhattheraṃ dmantesi*, spoke to the chief disciple N. who sat at his right hand (Dh. 135). *Uttara-passam*, north side (Jāt. 72). *Vebhāraselassa passe*, on the slope of the V. mountain (Mah. 12). *Maggassa ubhosu passesu aṭṭhamu*, they stood on both sides of the road (Dh. 266). *Ubhatopasse*, on both sides (Mah. 213). *Purassa ekapassamhi*, on one side of the city (Mah. 120). *Purapassamhi dakkhiṇe*, on the south side of the city (Mah. 216). The loc. *passe*, *passamhi* is sometimes used prepositionally, "near," "close to," "by the side of," "at." *Sayanassa siropasse*, at the head of the bed (Mah. 128). *Dvārakoṭṭhakapassamhi*, near the porch (Mah. 5). *Piṭṭhipasse*, at the back of, behind. *Ekena passena gantum*, to go on one side, to slink away (Ten J. 13).

PASU (*m.*), Cattle; an animal, beast; a goat [पशु]. Ab. 1111; Dh. 51. Pl. *pasavo* (Ab. 620). *Parupālanam*, tending cattle, cattle farming (Ab. 446). *Parupati*, Civa (Ab. 16).

PASŪTI (f.), Birth, bringing forth; childbirth, delivery [प्रसूति]. Ab. 76; Mah. 58, 136.

PASŪTIKĀ (f.), That has brought forth, that has had a child [प्रसूतिका]. Of a woman (Ab. 235). Of a cow that has calved (Ab. 498).

PASUTO (p.p.p.), Intent upon, devoted to, seeking [प्रसित = सि]. *Sadattthapasuto*, devoted to his own spiritual welfare (Dh. 30). *Jhānapasuto*, given up to meditation (Dh. 33). *Kḷāpasuto* (Jāt. 58). *Gocarapasuto*, seeking food (F. Jāt. 12; Ten. J. 36). *Sāsana-kiccappasuto*, devoted to religious duties. *Yaṃ puññam pasutaṃ mayā*, if any good works have been diligently sought after by me (Ras. 28). *Pasuto* by itself may mean addicted to pleasure (*sayam na seve pasutaṃ pamattaṃ*). With affix -त्ता, *khiḍḍāpasutatā* (f.), devotion to amusement (Dh. 326).

PASUTO (p.p.p. *pasavati*), Engendered, born; delivered [प्रसूत]. *Sakyakulapasūto*, born of the Śākya race (Br.J.S.A.). Fem. *pasūtā* = *pasūtiḥ* (Ab. 235).

PASUTTO (p.p.p.), Sleeping [प्रसूत]. Alw. I. xcvi.

PĀTABBO (p.f.p. *pivati*), Drinkable [पातब्ब]. Sen. K. 477.

PATAḬGI (m.), Fire in return [प्रति + अपि]. *Paṭaggi dātabbo*, fire must be given in return (Sen. K. 223).

PATAHO, A kettledrum [पटह]. Ab. 144.

PATAKĀ (f.), A flag, banner [पताका]. Ab. 397; Dh. 78; Alw. I. 79.

PATAKO, Cotton cloth? [पटक]. Pāt. 78.

PĀTALAṀ, A covering; coating, membrane, film; cataract of the eye; roof, thatch; a heap, multitude, quantity [पटल]. Ab. 218, 940. *Meghapāṭalaṃ*, overclouding of the sky (Ab. 71). *Madhupaṭalaṃ*, a honey comb (Dh. 106). *Udarapaṭalaṃ*, mucous membrane of the stomach.

PĀTĀLAṀ, The Nāga world, the lower regions, infernal regions; submarine fire [पाताल]. Ab. 649, 889.

PĀTALĪ (f.), The trumpet flower, Bignonia Suaveolens [पाटलि]. Ab. 559; Dh. 194.

PĀTALIKĀ (f.), A woollen coverlet thickly woven with flowers [पटल + रका]. Ab. 313. Br.J.S.A. says *paṭalikā ti ghaṇapuppḥo uṇḍamayo attharako*, so *āmīdākaṇṇaṭṭo ti pi vuccati*.

PĀTALIPUTTAM, and -TTAKAM, Name of a city in Magadha [पाटलिपुत्र]. Ab. 201; Ras.

36. Originally called *Pāṭaligāmo*, and named *Pāṭaliputtam* by Buddha shortly before his death (Par. S.). *Pāṭaliputtiko* (adj.), belonging to P. (Sen. K. 390).

PĀTALO (adj.), Light red, pink [पाटल]. Ab. 97; Dh. 100. Masc. *pāṭalo*, rose colour, pink.

PATANAM, Falling [पतन]. Jāt. 19.

PATAṆGO, A bird [पतङ्ग]. Ab. 624.

PATAṆGO, A flying insect, moth, beetle, grasshopper [पतङ्ग]. Ab. 645 (read *paṭ-*). At Dh. 412 the reading should be *paṭaṇgam*, not *pavaṇgam*, "kills and sucks the juices of a moth or fly that has tumbled into the outskirts of its web."

PATĀNĪ (adj.), Spreading, extending [प्रतापिन्]. Ab. 550.

PĀTĀNĬJALI (adj.), Having the hands clasped [पातञ्जलि]. Mah. 250 (collated with two MSS.).

PATANTO, A bird [पतन्त]. Ab. 625.

PATANTO, The skirt or seam of a garment [पट + चन्त].

PATĀPANO, Name of one of the eight Hells [प्रतापन]. Ab. 657.

PATĀPAVĀ (adj.), Splendid, majestic [प्रतापवत्]. Ras. 26.

PATĀPĪ (adj.), Burning, scorching [प्रतापिन्]. Att. 209.

PATĀPO, Heat; splendour, majesty, dignity [प्रताप]. Ab. 351.

PATĀRANAṀ, Elevation, aggrandisement [प्रतारण]. Att. 199.

PĀTARĀSO, Morning meal, breakfast [प्रतारण]. *Pātardāsaṃ pacāpento*, having his breakfast cooked (F. Jāt. 15). *Bhuttapātardāso*, having breakfasted (Ten J. 1; Dh. 401; Alw. I. 73; Mah. 117).

PATĀRETI (caus.), To mislead, deceive [प्रतारयति]. Att. 199.

PATATI, To fall, alight [पत]. With loc. *Catus apāyesu patitvā*, having fallen into the four states of punishment (B. Lot. 310). *Pādesu patitvā*, falling at their feet (Dh. 132). *Bhāṇiyyam pati*, fell to the ground (Mah. 152). *Angāragabbhe patissāmi*, I will throw myself into the midst of the embers (F. Jāt. 56). *Jannukehi* (instr.) p., to fall on one's knees (Dh. 114). *Raṇe pati*, fell in battle (Mah. 220). Imperat. *patatu* (Ras. 23). P.pr. *patamāno* (Mah. 156; Jāt. 23). P.p.p. *patito*. Caus. *pāteti*, to cause to fall, throw down, throw, let fall, drop; to lay low, ruin, destroy.

Tumhākaṃ pādesu pātesāmi, I will make him throw himself at your feet (Ten J. 20). *Kuldvakā* (abl.) *pātesi*, threw him out of the nest (F. Jāt. 49). *Pātesi bhūmiyaṃ* (loc.) *lekhaṃ*, dropped the letter on the ground (Mah. 131). *Sīse pātesi*, let it fall on his head (F. Jāt. 4). *Acchā kūtāni pātayāmi*, bears worked the hammers, caused them to fall on the anvils (Mah. 22). *Andaṃ p.*, to lay an egg (Ten J. 111). *Rukkhāṃ p.*, to throw down a tree (Dh. 331; Mah. 141). *Dakkhiṇodakkaṃ pātetvā*, having poured out the water of donation (Mah. 160). *Garahaṃ p.*, to cause blame to fall on a person (Dh. 220). Ger. *pātetvā* (F. Jāt. 12), *pāyitvā* (Mah. 244), *pātiya* (Mah. 217). P.p.p. *pātito*, thrown down, cast off (Dh. 72, 266).

PATATTAM, A wing [पतत्त]. Ab. 627.

PĀTAVAM, Skill [पाटव]. Alw. I. vii, 112.

PĀTAVYATĀ (f.), Injuring, destroying [पात + a termination -आ seen in *sahavyatā*, *dāsavya*, + ता]. Pāt. 12, 85.

PATAYO, see *Pati* (1).

PĀṬEKKAM (adv.), Singly, severally [प्रत्येक + च]. Pāt. 82, 84.

PĀTETI, see *Patati*.

PĀṬHĀ (f.), The plant *Clypea Hernandifolia* [पाठा]. Ab. 582.

PATHADDHI (f.), A thoroughfare, street. Ab. 202.

I cannot explain this curious form, it is not a misprint.

PĀṬHA KO, One who reads or recites or studies [पाठक]. *Thutipāṭhako*, a panegyrist (Ab. 396).

Atigalakkhaṇapāṭhako, one who reads or studies the lineaments of the body, a fortune-teller (Att. 190).

PĀṬHAMAJJHĀNIKO (adj.), Connected with the first Jhāna [प्रथम + ज्ञान + इक].

PĀṬHAMAKAPPIKO (adj.), Belonging to the commencement of a Kalpa [प्रथम + कल्प + इक]. I learn from Subhūti that by *pāṭhamakappikā manussā*, are meant those human beings who first make their appearance on the cakavāla when it is renovated (see *Kappa*).

PĀṬHAMAKO (adj.), First, previous [प्रथमक].

PĀṬHAMO (adj.), First, foremost, earliest, previous, principal, chief, best [प्रथम]. Ab. 715, 932. *Pāṭhamā bhūmi*, first floor (of a palace, Mah. 164). *Pāṭhamena vayasā*, in the prime of youth (B. Lot. 863, Siddhartha was then about eighteen). *Pāṭhamagāmi*, preceding (Dh. 90). In gram. *pāṭhamo puriso* is what we call the "3rd person"

(Cl. Gr. 100). Fem. *pāṭhamā*, the nominative case (*vibhatti* understood). Adv. *pāṭhamam*, first, previously (Kamm. 1). *Pāṭhamābhisambuddho*, when first I attained supreme Buddhahood, immediately after I became Buddha. *Sace mātu katham pāṭhamam suṇṇāmi*, if he hears his mother's speech first (Alw. I. cvii). *Pāṭhamam eva*, first of all (F. Jāt. 4). *Veraṃ pāṭhamam kataṃ*, the enmity originally felt (Mah. 153). With abl. *Saṅghasannipātato pāṭhamam*, previous to the assembling of the priests (Pāt. 1). *Ahaṃ pāṭhamam ahaṃ pūṭhamam*, I'll go first, I'll go first! *Pāṭhamaladdho*, first received (Ten J. 34). Comparative used adverbially, *pāṭhamataram*, first of all. Alw. I. 74; Dh. 142, 326.

PATHATI, To read, recite [पठ्].

PATHAVI, and **PATHAVI**, and **PUTHUVI**, and **PUTHAVI** (f.), The earth [पृथिवी, पृथ्वी]. Ab. 181, 182; Dh. 8, 9. *Pāṭhavitalaṃ*, the surface of the earth (Mah. 68). *Pāṭhavibhāgo*, region of the earth (Dh. 295). *Pāṭhavissaro*, *puthavissaro*, king (Att. 196; Mah. 98). *Puthuṃsaṃ*, lord of the land, king (Mah. 235). *Puthavikampo*, *puthavikampanam*, earthquake (Mah. 173; Jāt. 26). *Mahāpāṭhavi*, the great earth, the world (Dh. 129). Gen. *pāṭhaviyā*, *puthuviyā* (Mah. 19), *pathaviyā* (Dh. 32). Loc. *pathaviyā* (Ten J. 118), *puthuviyaṃ* (Att. 8), *pāṭhaviyaṃ* (Gog. Ev. 8). *Pāṭhavi* is the usual form, but the others occur not unfrequently, e.g. *puthavi* at Mah. 86, 98, 173, Jāt. 25, 26, Sen. K. 232, and in *Suciloma Sutta*.

PATHĀVĪ (m.), A traveller [पथ + आविन्]. Ab. 347.

PĀṬHETI (caus. *pāṭhati*), To cause to read, to teach [पाठयति]. Sen. K. 335.

PĀṬHEYAM, Provisions for a journey [पाथेय]. Ab. 380; Dh. 42. Also *pāṭheyakam* (Pāt. 89).

PATHIKO, A traveller [पथिक]. Ab. 347.

PĀṬHĪNO, The fish *Silurus Boalis* [पाठीन]. Ab. 674.

PATHO, Path, road, way, course, reach [पथ]. Ab. 190. *Anicchaṃ taṃ patham*, disliking that path, unwilling to enter by that passage (Mah. 153). *Cakkhupatho*, path of the eyes, range of the vision. *Rāgapatho*, path of sensuality. *Kammapatho*, course of action, mode of merit. *Gaṇanapatho*, *saṅkhyāpatho*, range of calculation. *Manussapatho*, path or haunts of men. *Manussapathe vasati*, to dwell among men (Ten J. 112). *Kasmā abhiṇham*

manussapatham gacchatha, why are you constantly going to the haunts of men? (of a bird, Ten J. 54). *Gantvā jotipathena*, going through the air. *Devīyā hatthapatham upagacchi*, placed itself within reach of the queen's hand (Jāt. 52).

PĀTHO, Reading, recitation; text; passage of a text [पाठ]. *Khuddakapātho*, lesser reading or text, name of one of the books of Khuddakanikāya. *Saraṇattayapātho*, the text of the Three Saraṇas. *Pāṭhakkamo*, order of reading, style. *Ayam Mahāvaggapāṭhakathāpātho uddharitabbo*, the following passage from the commentary on Mahāvagga may be instanced (Sandesa Kathā). *Ayam eva vā pātho*, this is optionally the reading (Ten J. 121). *Acetasā ti pi pātho*, the reading "acetasa" also occurs (Dh. 374).

PATĪ (m.), Master, owner, lord, chief, ruler; husband [पति]. Ab. 240, 725. *Yakkhapati*, a yaksha chief (Mah. 50). *Laṅkāpati*, ruler of Laṅkā (Mah. 155). Pl. *patayo* (Mah. 253), *patino* (Mah. 155). Comp. *Patissuñṇā*, *Disampati*, etc.

PATĪ, and in composition generally **PATĪ (prep.)**, Towards; back, in return; against [प्रति]. *Saṅgamam pati pihā*, longing for union (Ab. 103). With abl. *Buddhamā pati Sāriputto*, S. takes the place of Buddha, viz. is nearly as great as he (Sen. K. 318). *Ghaṭam assa telasmā pati daddti*, he gives him ghee in return for oil (Ditto). Much used as the first part of a compound, when it generally takes the form *paṭi*, but there are many exceptions. Instances of the latter are *patirūpa*, *patikīṭṭha*, *patikuṭṭha*, *patikriyā*, *pātimokkha*, *patimāṇḍita*, *patimāneti*, *patimāneti*, *patissallāpa*, *patissibbati*, *patissata*, *patissaya*, *paṭiṭṭhā*, *patidissati*. We have *patiddānam* but *patidaddati*, and of the Pali derivatives of प्रतिग्रह those which have *gg*, as *paṭiggahetvā*, *paṭiggaha*, take *ṭ*, while those that have a single *g*, as *patigaṇheyya*, *patigaṇhissati*, take *ṭ*.

PATĪ (f.), Coarse cloth, canvas [पट्टी].

PĀTI, To protect [पा]. Sen. K. 447, 466.

PĀTĪ (f.), A vessel, bowl, dish [पाची]. Ab. 443; Mah. 41, 61, 175, 244.

PAṬIBADDHO (p.p.), Bound, obstructed, dependent [प्रतिबद्ध]. *Mama pabbajjā tava paṭibaddhā*, my taking orders is dependent upon you; i.e. my taking orders is conditional on your taking them (Dh. 141). *Āvajjanapaṭibaddho*, dependent on meditation (Gog. Ev. 2). *Paṭibaddhacitto*,

paṭibaddhamano, whose heart is bound or obstructed by passion or attachment (Dh. 50; Pāt. 69). *Kāme (loc.) appaṭibaddhacitto*, whose heart is not in bondage to lust (Dh. 89). See Jāt. 8. *Siddhatthakumāro mayi paṭibaddhacitto*, Prince S. is in love with me (Jāt. 61). *Parapaṭibaddhā*, dependence upon others (Jāt. 8).

PAṬIBĀHANAM, and **PAṬIBĀHO**, Warding off, repulsion (from next). *Vajjīnam paṭibāhaya (dat.)*, to repel the Vajjian princes (Par. S.). Jāt. 80.

PAṬIBĀHATI, and **PAṬIBĀHETI**, To put away, reject, avert, repel [प्रति + बाह्]. *Tam rājā paṭibāhayi*, him the king rejected (Mah. 174). *Sabbam tam paṭibāhiya bhimsanam*, having averted all these terrors (Mah. 72). *Appaṭibāhitvā*, without contradicting (Pāt. xvi). Inf. *paṭibāhitum*. Pass. *paṭibāhīyati*. P.f.p. *paṭibāhiyo*. *Pāpakammasa appaṭibāhiyabhāvaṃ ṇatvā*, knowing that the demerit could not be removed (Dh. 223). Mah. 233. *Paṭibāhati* (Dh. 290).

PAṬIBALO (adj.), Able, adequate, competent [प्रतिबल]. Pāt. xiv.

PATIBBATĀ (f.), A devoted or faithful wife [प्रतिव्रता]. Ab. 234.

PAṬIBHĀGO, One who belongs to the opposite side, an enemy [प्रतिभाज]. Ab. 1077.

PAṬIBHĀGO (adj.), Equal to, similar, resembling [प्रतिभाज]. *Sā abhirūpā ahoṣi devaccharepaṭibhāgā*, she was lovely as a celestial nymph (Dh. 162; Ras. 36). *Sabbaseto Kelsakūṭapaṭibhāgo varavāraṇo*, a noble elephant entirely white, like the peak of Kailāsa (Dh. 158). Ab. 529, 1077; F. Jāt. 2; Dh. 234.

PAṬIBHĀNAM, Understanding, intelligence, wisdom; readiness or confidence of speech, promptitude, wit [प्रतिभाज]. Ab. 153, 971; B. Lot. 839; Man. B. 499; Pāt. 85. In its sense of "readiness of speech," "ready wit," it is sometimes wrongly spelt *paṭibhāna* as if from भण. Both meanings are easily traced to प्रतिभाज. Ab. 971 says *paṭibhānam tu paññāyam upaṭṭhitagīrāya ca*, "paṭibhāna is used for wisdom and for ready speech." Clough has the following: "Paṭibhānam, s. wisdom; understanding, intellect; presence of mind, readiness in replying to what is advanced." At p. 134 of D'Alwis Catalogue, vol. i. occurs the adj. *paṭibhāpako*, rendered "of prompt speech." At Jāt. 60 we have *sabbatālvacaresu sakāni sa-kāni ca paṭibhānāni dassayanātena*, and while all

the musicians were exhibiting their respective skill. See *Paṭisambhiddā*.

PATIBHĀNAVĀ (*adj.*), Possessed of intelligence or ready wit [प्रतिभावत्].

PATIBHĀSATI, To address in return or in reply [प्रतिभाष]. Aor. *paccabhāsi*. For *paṭibhāsi* see next.

PATIBHĀTI, To appear, to be evident, to occur or present itself to the mind [प्रतिभा]. Aor. *paṭibhāsi*. With acc. *Bhagavantam imā gāthāyo paṭibhāsesu* (aor. 3rd pl.), these stanzas occurred to Buddha (Gog. Ev. 6).

PATIBHAYO (*adj.*), Terrible, fearful [प्रतिभय]. Neut. *paṭibhayaṃ*, fear (Ab. 167, 989).

PATIBHĀYUTTO (*adj.*), Bold, ready, confident [प्रतिभा + युत्त]. Ab. 731.

PATIBHOGO, A surety, sponsor [प्रतिभोज with lengthened a]. Ab. 532; Dh. 239.

PATIBHŪ (*m.*), A surety [प्रतिभू]. Ab. 532.

PATIBIMBAṆ, Reflection, counterpart, picture, image [प्रतिविम्ब]. Ab. 529. *Paṭibimban su-veppassa*, an image of gold (Mah. 239). Also *paṭibimbakaṃ* (Mah. 267).

PATIBIMBITO (*adj.*), Reflected, imaged [प्रतिविम्बित]. Alw. I. x.

PATIBODHO, Awaking [प्रतिबोध]. Att. 218.

PATIBUJJHATI, To awake [प्रतिबुध्].

PATICCA (*ger.*), Following from anything as a necessary result; by means of, on account of, by reason of, through, by [ger. प्रती]. *Anuddayaṃ p.*, out of compassion (Dh. 178). *Nibbānaṃ p.*, on account of, for the sake of Nirvāṇa (Dh. 278). *Taṃ p. putto vā dhītā vā na uppajjissa*, to him, lit. by means of him, no son or daughter would have been born (Dh. 325). *Sā taṃ p. rājanāṃ mahesā dhītaraṃ labhi*, that queen had a daughter by the king (Mah. lxxviii). *Vidūḍabho pi Khattiyarājānam eva p. jāto*, V. is sprung from a Kshatriya king (Dh. 218, the phrase is used only of the father, see the distinction drawn at Dh. 207, *tumhākaṃ kira kaccheyyaṃ dve puttā nibbatā dve tumhe p. jāta*, two sons were born from your womb, two you were the father of). *Āyu kim p. tiṭṭhati? dyu usmaṃ p. tiṭṭhati*, what does life depend upon? life is maintained by heat (Vij.). *Cīvarādilakkhaṇaṃ p. paṭidanti*, they are converted in consequence of . . (Dh. 314). *Dvīnaṃ kulānaṃ guṇamahantataṃ p.*, on account of the greatness of the virtue of the two families (Dh. 78).

Etam (saraṇaṃ) p., by means of this refuge (Dh. 346). *Vedanāṃ p. taṇhā*, from sensation results desire, or through sensation there is desire, or desire is the consequence of sensation. *Mahāmahindattheraṃ p. Sīhaladīpe, sāsanaṃ suppatitṭhi-taṃ*, by the thera Mahinda religion was firmly established in Ceylon (Sandesa Kathā). *Añña-maññaṃ p. sahite dhamme uppādeti*, produces conditions connected in the way of mutual dependence (B. Lot. 532, lit. connected as a consequence one of the other). A *ṭīkā* in the Ind. Off. Library explains *paccaya* thus, *paṭicca etasmi etīti paccayo*, "a suffix is that which proceeds from a word following from it." *Paṭiccasammaṃ n'atthīti kiliṭṭhaṃ cetanaṃ vinda*, without an evil intention there is no resulting karma or demerit (Mah. 41). *Paṭiccasamuppanno*, arisen as a result, having its origin in a preceding cause.

PATICCASAMUPPĀDO, Origination as a necessary result from an antecedent cause, chain of causation [last + *samuppāda*]. *Paṭiccasamuppādo*, or Chain of Causation, is the name given to a well-known formula which sums up the principal causes of existence (Nidāna, twelve in number), in their order of succession. This formula embodies Gautama's solution of the great problem of the Origin of Evil, and is one of the most fundamental and characteristic doctrines of his teaching. The Pali text is as follows: *avijjā-paccayā saṅkhārā* (pl.), *saṅkhārappaccayā viññāṇaṃ*, *viññāṇappaccayā nāmarūpaṃ*, *nāmarūpappaccayā saḍāyatanaṃ*, *saḍāyanappaccayā phassa*, *phassappaccayā vedanā*, *vedanappaccayā taṇhā*, *taṇhappaccayā upādānaṃ*, *upādānappaccayā bhavo*, *bhavappaccayā jāti*, *jātipaccayā jarāmaraṇaṃ* *sokaparidevaduḥkhadomanassupāyāsā sambhavanti*, "from Error springs Karma, from Karma springs Consciousness, from Consciousness springs the Organized being, from the Organized being spring the six Organs of sense, from the six Organs of sense springs Contact, from Contact springs Sensation, from Sensation springs Desire, from Desire springs Attachment, from Attachment springs Continued existence, from Existence springs Birth, from Birth spring Decay and death, sorrow, lamentation, pain, grief, and despair." The origin of evil is thus traced back to Ignorance or Error, and the ignorance meant is the ignorance of the Truth, and especially of the Four Great

Truths of Buddhism. The *Paṭiccasamuppāda* forms a chain of causal sequences, the first link of which is Error, and the last Suffering. I have endeavoured to show elsewhere that the sequence is occasionally somewhat arbitrary,¹ but on the whole this formula is characterized by much philosophic insight. Beside the chain of causation there is also a circle of causation (*paṭiccasamuppādadakkam*), in which five of the *Nidānas* are made mutually dependent on each other, so as to form an endless chain. The text is as follows: *viññāṇappaccayā phasso, phassappaccayā vedanā, vedanappaccayā taṇhā, taṇhappaccayā saṅkhārā, saṅkhārappaccayā viññāṇam, viññāṇappaccayā phasso*, and so over again ad infinitum; "Contact is caused by Consciousness, Sensation is caused by Contact, Desire is caused by Sensation, Karma is caused by Desire, Consciousness is caused by Karma, Contact is caused by Consciousness, etc.;" and thus existence rolls on in a vicious circle of cause and effect, till cut short by entrance into the Paths. *Paṭiccasamuppādo* strictly speaking means "causal origination" generally, but is used also as the name of the formula embodying the twelve *Nidānas*. At Alw. N. 108 we have *paṭiccasamuppādadaso*, "knowing the causes of existence." *Paṭicca* in this compound is a gerund (comp. *nisammakāri*, etc.), and certainly neither a noun nor p.f.p., though it is not surprising that the northern Buddhists should so have misunderstood it (see B. Lot. 531). Gog. Ev. 66; Man. B. 391, 432; B. Int. 623; B. Lot. 530. See *Paṭicca*, and *Paccayakkāro*.

PATICHĀDAKO (*adj.*), Covering, concealing [प्रतिच्छद् + कृ]. Pāt. 95.

PATICHĀDANAM, Concealment [प्रतिच्छद् + कृ]. Dh. 376.

PATICHĀDANIYAM, The flavour of meat (from next). Ab. 468; Dh. 248.

PATICHĀDETI, To cover, conceal, keep secret, deny; to clothe oneself [प्रतिच्छद्]. Dh. 187, 376, 396. *Paṭicchāddeti*, to cause to be covered (Dh. 299). P.p.p. *paṭicchanno*. *Paṭicchannaṭṭhānam*, a secret place, retreat (F. Jāt. 4). *Paṭicchanno ṭhatvā*, standing in concealment, out of sight (Ten J. 115). *Appaṭicchanno*, unclothed (Dh. 398).

¹ Life and Essays of Colebrooke, London, 1873, vol. ii. p. 463.

PATICHĀDĪ (*adj.*), Covering, protecting [प्रतिच्छद् + कृ].

PATICHĀDO, Covering, shelter [प्रतिच्छद् + कृ]. Ab. 853.

PATICHĀNNO, see *Paṭicchādeti*.

PATICHĀPETI (*caus.* next), To cause to receive, deliver to, entrust to. *Viṣṭhāṇaṃ pakkāṇpetvā tam adhikaraṇaṃ paṭicchāpesi*, sending for V. entrusted her with the matter (Dh. 328). With two acc. *Amacce rajjāṃ paṭicchāpetvā*, having handed over his kingdom to his ministers, lit. having caused his ministers to receive the kingdom (Ten J. 3).

PATICHĀTI, To receive, take [प्रतीच]. Ten J. 48; Dh. 151; Alw. I. 79.

PATĪCĪ (*f.*), The west [प्रतीची]. Ab. 29.

PATĪCĪKKHĀTI, To resolve [प्रतीचिक्ख]. Dh. 406. Comp. *Paṭisaṅcikkhāti*.

PATICODETI (*caus.*), To blame, reprove [प्रतिचुद्]. Pāt. 94.

PATĪDADĀTI, **PATĪDETI**, To give in return; to restore [प्रतिदा]. Dh. 243.

PATĪDĀNAM, Restitution, restoration [प्रतिदाय]. Ab. 472.

PATĪDANḌO, Retribution [प्रतिदण्ड]. Ab. 24.

PATĪDASSETI (*caus.*), To cause to see again [प्रतिदर्शयति]. Mh. 6 (and err.).

PATĪDESETI (*caus.*), To confess [प्रतिदेसयति]. P.f.p. *paṭidesestabbo* (Pāt. 90, 120), *paṭidesanāya*, that ought to be confessed. The *paṭidesanāyā dhammā* are a class of four priestly sins requiring confession (B. Int. 302; E. Mon. 9; Pāt. 90).

PATĪDEVATĀ (*f.*), A devoted wife [प्रतिदेवता]. Dh. 205.

PATĪDISSATI, To be seen with, visit [pass. प्रतिदृश्य]. With loc. *Ñāṭṭhānaṃ dāreṇa p.*, holds illicit intercourse with (Alw. N. 120).

PATĪDIVASAM (*adv.*), Daily [प्रति + दिवस]. Att. 212.

PĀṬIEKKO, and **PĀṬIYEKKO** (*adj.*), Individual, separate [पल्लव + कृ]. Jāt. 92.

PATIGANḤĀTI, To take, receive, accept; to welcome, recognize, assent [प्रतिगच्छ]. Opt. *paṭigāṇheyya*. Imper. *paṭigāṇhātu* (Jāt. 80). Ger. *paṭiggahetvā* (Dh. 120, 122). Dh. 39, 311; Mh. 135, 160. *Lakkhaṇāni p.*, to recognize in a person the signs of future greatness. *Rajasaṃ p.*, to take the dye (said of cloth). P.p.p. *paṭiggahita*. Caus. *paṭiggahāpeti*.

PATIGGĀHA (*adj.*), Receiving, a recipient [प्रतिग्राहक]. Dh. 103; Ten J. 23. The priest who receives the confession of another priest is called p. (Pât. 27). The brahmins who recognized in young Siddhattha the signs of future Buddhahood are called *lakkhaṇapaṭiggāhaka*.

PATIGGAHANAM, Acceptance, receiving [प्रतिग्रहण]. *Mama ovdāssa apaṭiggahapena*, from their refusing to receive my admonition (Dh. 110). Mah. 85.

PATIGGAHETVĀ, see *Patigraṇhāti*.

PATIGGAHĪTĀ (*m.*), One who receives [प्रतिग्रहीतृ].

PATIGGAHĪTO (*p.p.p. patigraṇhāti*), Received; assented to, admitted, approved [प्रतिगृहीत]. Dh. 132; Jât. 33.

PATIGGAHO, Acceptance, receipt; one who receives; a sort of jar (a spittoon?) [प्रतिग्रह]. Ab. 908; Jât. 17.

PATIGHĀTO, Concussion; warding off, repulsion [प्रतिघात]. *Rathassa ummāre p.* (Dh. 219). *Sitūshapaṭighāto*, warding off cold and heat (Jât. 10).

PATIGHO, and **-GHAM**, Anger, hatred [प्रतिघ]. Ab. 164, 1109; Att. 208; Kh. 16; Dh. 273.

PATIGHOSO, Echo [प्रति + घोष]. Ab. 118.

PATIGINĀTI, To agree, permit, approve [प्रतिगृ].

PATIHANTI, To strike, wound; ward off [प्रतिहन्]. Dh. 91. *Sitām p.*, to ward off cold (Jât. 93). Pass. *paṭihānti* (Sen. K. 212). P.p.p. *paṭihato*, beaten back; resisted, obstructed. Dh. 201; B. Lot. 344. *Appaṭihatabhāvo*, freedom from obstacles or restraint (Jât. 7).

PATIHARANAM, Striking in return [प्रतिहरण]. Dh. 388, 426.

PATIHARATI, To strike in return [प्रतिहृ]. Dh. 102.

PĀTIHĀRIYAM, **PĀTIHERAM**, and **PĀTIHĪRAM**, A miracle, portent [प्रतिहार्य]. Ab. 772; B. Lot. 310; Mah. 87, 107. *Pāṭihāraṇa* (Mah. 35, 41, 113; Dh. 266). *Pāṭiheraṇa* (Sen. K. 536; Dh. 371).

PATIHĀRO, Carrying back; a door; a doorkeeper [प्रतिहार]. Ab. 219, 341, 1018; Alw. I. 97 (doorkeeper).

PATIHATO, see *Paṭihanti*.

PĀTIHERAM, see *Pāṭihāriyam*.

PATIJAGGANAM, Watching over (from next). Dh. 94.

PATIJAGGATI, To watch over, guard, look after, tend, take care of [प्रतिजगाम]. Dh. 29, 81, 84; Ten J. 84; F. Jât. 6, 49; Jât. 2. Caus. *paṭijaggāpeti* (F. Jât. 8).

PATIJĀNĀTI, To acknowledge, confess, recognize; to approve, consent, promise; to profess, assent, maintain; to discern, perceive [प्रतिज्ञा]. *Amataṇ adhigatan ti paṭijānitvā*, admitting that he had attained Arhatship (Dh. 123). *Etassa dāsi bhavissan ti paṭijānām*, I promised I would be his slave (Dh. 89). *Nisajjam paṭijānamāno*, admitting or confessing to having sat (Pât. 7). *Kassako paṭijānsi*, you profess to be a husbandman. *Arahaṇ paṭijāndāsi*, pretends to be an Arhat (Alw. N. 121). Aor. *paccañānsi*, *paṭijāni* (Jât. 57). P.p.p. *paṭijānāto*. Caus. *paṭijānāpeti* (Dh. 164).

PĀTIKĀ (*f.*), White woollen cloth [पटिका]. Ab. 313.

PĀTIKĀ (*f.*), A stone step at the entrance of a house. Ab. 220.

PĀTIKAMMAM, Treatment, cure; repairs; redress, atonement [प्रतिकर्मण]. Mah. 228, 258; Dh. 279; Pât. 26.

PĀTIKĀṆKHATI, To expect, await, desire [प्रतिक्षा]. F. Jât. 17.

PĀTIKĀṆKHI (*adj.*), Expecting, hoping for, desiring [प्रतिक्षा + इन्].

PĀTIKĀṆKHO (*p.f.p.*), To be expected [fr. प्रतिक्षा], comp. *Pātimokkham*. *N'atthi tuyham sugati duggati yeva tuyham pāṭikāṅkhā*, there is no salvation for you, nothing but hell can be expected for you (Dh. 170; Pât. 83, 84). *Vuddhi yeva bhikkhānaṃ pāṭikāṅkhā no parihaṇi*, the priests' welfare, and not their decline may be hoped for (Dh. 348).

PĀTIKĀRAKO (*adj.*), Requiting [प्रति + कारक]. F. Jât. 13.

PĀTIKĀRO, Repair, amends, atonement, remedy [प्रतिकार]. Pât. 95.

PĀTIKAROTI, To repair; to make amends for [प्रतिहृ]. Fut. *paṭikarissati* (Pât. 28; Dh. 108). Ger. *paṭikaritvā* (Dh. 265). *Apattim p.*, to atone for a fault.

PĀTIKASSANAM, Drawing back [प्रति + कर्षण]. *Mūlāya* (dat.) *paṭikassanaṃ*, "throwing back to the beginning, causing to begin over again," is a Vinaya term of which Vj. sends me the following explanation. "A priest who falls under an ecclesiastical censure (such as *pabbājanīyakamma*) has

to undergo penal discipline (*parivāsa*) for a certain number of days (five or ten). If while undergoing this discipline he should commit a fresh offence, he is thrown back to the beginning of his disciplinary term, i.e. he has to recommence the *parivāsa* anew, and this is called *mūḍya paṭi-kassanā*." In inflicting this punishment the chapter of priests is said *mūḍya* or *mūḍam paṭi-kassati* (Sen. K. 329; Pāt. 61, 68, 69).

PATIKHAMĀPITO (*p.p.p.*), Forgiven in return [*khamāpito* with प्रति]. Dh. 265.

PATIKITTHO (*p.p.p.*), Inferior, low, vile [प्रति-कुट्ट]. Ab. 699.

PATIKKAMANAM, Stepping backwards, retreat; a hall with seats of distinction [प्रतिक्कमण]. Ab. 210.

PATIKKAMATI, To step backwards, retreat, depart; to return [प्रतिक्कम]. Dh. 91, 115, 157, 187. P.f.p. *paṭikkamitabbo* (Dh. 318). P.p.p. *paṭikkanto* (Jāt. 17).

PATIKKAMO, Going back, reverse order [प्रतिक्कम]. Dh. 318.

PATIKKHEPO, Opposing, refusing [प्रतिक्षेप]. Ab. 1005. *Bhaddapaṭikkhepo*, rejecting food (Dh. 305).

PATIKKHIPATI, To oppose, to refuse, to reject [प्रतिक्षिप]. *Rañño nivedanam paṭikkhipi*, opposed the king's being told (Mah. 37). Dh. 263, 303; Mah. 16. *Tam paṭikkhipi*, refused him, rejected his offer (Dh. 118, 274). P.p.p. *paṭikkhitto* (Dh. 109, 300).

PATIKKOSANAM, Reviling, scorn (from next). Pāt. 102; Dh. 332.

PATIKKOSATI, To blame, revile, scorn [प्रति + कुञ्ज]. Dh. 30, 332.

PATIKKŪLO (*adj.*), Contrary; disagreeable [प्रति-कुल]. *Passatha bho imam sariram . . . duggandham paṭikkulam*, just look at this corpse, offensive and loathsome (Dh. 127). *Asuciye-gucchapaṭikkūlo*, impure, disgusting and loathsome (Dh. 256). Neut. *paṭikkulam*, loathsomeness, impurity. One of the *kasipā* is *dhāre paṭikkūlasaññā*, the consciousness or perception of the impurity of material food (Man. B. 96). *Paṭikkulam manasikārento*, fixing the mind on the impurity of the body (Dh. 111). *Paṭikkūlabhāvand*, meditation on the corruption of the body (Man. B. 30). The doubling of the k is interesting, comp. *abbhikkanta* = *abhikkanta*, *jūtasara*, *anuddayā*, *upakkilesa*, *sakkuṇeyya*, *sassirika*, etc.

PATIKRIYĀ (*f.*), Giving medicine; counteracting, remedying [प्रतिक्रिया]. Ab. 330; Att. 22, 194.

PATIKULAM, Husband's family or house [पति + कुल]. Dh. 239.

PATIKUTTHO (*p.p.p.*), Miserable, vile [प्रतिकुट्ट]. *Hino p. caṇḍḍasaddo*.

PATILABHATI, To obtain, receive; to regain [प्रतिजम्]. *Puttam p.*, to beget a son (Alw. I. xlv). *Sampattim p.*, to obtain glory (Dh. 99). *Jhānam p.*, to succeed in exercising ecstatic meditation (Dh. 182). *Pītim p.*, to receive joy, to become joyful (Dh. 126, so *samvegam*, Ten J. 121). *Saññam p.*, to recover consciousness (Jāt. 67). *Andhā cakkhāni paṭilabbimā*, the blind regained their sight (Jāt. 51). P.p.p. *paṭiladdho*. *Sammā-diṭṭhiyā paṭiladdhakkaṇo*, right moment at which true views are obtained (Dh. 397). Dh. 134. Caus. *paṭilabbheti*, to cause to be obtained (Dh. 95).

PATILĀBHO, Obtaining, attainment, acquisition [प्रतिजाम]. *Manussapaṭilābho* (Dh. 33), or *manussattapaṭilābho* (B. Lot. 305), obtaining birth as a human being, and *purisattapaṭilābho*, obtaining birth as a man; this is a great object, as only men become Buddhas, not women, or devas. *Putta-paṭilābho*, getting sons. *Paññāya p.*, attainment of wisdom (Dh. 59).

PATILADDHO, see *Paṭilabbhati*.

PATILEKHANAM, A letter sent in reply [प्रति + लेखन].

PATILOMO (*adj.*), Contrary, reverse, in reverse order [प्रतिषोम]. Ab. 1164; E. Mon. 261. Adv. *paṭilomaṃ*, backwards.

PATIMĀ (*f.*), Counterpart, representation, figure, image, picture [प्रतिमा]. Ab. 539. *Paṭimāgharam*, the hall in a Buddhist temple which contains the colossal statue of Buddha (Att. 132). *Indapaṭimā*, a statue of Indra (Dh. 194). Mah. 221. *Appaṭimo*, matchless (Att. 192). *Suvannapaṭimā*, a golden image (Jāt. 9).

PATIMAGGO, "A confronting road" [प्रति + मार्ग]. Ab. 192. Comp. *Paṭipatha*.

PATIMANDITO (*p.p.p.*), Adorned, decorated [प्रतिमण्डित]. Dh. 94, 311, 391; Alw. I. v; Jāt. 8, 57.

PATIMĀNETI (*caus.*), To revere [प्रतिमानयति]. Jāt. 1.

PATIMANTETI, To discuss in argument, to reply to, refute [प्रतिमन्त]. Alw. I. lxix.

PATIMĀSETI (*caus.*), To explore, search [caus.

प्रति + मुख]. Imperat. *paṭimāse*, an abbreviation of *paṭimāsayā* (Dh. 68).

PAṬIMOCEṬI, see *Paṭimuñcati*.

PAṬIMOKKHAM, This is the name given to a collection of the various sikkhāpadas or precepts contained in the Vinaya, beginning with the four Pārājikas and ending with the seventy-five Sekhiyadhammas. These precepts are solemnly read twice a month in every monastery (see *Upasāṅga*), and individual priests are invited to make confession, if they have broken any of the precepts read out. Pātimokkha may be described as the criminal code of the priests. The origin of the term is exceedingly obscure. The usual Sanskrit equivalent is प्रतिमोक्ष, a word which defies analysis; but as it was obviously invented après-coup by the Northern Buddhists as a slavish rendering into Sanskrit of the original Pali pātimokkha, we may very safely disregard it. Spiegel quotes the following gloss from Samantapāsādikā, *pātimokkhan ti atimokkham paṭippamokkham atiseṭṭham atī-uttaman* (Ras. 96). Here the word is wrongly referred to प्रति+मुख, on the analogy of *mokkha*, "principal" = मोक्ष, and *pātimokkha*, "eminent" = प्रमुख + च. Minayeff in his preface to his edition of P. quotes this etymology without correcting it or offering any suggestions of his own. Subhūti quotes the foll. from a Tīkā, *yo taṃ pāti (!) rakkhati taṃ mokkheti moceti apāyikā-didukkhehi tasmā pātimokkhan ti vuccati*. Here, in spite of the ludicrous travesty of its first half, the word is, I think rightly, referred to the root मोक्ष. I am inclined to look on *pātimokkham* as equivalent to a possible p.f.p. pratimokshya, from मोक्ष with प्रति, and meaning "that which should be binding." This is quite an appropriate name for a collection of precepts, or criminal code, whereas the title "tending to bliss," appears to me singularly unsuited to such a code. For the lengthened s comp. *pāṭibhoga*, *pākaṭa*, *pāṭikaṅkha*, *pāvācana*. There can be no doubt that this name was given to the precepts by Gautama himself, though of course he did not designate by it the book as we have it at the present day. The Sinhalese MSS. always write *pāti*, and the Burmese always *pāṭi*—(see e.g. B. Lot. 437, 434; Pāt. I, etc.), and Minayeff using Burmese MSS. has adopted the latter reading, which however is unquestionably a Burmese error. *Pātimokkha-*

samvarasīlāṃ (Pāt. 65) means "moral practice according to the precepts," i.e. keeping the whole pātimokkha or canonical law (see *Catūsamvarasīlāṃ*). It is also called *pātimokkhe samvaro*, restraint according to the precepts (Dh. 67, here *pātimokkhe* is the loc. of the noun, comp. v. 185, and Max Müller's note). E. Mon. 8, 31. Yātr. quotes Vis. M. as saying *pātimokkhan ti sikkhāpadasīlāṃ*, P. is the moral law contained in the precepts. The Pātimokkha has two divisions, *bhikkhupātimokkham* and *bhikkhunīpātimokkham* criminal code for the monks and criminal code for the nuns.

PAṬIMOKKHO, A sort of remedy, explained as *khārādini datvā tadanurūpe khaṇe gate tesam apanayanam*.

PAṬIMUKHO (adj.), Opposite, at hand, present [प्रतिमुख]. Dh. 134.

PAṬIMUKKO (p.p.p. next), Fastened, tied; clothed, accoutred [प्रतिमुक्त]. Ab. 378. *Paṣāddhanam sīe paṭimukkam*, a parure worn upon the head, lit. fastened on the head (Dh. 237, 247). *Suvaṇṇakhille paṭimukko*, fixed in a golden pillar (Mah. 172).

PAṬIMUÑCATI, To put on, fasten, bind [प्रतिमुच]. With two acc. *Sisacelaṃ balatthassa sasīsam paṭimuñciya*, have tied the turban of the peon round his own head (Mah. 219). *Gaṇṭhikaṃ p.*, to tie a knot (Dh. 372). Caus. *paṭimoceti*. *Cetiye paṭimocetvā nānāratānakaṇṇukam*, having caused a jewelled covering to be fastened upon the cetiya (Mah. 213).

PATIMVARĀ (f.), A woman who chooses her husband [पतिवर]. Ab. 235.

PAṬINANDATI, To express gratification, to welcome [प्रतिनन्द].

PAṬINIDHI (m.), Image, likeness [प्रतिनिधि]. Ab. 529.

PAṬINISSAGGO, Forsaking, getting rid of [प्रति + निस् + गर्ज]. Alw. I. 107; Dh. 16, 278, 311; Pāt. 5, 28, 95.

PAṬINISSAJJETI (caus.), To forsake, renounce [प्रति + निस् + सर्वयति]. Pāt. 5, 17, 95.

PAṬINISSATTHO (p.p.p.), Forsaken; (active) having forsaken [प्रति + निस् + सुष्ट]. Pāt. 17.

PAṬINIVATTATI, To turn back again, to return [प्रतिनिवृत्त]. Dh. 122, 172.

PAṬINIVEDEṬI (caus.), To bring back news, announce [caus. प्रति + नि + विद्]. With gen. of the person informed (Mah. 84).

PAṬIÑÑĀ (f.), Agreement, promise, vow [प्रतिज्ञा].

Ab. 171. *Paṭiññam karoti*, to make a vow (Dh. 118). *Paṭiññam dadāti* or *deti*, to give a promise, to promise (Mah. 58, 206). *Paṭiññam moceti*, to redeem one's promise (Dh. 119). *Paṭiññam gaphāti* to obtain a person's consent, to make him promise (Dh. 81, 141, 164; Das. 3; Alw. I. 97).

PAṬIÑÑĀTO (p.p. *paṭiññāti*), Asserted; admitted, acknowledged; promised [प्रतिज्ञात]. At Mah. 32 it is used actively, *jānāmi paṭiññāte there*, the therā having asserted "I do know." Vij. writes that *paṭiññātakarapaṃ* (see *Adhikarapaṃsamatho*) is "that method of procedure by which the offender is made to admit his offence, and upon such admission duly punished."

PAṬIPĀBHATAM, A present or gift in return [प्रति + प्रभूत]. Mah. 69.

PAṬIPADĀ (f.), Ingress, access, way, step, course, progress, practice, conduct; the first day of a lunar fortnight, especially that of the moon's increase [प्रतिपद्, प्रतिपद्]. *Dukkhanirodhagāmini paṭipadā*, the steps or way or practice leading to the cessation of suffering, i.e. *ariyo aṭṭhaṅgikamaggo* (B. Lot. 480, see *Ariyasaccaṃ*). *Taṃ dhammaṃ sutvā tadanucchavikaṃ paṭipadaṃ pūrevā*, having heard this doctrine and fulfilled the duties or course of action consonant therewith (Dh. 277, comp. 427). *Appamādapāṭipadam paṭipajji*, walked in the path of diligence (Dh. 194). *Candopamapaṭipadāya paṇṇisito*, "I was commended for my progress (in grace) like the progress of the moon" (Br. J. S. A.). *Paṭipadāññāṇam*, "knowledge of what is necessary to be done in order to attain felicity" (E. Mon. 193). The four *paṭipadās*, or modes of conduct when an exertion has to be made, are *akkhamā paṭipadā*, *khamā p. damā p. samā p.*, want of endurance, endurance, self-control, equanimity. Here the forms *damā*, *samā*, are by attraction for *damo*, *samo*. Subh. quotes the foll. gloss, *padhānakarapaṇḍāle sīdāni na khamati na sahatīti akkhamā, khamati sahatīti khamā*, *indriyānaṃ damanaṃ damā*, *uppannaṃ kāmavitakkaṃ nādhivāsetīti ādānaṃ nayena vitakkasamaṇaṃ upasamaṇaṃ samā*. There are also four other *paṭipadās*, *dukkhā paṭipadā dandābhīṇā*, *dukkhā p. khippābhīṇā*, *sukhā p. dandābhīṇā*, *sukhā p. khippābhīṇā*, which seems to mean "painful practice resulting in knowledge slowly acquired, painful practice resulting in know-

ledge quickly acquired, pleasant practice resulting in knowledge slowly acquired, pleasant practice resulting in knowledge quickly acquired. Subh. quotes, *hetubhūtā paṭipadā dukkhā phalabhūtā abhīṇā pi dandhavasena pamādasasena mūhavasena sijjhati sād dukkhā paṭipadā dandābhīṇā. Tathā hetubhūtā p. dukkhā phalabhūtā abhīṇā sīghavasena sundaravasena sijjhati sād dukkhā p. khippābhīṇā*, and so on. Other four *paṭipadās* are the four methods adopted for the attainment of the paths *sotāpanna* and *sakadāgāmin*; they are *chandāhipateyyaṃ*, *viriyāhipateyyaṃ*, *cittāhipateyyaṃ*, and *vīmaṇasāhipateyyaṃ* (see *Puggalo*).

PAṬIPADAM (adv.), Step by step, in due order [प्रतिपद्म]. Mah. 259.

PAṬIPĀDANAM, Imparting, giving, informing, declaring [प्रतिपादन]. Ab. 964.

PAṬIPĀDETI, see *Paṭipajjati*.

PAṬIPĀDO, "That which supports the bedstead" [प्रति + पाद्]. Ab. 309.

PĀṬIPADO (adj.), Belonging to the first day of the lunar fortnight [प्रतिपद् + च]. Alw. I. xcv. *Kattike sukkapakkhassa dīne pāṭipade*, in the month K. on the first day of the moon-lit fortnight (Mah. 214). *Maggasirasukkapakkhe dīne pāṭipade*, in the moonlit fortnight of the month M., on the first day of the fortnight (Mah. 116). *Pāṭipadadivase*, on the first day of the fortnight (Pāt. 91).

PAṬIPAJJATI, To enter upon, walk upon; to follow, embrace; regulate one's life, live, act, practise; enter upon, obtain [प्रतिपद्]. *Etan hi (maggam) tumhe paṭipajjatha*, walk ye in this way (Dh. 48). *Yathāvinayaṃ paṭipajjati*, walks according to the Vinaya or Discipline. *Tath' eva paṭipajjisum*, regulated their lives accordingly (Mah. 73). *Kalahānaṃ vūpasamāya paṭipajjanti*, act or take steps for the cessation of strifes (Dh. 110). *Katham Maghāpavo paṭipajji*, how did the youth Magha act? (Dh. 186). *Kentā-raddhānamaggaṃ paṭipajjeyya*, should be walking on a long and difficult road (Sām. Satta). *Brahmayu brāhmaṇo paccapādi dhammasānu-dhammaṃ*, the brahmin Brahmayu practised the lesser duties for the attainment of the higher state (Brahmayu S.). *Pitū accayena kulasantakam mahādhanaṃ paṭipajjitvā*, having at his father's death come in for a large family property (Dh.

131). *Paṭipajjāhi nam*, take possession of it (Dh. 80). *Bhikkhūnd bhikkhūnattāya paṭipajjitabbam*, the priest should be subjected to penance (Pāt. 6). *Sabba-issariyam paṭipajji*, attained every prosperity (Das. 24). P.p.p. *paṭipanno*. *Etam hi (maggaṃ) tumhe paṭipannā*, for if ye walk in this path (Dh. 49). *Addhānamaggapaṭipanno*, walking on the high road. *Ujupaṭipanno*, walking uprightly (Alw. I. 77). *Sambādhaṭipanno*, fallen into distress (Gog. Ev. 28). *Parahitāya paṭipanno*, acting for the good of others. *Supaṭipanno*, well conducted, walking righteously, pious (Alw. I. 77). Caus. *paṭipādeti*, to impart, give to. *Tam ev' attham paṭipādetento*, "conveying the same sense" (Att. cxxx). *Puttadārake hātinaṃ paṭipādetvā*, having committed my wife and children to the care of my kinsmen (Ras. 31). Ras. 38; Dh. 88.

PATIPĀKATIKO (*adj.*), Restored or set right again [प्रति + प्राकृतिक]. Ten J. 111.

PATIPAKKHATTAM, Opposition [next + ह].

PATIPAKKHO, An opponent, enemy; hostility [प्रतिपक्ष]. Ab. 345; Dh. 277. *Paṭipakkhabhūto*, hostile (Dh. 122).

PATIPANĀMETI, To bend down again [caus. प्रति + प्र + नम]. Dh. 246.

PATIPANNO, see *Paṭipajjati*.

PATIPATHO, "A confronting road" [प्रति + पथ].

Ab. 192. *Paṭipathe āgacchanta*, coming along the road from the opposite direction (Jāt. 70). *Gatvā paṭipatham*, going to meet them (Mah. 82).

PATIPĀTĪ (*f.*), Order, succession [प्रति + पाटी].

Ab. 429. Abl. *paṭipāṭiyā*, in order, in succession, successively. *Paṭipāṭiyā paṇṇasāla katvā*, having built huts in a row (F. Jāt. 2). *Paṭipāṭiyā pitu dassetvā*, having shown them to his father one after the other (F. Jāt. 9). *Katipayānaṃ therānaṃ paṭipāṭiyā acchindī asinā ssaṃ*, with his sword decapitated several theras in succession (Mah. 39). *Aṭṭhamas paṭipāṭiyā*, stood in a row (Mah. 103). *Vilekiya thiṭṭa sammā dhītaro paṭipāṭiyā*, gazing on his daughters as they stood duly ranged (viz. according to their seniority) in a row (Mah. lxxxviii). Dh. 308, 420. The Sanskrit is परिपाटी (F. Jāt. 22).

PATIPATTI (*f.*), Conduct, practice, performance, occupation; religious duties or practice, moral conduct; attainment, acquisition; knowledge, ascertainment [प्रतिपत्ति]. Ab. 944. *Nesaṃ taya*

paṭipattiyā, by this conduct of theirs (Dh. 110). *Mātari sammāpaṭipatti*, dutiful conduct towards a mother (Dh. 408). *Samaṇapaṭipattim pūressāmi*, I will fulfil the duties of a Ṭramaṇa (Dh. 80). *Paṭipattiparāyano*, devoted to religious duties (Alw. I. xiii). *Imaṃ paṭipattim pūrento*, fulfilling these religious duties (Alw. I. 73). *Pariyattipaṭipatti*, the code of moral practice contained in the entire scriptures (Mah. 124).

PATIPĪLANAM, Pressing, pinching [प्रतिपीडन]. Pāt. 94.

PATIPASSADDHI (*f.*), Subsidence, calming, quieting down [प्रति + प्रस्रब्धि]. Dh. 151; Ten J. 48; Ras. 85. See *Samucchedo*.

PATIPASSAMBHANAM, Subsidence (from next).

PATIPASSAMBHATI, To be calmed, quieted, to subside, come to an end [प्रति + प्र + श्रब्ध].

Ābādho paṭippassambhi, the disease abated or passed away (Dh. 434). *Verūni paṭippassambhanti*, strifes are hushed (Dh. 102).

Abhisankhāro paṭippassambhi, the desire subsided (Alw. I. 92). P.p.p. *paṭippassaddho*.

PATIPUCCHĀ (*f.*), Question in return [प्रति + पृच्छा]. Man. B. 473.

PATIPUCCHANAM, Questioning in return [प्रति-प्रश्न + चन]. Pāt. 69.

PATIPUCCHATI, To inquire, to question; to put a question in turn [प्रतिप्रश्न].

Satthāraṃ paṭipucchimsu, asked the Teacher (Dh. 177).

PATIPUCCHITĀ (*m.*), One who inquires [प्रति-प्रश्न + तृ]. Dh. 246.

PATIPUGGALO, A person equal to another, a rival [प्रति + पुद्गल]. *Appaṭipuggalo*, without a rival (Dh. 314).

PATIPUJETI, To honour in return [प्रति + पूज]. Alw. N. 120.

PATIRĀJĀ (*m.*), Hostile king, royal adversary [प्रतिराज]. Dh. 159.

PATIRAM, A shore, bank [प्रतीर]. Ab. 664.

PATIRAVO, Echo [प्रतिरव]. Ab. 118.

PATIRŪPAKO (*adj.*), Resembling, counterfeiting [प्रतिरूपक].

Mātu patirūpako, resembling his mother (Ten J. 54). *Mittapatirūpako*, bearing the semblance of a friend, a false friend. *Paṇḍita-patirūpako*, a sham scholar. *Sakkapatirūpako*, some one who looked like Indra (Dh. 185). *Putta-patirūpakaṃ disvā*, seeing a counterfeit son, i.e. seeing one who though really his son he did not know to be his son (Dh. 95).

PATIRŪPAṂ, A counterfeit [प्रतिरूप]. Alw. I. 63.

PATIRŪPO (*adj.*), Suitable, fit, proper, right, good [प्रतिरूप]. Ab. 715. *Patirūpadesavāso*, living in a suitable or favoured land, viz. a land that possesses spiritual advantages (Kh. 5). *Patirūpo saḥāyo*, a desirable companion (Dh. 407). *Patirūpaṁ*, what is proper or right (Dh. 29).

PATISALLĀṆAṂ, Solitude, retirement for the purpose of meditation, seclusion, privacy [प्रति-संन्यास]. Sen. K. 518. *Patissallāpārāmo*, delighting in solitude (Dh. 366; Alw. I. 93). Comp. next.

PATISALLĪNO (*p.p.p.*), Secluded, retired, abstracted, plunged in meditation [प्रति + सम् + लीन]. Ten J. 112; Alw. I. 92, 93; Gog. Ev. 6. Of the *ṣ* in *patissallāpa* there can be no doubt, and I find *patissallīpa* in my excellent MS. of Visuddhi Magga. It would almost seem to be a compensation for the dental *t* of the preposition.

PATISĀMANAṂ, Putting away (from *paṭisaṁmeti*). *Bhaṇḍapaṭisaṁmanatṭhānaṁ*, place to lock things up in.

PATISAMBHIDĀ (*f.*), Discrimination, analysis. After much study I have come to the conclusion that this compound is, as at first sight it would naturally appear to be, a derivative of the root **भिद्** with **प्रतिसम्**, the whole containing the idea of "breaking up in detail, distinction, discrimination, analysis;" comp. **भिद्वा** "separation, distinction," **प्रभिन्न** "distinct," etc. There are four *Paṭisambhidas* or analytical sciences, being four divisions of the supernatural knowledge of the Arhat, viz. *atthapaṭisambhiddā*, *dharmapaṭisambhiddā*, *niruttapaṭisambhiddā*, *paṭibhāṇapaṭisambhiddā*. Sāṅkhyārtha Prakāśa (a modern Sinhalese work) explains these to mean respectively "knowledge of the meaning, knowledge of the text (*pdā*), knowledge of the origin of the words, and fourthly certain or determinate knowledge, together with the accurate discrimination of the first three, artha, dharma, and nirukti." At Lot. 839 Burnouf translates from Jinālaṅkāra (a modern Pali work) a fuller account, which probably gives to the four terms a more comprehensive signification than they originally possessed. It includes under *attha* everything sprung from a cause, Kamma and its consequence, Nirvāpa, and the sense or true meaning of the word of Buddha as opposed to its form. Under *dhamma* it includes "the cause which destroys the results of Kamma, the Ariya-

magga, the word of Buddha, virtue and vice, and the five elements." *Niruttā* is described as the explanation of what is obscure in *attha* and *dhamma*, and as resulting from the perfection of interpretation. The explanation of *paṭibhāṇa*, as translated by Burnouf, is somewhat obscure, "knowledge of the three sciences possessed by one who, making science the object of his mind, has in view the triple science (*tivijjā*, see Lot. 372):" the omission by Burnouf of the Pali text is much to be regretted, but the passage appears somewhat to bear out the statement of Sāṅkhyārtha P. that *Paṭibhāṇa* includes the discrimination of the other three *paṭisambhidas*. See also the comment at Dh. 414, which speaks of a wisdom which includes the three first *paṭisambhidas* and the *śīlakhandhas*, etc. (*atthadhammaniruttapaṭisambhiddaṁ śīlakkhandaḍḍhaṁ ca pariggāhikā paññā*), referring probably to *paṭibhāṇa*. Clough in his Sinh. Dict. has the foll. article, "*Paṭisambhida* (*paṭi before sambhida* *discrimination*), universal knowledge, ability to explain terms respecting all subjects of art or science:" and under "*Sivupillisiṁbiyā*," (the Sinhalese equivalent of *catupaṭisambhiddā*), he says, "the four attainments peculiar to the highest order of Rahats, viz. a knowledge of ethics, of *dharma* or religious doctrines, of the grammatical comments and expositions of the *dharma*, and a supernatural discrimination." At Mah. xxvii Turnour renders the word "the four gifts of sanctification," at Mah. 32 "sacerdotal sanctity," and at Mah. 42 "the four sacerdotal qualifications." Hardy has the foll., "*Caturvidha-pratisambhiddā*; or four Modes of Perfect Understanding: the wisdom that enables the priest to understand aright the four following sections of knowledge: 1. Artha, the meaning of any matter in its separate divisions: 2. Dharma, the doctrines of Buddha: 3. Nirutti, the power of the Buddhas to perceive all truth intuitively, without study, and without the teaching of another: 4. *Pratibhāṇa*, the power of the Rahats to know the roots and properties of things" (he adds some curious details, which see).—The North Buddhist equivalent of *paṭisambhiddā* is *pratisamvid* (*f.*), which fact is duly adverted to by Burnouf, but no explanation of it suggested; I venture therefore to offer an explanation of my own. The roots *pratisamVID* and *pratisamBHID* do not

occur at all in classical Sanskrit. In Pali we have from pratisamBHID the isolated derivative *paṭisambhiddā*, but from pratisamVID the foll. important derivatives of frequent occurrence in the oldest texts, *paṭisamvidito* "having informed," *paṭisamvedeti* "to feel, experience," *paṭisamvedin* "feeling, enjoying." In North Buddhist Sanskrit we have from pratisamVID the fem. noun pratisamvid (used as the equivalent of *paṭisambhiddā*), and the adjectives pratisamvedaka "informing," and pratisamvedin "enjoying." Now my own view, is that the North Buddhist Sanskrit texts are founded on *older Pali texts* (the texts in fact of Southern Buddhism), of which they are in some cases in great part *literal translations*.¹ I suppose then that the North Buddhist translators, being fully familiar with the derivatives of pratisamVID in the Pali texts before them, and meeting with the isolated form *paṭisambhiddā* used in a sense which implied discriminate knowledge, jumped to the conclusion that it was also traceable to pratisamVID, and coined, to represent it, a fem. noun pratisamvid, correctly formed according to well-known analogy. I have elsewhere pointed out several other of these North Buddhist adaptations, some of which are very curious and interesting (see art. *Opaṭṭiko*, *Pātimokkhaṃ* and Notes on Dhammapada in Journ. Roy. As. Soc. 1871). The question may possibly be raised as to whether *paṭisambhiddā* can be a dialectic variety of pratisamvid. The existence of forms like *paṭisamvedeti* and *paṭisamvidito* is perhaps not of itself necessarily fatal to such a theory; but I may observe that there is in Pali, I think, only one instance of a Sanskrit *inv* passing into (not *mbh* but) *mb*, viz. *sambāhana* = *saṃvāhana*. In one case a Pali *ā* represents a Sanskrit *ā*, *niṭṭhubhati* being the equivalent of *nishṭhiv*, but the example in no way affects the present argument, onomatopoeic roots like *shṭhiv* being very unstable in their form, comp. Pali *papphāsa* with *pupphusa*, and the Pali *KHIP*, "to sneeze," with *KSHU*, *KSHIV*, *KSHIB*, *KSHEV*. Lastly, the regular Pali expression for

having attained the four *paṭisambhiddās* is *paḍhinnapaṭisambhiddo* (Alw. I. xxix; Mah. xxvi, 32, 42), where the root *भिद्* is repeated (I think *paḍhinna* is here used participially, and not adjectively, the compound meaning "one by whom the analytical knowledges are discriminated," as in such compounds as *parivutthaparivāso*).—I have met once with an adj. *paṭisambhiddo* "having the *paṭisambhiddās*." At Alw. I. cvii we have *paṭisambhiddappatto*, having attained the *paṭisambhiddās* (quoted from an aṭṭh.).

PAṬISĀMETI (*caus.*), To set in order, put away [*caus.* प्रति + श्म]. Alw. I. 73. *Suce kiñci pamuṭṭhaṃ hoti taṃ Ānandathero paṭisāmeti*, if anything is left behind Ananda puts it away safe (Dh. 247). *Imaṃ kuhiṃ paṭisāmesāmi*, where can I put this necklace away? (Ras. 32). *Katabhatta-kiccā pattacvaram paṭisāmenti*, having ended their meal, they put away their bowls and robes.

PAṬISAMHARATI, To draw back; to fold; to change [प्रतिसंह]. Dh. 143 (line 13).

PAṬISAMMAJJATI, To sweep over again [प्रति + सम्मज्ज].

PAṬISAMMODANĀM, Friendly greeting in return [प्रति + sammodana]. Dh. 318.

PAṬISAMO (*adj.*), Equal to [प्रतिसम]. Jāt. 93.

PAṬISAMVEDETI, and **-VEDIYATI** (*caus.*), To feel, experience, enjoy, perceive [*caus.* प्रति + सम् + विद्]. *Sukhaṃ p.*, to feel bliss or comfort (Jāt. 79). *Añño karoti añño paṭisamvediyati*, one does the action and another experiences (the result, Gog. Ev. 38). P.pr. *paṭisamvediyamāno* (Jāt. 80).

PAṬISAMVEDI (*adj.*), Experiencing, feeling, enjoying [प्रतिसंवेदिन्]. *Rasapaṭisamvedi*, enjoying the taste (Brahmayu S.).

PAṬISAMVIDITO (*p.p.*), Having informed [प्रति + सम् + विदित]. *Pubbe appaṭisamvidito* appears to mean "without first giving warning" (Pāt. 18, 20); comp. *na kko me taṃ patirāpaṃ so 'haṃ pubbe appaṭisamvidito samapassa Gotamassa dasandya upasaṅkameyyaṃ*, where I think *appa* means "without a previous warning or invitation."

PAṬISAMYUTTO, and **-SAÑÑUTTO** (*p.p.*), Connected with [प्रति + सम् + युज्]. *Catusacca-paṭisamyuttā dhammakathā*, a sermon about the four Truths (Ras. 26, comp. Alw. N. 23). *Khandhā-dipaṭisamyuttaṃ pañhaṃ*, questions about the khandhas, etc. (Dh. 259). B. Lot. 332; Dh. 285. *Paṭisaññutto* at F. Jāt. 19.

¹ Burnouf in his *Lotus* has given numerous instances of parallel passages (see pp. 860 and foll.) from North and South Buddhist texts. No one can doubt that one set are translations of the other, and I have difficulty in understanding how any one can believe the Pali to be a translation of the Sanskrit.

PAṬISAÑCIKKHATI, To agree with oneself, to consider, revolve a matter in the mind [प्रति + सम् + चक्ष्]. Gog. Ev. 6. *Iti paṭisañcikkhati sambādho gharavāso* (Sām. S. A.).

PAṬISANDAHATI, To be re-born, to renew one's existence in another world, to transmigrate [प्रति-संहा]. Gog. Ev. 42, 44.

PAṬISANDHI (*m.*), Entering the womb in a new existence, conception, re-birth, transmigration [प्रतिसंधि]. *Paṭisandhikkhaṇe*, at the moment of conception (Jāt. 54). *Tusitabhavanato cavitvā mātukucchismiṃ paṭisandhiṃ gaṇhi*, vanishing from the Tusita heaven he received a new existence in the womb of an earthly mother (Alw. I. 77, of the Bodhisattva). *Sattānaṃ cutipaṭisandhi*, death and re-birth of beings (Dh. 433). *Paṭisandhivīññāṇaṃ*, consciousness which leads to re-birth (Man. B. 432, see *Paṭiccasamuppādo*).

PAṬISANDHIKO (*adj.*), At the end of a compound as a substitute for last: *appaṭisandiko* (*adj.*), that cannot be reunited (Ten J. 87, of a cleft rock); *gaṇhitapaṭisandhiko* (*adj.*), having obtained conception (Jāt. 51).

PAṬISAÑKHĀNĀM, Reflection, contemplation [प्रतिसङ्क्षा + ण]. B. Lot. 649.

PAṬISAÑKHARAṆĀM, Restoration, repairs (from *paṭisañkharoti*). Mah. 12, 207; Dh. 370.

PAṬISAÑKHĀRAṆĀM, Causing to be repaired (from *paṭisañkharēti*). Dh. 333.

PAṬISAÑKHĀRO, Restoration, repair (from last). Mah. 12, 225.

PAṬISAÑKHAROTI, To restore, repair, mend [प्रतिसंस्कु]. Aor. *paṭisañkhari* (Mah. 221, 232). Ger. *paṭisañkhariya* (Mah. 228). Caus. *paṭisañkhāreti* (Mah. 232), *paṭisañkhārāpeti*.

PAṬISAÑKHĀTI, To reflect, meditate [प्रतिसं-क्षा]. Gerund *paṭisañkhāya* (Cl. Gr. 16, the final *ya* elided for euphony: *paṭisañkhāyāti paocavekkhitvā*, Subh.).

PAṬISAÑKHATO (*p.p.* *paṭisañkharoti*), Restored, repaired [प्रति + सम् + कृत].

PAṬISAÑNUTTO, see *Paṭisaṇyutto*.

PAṬISANTHARATI, To be favourably disposed to, to be interested in [प्रति + सम् + क्षु].

PAṬISANTHĀRO, Friendly greeting, welcome, kindness, affection, friendliness [प्रति + संसार]. *Paṭisanthāravutti* (*adj.*), affectionate, friendly, kind (Dh. 67). *Tumhākaṃ paṭisanthāravasen' amhehi kārite vihare dema tumhākaṃ*, in return

for your kindness we give you the monasteries built by us (Mah. 207). *Paṭisanthāraṃ karoti*, to receive or treat with kindness, to give a kind greeting to a friend on meeting him (Ras. 32). *Satthāraṃ n' eva abhivādetvā na paṭisanthāraṃ katvā*, neither saluting the Teacher nor expressing any pleasure at seeing him (Dh. 98). *Therena saddhiṃ madhurapaṭisanthāraṃ katvā*, having held sweet converse with the therā (Dh. 122). *Katapaṭisanthāro*, having received kindly (Dh. 85; Ten J. 108). *Rañhā katapaṭisanthārena . . paṭṭho*, being asked by the king after the usual greeting . . (Dh. 231).

PAṬISARANĀM, Refuge, help, defence, protector [प्रति + शरण]. Dh. 172, 308; Gog. Ev. 32.

PAṬISĀRĀṆIYO, I believe this to be a p.f.p. from the caus. of प्रतिश्रु, comp. *sārāṇiya*, at Dh. 263 we have *paṭisārāṇiya*. *Paṭisārāṇiyakammaṃ*, or *paṭisārāṇiyaṃ kammaṃ*, is the name of one of the priestly punishments (Dh. 263, and Mah. 16). Vj. says, "It is the fourth of the Saṅghakammās, and is an act of censure whereby a priest who has offended a layman without cause is compelled to ask and obtain his forgiveness."

PAṬISĀRI (*adj.*), Trusting in, leaning on [प्रति-सारिन्]. *Khattiyo seṭṭho jane tasmīṃ ye gottapaṭisārino*, the Kshatriya is best in the estimation of those people who attach importance to lineage (Alw. I. xxxiii). The change of construction is curious, but is not without analogies. Subh. quotes the aṭṭhakathā on the passage thus, *ye gottapaṭisārino ti ye jaṇā tasmīṃ gottāṃ paṭisaranti ahaṃ Gotamo ahaṃ Kassapo ti*.

PAṬISĀSANĀM, A message in return or reply [प्रतिशासन]. Dh. 235.

PAṬISATTU (*m.*), An enemy [प्रतिशत्रु]. Ten J. 29.

PAṬISĀYANIYO (*p.f.p.*), To be tasted or partaken of or enjoyed [प्रति + स्वादनीय]. *Gildānaṃ bhikkhūnaṃ paṭisāyaniyāni bhesajjāni*, "medicaments fit for the use of sick priests" (Gog. Pāt. 10). Pāt. 81 says, *paṭisāyaniyāni paṭisāyitabbāni paribhūṇitabbāni*. For the form comp. *adyati*, *adyita*.

PAṬISEDHANĀM, Preventing, stopping [प्रति-वेषन].

PAṬISEDHETI (*caus.*), To keep or ward off; to prohibit, prevent, restrain [प्रतिवेषयति]. Mah. 17.

PAṬISEDHO, Prohibition [प्रतिवेष].

PAṬISEVANĀM, Practising (from next). Pāt. 95.

PATISEVATI, To receive; to practise [प्रति + सेव्].

Dh. 12. *Methunam dhammam p.*, to practise fornication (Kamm. 9, 10).

PATISIBBATI, To sew, embroider [प्रति + सिब्].

Ab. 315.

PATISIDDHO (*p.p.p.*), Forbidden [प्रतिषिद्ध].

Pât. 85.

PATISOTAM (*adv.*), Against the stream [प्रति-स्रोतस्]. *Paṭisotagāmi* (*adj.*), going against the stream, uphill work, difficult (Gog. Ev. 6).

PATISSĀ (*f.*), Amenability, assent, obedience (?).

A form *patissa* appears necessary to account for the compound *sappatissa* and *appatissa*. From this foll. passage sent to me by Subhūti, it appears that it is a feminine: *garuṭṭhānīyera gāravasā-rajjādivasena patissanā patissā sappatissavapaṭi-patti, saha patissadyūti sappatisso*. He refers it to root स्त्री, and says it is equivalent to *pratiçraya*. I feel entirely in doubt about the word.

PATISSATO (*p.p.p.*), Recollecting, thoughtful [प्रति + स्मृत्]. Dh. 26. Also occurs in *Dhammacariya S.*

PATISSĀVĪ (*adj.*), Assenting, ready, willing [प्रति + आविन्]. In *Sām. P.S.* the good servant is said to be *kiṅkārappaṭissavī*, which the comment explains as follows, *kiṁ karomi kiṁ karomīti evaṁ kiṅkārāṁ eva paṭisūpanto vicarāṭṭi kiṅkārappaṭissavī*.

PATISSAVO, Assent, promise [प्रतिश्रव]. Ab. 171.

PATISSAYO, A house, dwelling, asylum [प्रतिश्रय]. Ab. 206.

PATISUNĀTI, To assent, promise [प्रतिश्रु]. *Sādhātī paṭisūpitvā*, consenting with the words "it is well" (Dh. 231, 324; Pât. 107; Ten J. 43; Alw. I. 73). Vij. quotes, *yathā saoco hoti evaṁ na karoti vassāvāsāṁ paṭisūpitvā na gacchati*, "... having consented to take up his residence in the rainy season he does not go." Aor. *paccassosi* (B. Lot. 351), *paṭisūpi* (Dh. 324). Ger. *paṭissutvā*, *paṭisūpitvā*.

PATISUNĀ (*f.*), A widow [प्रति + श्रुन्]. Ab. 235.

PATITITTHO, A landing place on the opposite bank of a river [प्रति + तीर्थ]. Jât. 17.

PATITO (*p.p.p. patati*), Fallen; fallen in battle, slain; gone, got rid of [प्रतित]. *Dehapatitattṭhāne*, in the spot where his body fell (in battle, Mah. 155). *Rukkhaggaṇapatito*, fallen from the top of a tree. *Cāpato patito saro*, an arrow shot from a bow (Dh. 57).

PATITO, **PATITO**, and **PATITO** (*p.p.p. pacceti*), Known, established, true; famous; pleased, delighted [प्रतीत्]. Ab. 724, 935; Dh. 13; Mah. 6. *Appatito*, displeased (Pât. 4, 5). *Suppatito*, overjoyed (Mah. 173). *Patitā assa kammunā*, pleased with his exploit (Mah. 45). *Patitarūpo*, delighted. The form *patito* is also given in Clough's Dict.

PĀTITO, see *Pâteti*.

PATITṬHĀ (*f.*), Fixity, strength, resting place, stay, help, home, asylum [प्रतिष्ठ]. Ab. 1130. *Patitṭham labhati*, to get footing, gain terra firma. *Alabbhaneyyapatitṭho* (*adj.*), in which a firm footing cannot be obtained. *Tvaṁ me mahatī patitṭhā ahoṣi*, thou hast been to me a mighty refuge (Ten J. 120). *Attano kusalāṁ patitṭham karohi*, make thine own merit thy salvation (Dh. 368). Arhatship is called the *patitṭhā*, "refuge, terra firma, haven" in the ocean of Samsāra or continued existence (Dh. 182). *Paramapatitṭhābhāvo*, highest state of security, i.e. Arhatship (E. Mon. 263).

PATITṬHAHATI, see *Patitṭhāti*.

PATITṬHĀNĀM, Fixing, establishment [प्रतिष्ठान]. *Sāsanaṁ p. paccantera*, establishment of religion in foreign countries (Mah. 71). *Dhātup.*, enshrinement of a relic (Mah. 107). *Mahāvihārap.*, the setting up or building of the M. (Mah. 206, comp. 170).

PATITṬHĀPAKO, One who establishes (from *patitṭhāpeti*).

PATITṬHĀPANĀM, Fixing, setting up [प्रतिष्ठापन]. *Mahābodhip.*, the planting of the great Bo tree (Mah. 123).

PATITṬHĀPITĀTĀ (*f.*), Fact of having been established [प्रतिष्ठापित + ता]. Mah. 65.

PATITṬHĀTĪ, and **PATITṬHAHATI**, To stand fast or firmly, to be established, to fix oneself, to be set up, to stay, to be [प्रतिष्ठा]. *Nabhasi ṭṭhitā patitṭhantu*, poised in the air may they remain steady (Mah. 108). With loc. *Sirasmiṁ me patitṭhātu*, may it settle or fix itself on my head (Mah. 106). *Rajje p.*, to succeed to the kingdom, lit. to be established in the sovereignty (Ten J. 54). *Vihārānaṁ pañcasatāṁ tasmim dase patitṭhahi*, five hundred monasteries were set up in that land (Mah. 74). *Bhāriyāya kucchiyaṁ gabbho patitṭhāsi*, a child was conceived in the womb of his wife (Dh. 78). *Arahatte p.*, to be established in Arhatship, viz. attain Arhatship (Mah. 173, comp. Dh. 99, 231). *Sarapeṣu ca sileṣu ca patitṭhāsi*,

stood fast in the three refuges and the duties of the moral law (B. Lot. 436). *Sīle patipphāya dinnadānam mahapphalam hoti*, when a man stands fast in moral practice almsgiving has a great reward, lit. having stood fast (F. Jāt. 53). *Hemamālikacetiye patipphahantiyo* (p. pr. pl. fem.) *dhātū*, the relics which are being enshrined in the H. dagoba (Mah. 108). *Patipphissati sāsanaṃ*, religion will be established (Mah. 98). Aor. *patipphāsi* (Ten J. 54), *patipphāhi* (Mah. 80, 81, 173, Dh. 123, pl. *patipphahum*). Fut. *patipphissati* (Mah. 47, 86, 98). Inf. *patipphātum* (Dh. 160). Ger. *patipphāya* (Dh. 435), *patipphahitvā* (Dh. 123). P.p.p. *patipphito*. *Saddhā patipphitā*, firmly grounded faith (Dh. 59). *Mahāpaṭhavi udake patipphitā*, the great earth rests on water (Gog. Ev. 20). *Kuṭumbikassa pitusoko apagato puttasoko patipphito*, the landholder's grief for his father ceased, while grief for his son set in (Das. 31). *Mahiyāganathāpo 'yam eso evam patipphito*, thus this M. dagoba was completed (Mah. 4). *Patipphitāya tassā dhātuyā cetiye*, when this relic was enshrined in the dagoba (Mah. 108). *Indanille patipphitā*, set in a sapphire (Mah. 179). *Sā gabbhassa patipphitabhāvaṃ natvā*, she finding she was with child (Das. 22, here *gabbha* means "foetus"). Comp. *Pañcapatipphitam*.—Caus. *patipphāpeti*, to establish, set up, re-establish, fix, plant. *Sarapeṣu ca sīleṣu patipphāpesi*, establish them in the three refuges and the duties of the moral law (Mah. 6). *Parihīnaṃ kulam patipphāpessāmi*, I will set up again my fallen family (F. Jāt. 9). *Rajje patipphāpetum*, to re-establish him in his kingdom, restore him to his throne (Ras. 19, 25). *Pabbajjam nāsetvā gihibhāve patipphāpetum*, having cancelled his ordination to restore him to the lay state (Subh.). *Ath' assā thero parisamajjhe parisuddhabhāvaṃ patipphāpesi*, then the thera in the midst of the congregation established her innocence (Dh. 328). *Soyam Tathāgatassa patte patipphāpesi*, himself put them into Buddha's bowl (Dh. 132). P.pr. ātm. *patipphāpayamāno* (Dh. 78). P.p.p. *patipphāpito*. *Pitarā oparajje patipphāpito*, appointed by his father to the viceroyalty (Dh. 416). *Patipphāpitamattikaṃ sasanam*, a sealed letter, lit. one to which the clay has been affixed (Dh. 89, 99).

PATIPPHITATTAM, Fact of being established [पतिष्ठित + लृ]. Mah. 86.

PAṬIVACANAM, Answer, rejoinder [प्रतिवच]. Dh. 232, 243.

PAṬIVADATI, To answer, retort [प्रतिवद्]. Dh. 24; Das. 31.

PAṬIVĀDO, Retort, recrimination [प्रतिवाद]. Dh. 100, 398.

PAṬIVĀKYAM, Reply [प्रतिवाक्य]. Ab. 114.

PAṬIVĀNAM, Opposition, resistance [प्रति + वाच].

PAṬIVĀNI (*adj.*), Resisting [next + वृत्].

PAṬIVASATI, To live, dwell [प्रतिवस]. With loc. *Rājagahe p.*, is living at R. (Dh. 121; Alw. I. lxix).

PAṬIVĀTAM (*adv.*), Against the wind [प्रतिवातम्]. Dh. 10, 23.

PAṬIVATTĀ (*m.*), One who answers or contradicts [प्रति + वृत्]. B. Lot. 396.

PAṬIVATTAM, see *Vattam*.

PAṬIVATTETI, To roll something against, knock, strike [caus. प्रतिवृत्].

PATIVATTIYO (*p.f.p.*), That can be subverted (from प्रतिवृत्).

PAṬIVEDETI (*caus.*), To make known, announce, assist [प्रतिवेदयति]. *Upasakattam paṭivedesi*, announced that he would be a lay disciple of Buddha (Dh. 435).

PAṬIVEDHO, Penetration, comprehension, attainment [प्रति + वेध]. Ab. 778. *Maggapaṭivedhā*, attainment of or entrance into the Paths (Dh. 123; E. Mon. 427; comp. Mah. 124). Dh. 134; Ten J. 119.

PAṬIVIBHATTO, Distributed with partiality or favour [p.p.p. प्रतिविभञ्ज].

PAṬIVIDDHO (*p.p.p. paṭivijjhati*), Penetrated, acquired [प्रति + विज्]. Dh. 281; Ten J. 120.

PAṬIVIDITO (*p.p.p.*), Known, ascertained [प्रति + विदित].

PAṬIVIJJHANAM, Penetration, comprehension (from next). Dh. 127.

PAṬIVIJJHATI, To cleave, split; to penetrate, comprehend, acquire, master, learn [प्रतिवच्]. *Sabbāññātānaṃ p.*, to attain omniscience (Dh. 118, 320; Alw. I. 77). *Saccāni p.*, to penetrate or realize the Four Truths (Dh. 383). *Sīlāni paṭivijjhi*, split open a rock (Dh. 279). Fut. *paṭivijjhissati* (Dh. 123). P.f.p. *paṭivijjhitabho* (Dh. 259).

PATIVILAGGITO (*p.p.p.*), Stuck, entangled [p.p.p. लङ् with प्रतिवि]. Jāt. 20.

PATIVIMSO, Portion. Ab. 485; Mah. 62. प्रत्तिवम्श (= प्रति + वंश), *paṭivamsa*, *paṭivamsa*, and by attraction *paṭivimsa*; ocomp. *divaḍḍha tivaṅgika*.
PATIVINETI, To repress, subdue [प्रति + वि + नी]. Dh. 186.
PATVINODANAM, Removal (from next).
PATVINODETI (*caus.*), To remove, dismiss, dispel [प्रति + वि + नुह]. Mah. 199.
PATVIRATI (*f.*), Abstinence from [प्रतिविरति].
PATVIRATO (*p.p.p.*), Abstaining from [प्रति + वि + रत].
PATVIRUDDHO (*p.p.p.*), Opposed, hostile [प्रति + वि + रुद्ध].
PATVISSAKO (*adj.*), Neighbouring [प्रतिवेश, or प्रतिवेशम्, or प्रतिवेश + क]. Dh. 242, 268.
PATYĀDETI, To prepare, make ready, provide [प्रतिधातयति]. *Uphodakam paṭiyādeti*, gets hot water ready (Dh. 106). Of preparing a road for the passage of an embassy by clearing jungle, etc. (Alw. I. 79). Mah. 16. P.p.p. *paṭiyāddito*. *Paṭiyādditam vaṭṭam*, arranged, prescribed or customary ceremonies (Mah. 198). *Sabbo sakkāro paṭiyāddito*, every due attention has been prepared (Dh. 244, 263). *Caus. paṭiyāddāpeti*, to cause to be made ready or prepared (Dh. 98, Mah. 26).
PATYATTO (*p.p.p.*), Prepared, made ready; dressed [प्रति + यत्त]. *Attanā paṭiyattena khajjabhojjena*, with food prepared by himself (Mah. 25). *Alaṅkatapaṭiyattasaro mātugāmo*, a woman with her person adorned and dressed up (Ten J. 46, comp. Dh. 79, 309, 352). *Alaṅkatapaṭiyatto*, in glorious array (Jāt. 12). Mah. 170; Pāt. 89.
PĀṬIYEKKO, see *Pāṭiekkho*.
PĀṬO, and **PĀṬAM**, Cloth; a cloth or garment [पट]. Ab. 290; Alw. I. xxi.
PĀTO, Falling, fall; a cast, throw; discharge [पात]. *Majjhimaṣṣa purisassa leḍḍupāto*, distance a clod can be thrown by an ordinary man (Pāt. 66). *Aśanipāto*, thunderbolt. *Vāripāto*, inpour or outpour of water, body of water introduced into a reservoir or lake.
PĀTO, and before a vowel sometimes **PĀTAR** (*adv.*), At dawn, early, to-morrow morning [प्रातर]. Ab. 1152; Das. 6. *Pāto 'va*, or *pāto yeva*, just at dawn, in the early morning (Alw. I. 76; Ten J. 51, 118; Mah. 138). *Pāto 'va gantvā passisāma*, we'll go and see him the first thing to-morrow morning (Dh. 88).

PATODAKAM, Poking or tickling [from *caus. प्रतुह*]. Pāt. 15, 90.
PATODO, A goad [प्रतोद]. Ab. 448; Mah. 167; Dh. 199. *Rathapatodo*, a chariot goad, viz. a goad such as a charioteer uses (Mah. 68).
PATOLO, A species of cucumber, *Trichosanthes Dioca* [पटोल]. Ab. 595.
PATTABBO, and **-BBAKO** (*p.f.p. pāpupāḍḍi*), Attainable [प्राप्तव्य]. Mah. 20.
PATTACĪVARAM, Bowland robe [पाच + चीवर]. Mah. 4; Dh. 105, 237.
PATTADHAMMO (*adj.*), One who has obtained or mastered the Truth [प्राप्त + धर्म].
PATTAGĀHO (*adj.*), Holding a bowl [पाच + चाह]. Sen. K. 468.
PATTAKALLAM, Timeliness, seasonableness [प्राप्तकाल + य]. *Yadi saṅghassa pattakallam*, if the Assembly or Chapter is ready, lit. "if there is seasonableness to the Assembly" (Kamm. 29; Pāt. 1, 2).
PATTAKĀLO, Right moment, seasonable time [प्राप्तकाल]. Att. 207.
PATTAKO, A cloth [पटुक्]. Mah. 22.
PATTAM, A wing; a leaf or petal [पत्र]. Ab. 543, 627, 936; Dh. 71, 191. *Pattapakkadharo*, bearing leaves and fruit (Mah. 204). *Phala-pattāni*, fruit and leaves (Mah. 108). *Macchika-pattam*, a fish's scale (see *Sakadāgāmi*).
PATTANAM, A port, seaport [पट्टन]. *Paṭṭana-gāmo*, a seaport town or village (F. Jāt. 3, *paṭṭa-naggāmo* at Mah. 51). Mah. 46, 55, 110, 123.
PATTANĠAM, Red sandal [पट्टाङ्ग]. Ab. 301.
PATTĀNĪKAM, Infantry [पत्ति + अनीक]. Ab. 383.
PATTAPINḌIKANĠAM, This is the sixth Dhu-taṅga precept, and enjoins "eating from one vessel only" (E. Mon. 99). Clough says in his Sinh. Dict., "an ordinance of the Buddhist priesthood which enjoins the eating out of one dish only." See B. Int. 308. Sansk. पाच + पिण्ड + चक्र.
PATTAPŪRO, A bowlful [पाच + पूर]. Pāt. 14.
PATTAPUṬAM, A small basket made of leaves [पत्र + पुट]. Dh. 268.
PATTAYĀNO, A bird [पत्र + यान]. Ab. 625; Alw. N. 105.
PATTEYYO (*adj.*), Obtainable [प्राप्त + एय]. Sen. K. 476.
PATTHANĀ (*f.*), Desire, request, prayer, aspiration,

hope, resolve [प्राज्ञा]. Ab. 426. *Patthanam pattheti*, to put up a prayer (Dh. 252). *Patthanam labhati*, to obtain one's desire (Ten J. 113). *Patthanam karoti*, to pray. With dat. *Aggasuvakabhāvāya patthanam karissu*, prayed for the post of chief disciple (Dh. 130). With *iti* (Dh. 78, 134).

PATTHĀNĀM, Setting out, departure, march of an army or assailant; origin, cause [प्रस्ताव]. Ab. 395, 1122. *Paṭṭhānappakarāṇam*, "Book of Causes," name of the last book of the Abhidhamma. This work I have examined; it is of great extent and consists of a string of metaphysical sentences or propositions, of which the following is an average specimen, *nahetudhammaṃ paṭicca hetudhammo uppajjati nahetupaccayā vicikicchā-sahagata uddhaccasahagata khandhe paṭicca vicikicchāsahagato uddhaccasahagato moho*, which I venture to translate as follows, "from a thing which is not a cause a thing which is a cause takes its rise, springing from a non-cause: out of the Skandhas which are based on doubt and pride arises Ignorance based on doubt and pride."

PATTHAPETI (*caus.*), To set going, set on foot, establish, furnish, provide [प्रस्थापयति]. *Tassa Dhammiko ti vohāram paṭṭhapesi*, provided for him the appellation Dhammika (Att. 195, comp. 200). *Bhikkhūnam bhaddam paṭṭhapesi*, provided food (maintenance) for the priests (B. Lot. 436). *Arakkham paṭṭhāpetvāna*, having provided defence (Mah. 241). *Sālam paṭṭhapesum*, provided or instituted the hall (Dh. 188). *Vipassanam p.*, to enter on or acquire, lit. to set going, supernatural insight (Dh. 255). Aor. 3rd pl. *paṭṭhapayissu*.

PATTHARATI, To spread, strew; to overspread, pervade [प्र + स्तृ]. *Jālam p.*, to spread a net (Dh. 94). *Celam p.*, to lay a cloth down (Dh. 324). *Ayam pi kathā sakalajambudīpam patthari*, and this report spread over the whole of India (Dh. 299, comp. 353).

PATTHARO, A flat surface [प्रस्तर], *Silāpattharo*, a slab rock (Att. 210).

PATTHATO (*p.p. pattharati*), Spread, stretched [प्रस्तृ]. *Upari lohajālam patthaṇam*, above was spread an iron network (Dh. 219). Dh. 338.

PATTHĀVANĀ (*f.*), A dramatic prologue [प्रस्तावना]. Att. 198.

PATTHĀYA (*ger.*), Setting out from, beginning from, since, after, from [ger. प्रस्था]. This is a

gerund used adverbially like *āgamma ārabhā, nissāya*, etc. With abl. *Tato paṭṭhāya*, from that time, thenceforward (Das. 3; Ten J. 37; F. Jāt. 3, 6, 19; Dh. 157). *Ito p.*, from this time forth, henceforth (Ras. 30). *Pavīṭṭhakālato p.*, from the time of entering (Alw. I. 74). *Ādito p. vācetanā*, to read it from the beginning (Alw. I. 80). *Pādantarato p. olokenā*, looking out from between their feet (Dh. 314). As the second part of a comp. *Ajjapaṭṭhāya*, from this day forth (Alw. I. 74). *Kaddapaṭṭhāya*, since when?

PATTHETI, To wish for, aspire to, pray for [प्राप्ति]. *Sampattim patthayamānaṃ mayā saddhim āgacchanta*, let those who want to get on in the world come with me (Dh. 157). *Patthesi mokkham*, prayed for salvation (Mah. 25). *Patthehi mama puttattam*, pray to become my son (Mah. 132). Dh. 131, 278, 343, 411. P.f.p. *patthiyo*, that ought to be desired or prayed for (Dh. 96). P.p.p. *patthito*. *Patthitapatthanaṃ*, a prayer offered (Dh. 251). *Patthitapatthano* (*adj.*), one by whom a prayer is put up (Dh. 236). Ten J. 50.

PATTHIVO, A king [प्राधिपति]. Ab. 333.

PATTHO, A weight and measure of capacity = four Kuḍubas; a table-land on the top of a mountain [प्रस्थ]. Ab. 482, 607, 1044. *Patthodanam*, a praśtha of rice (Dh. 165).

PATTHO (*adj.*), Secluded, solitary [प्रास्थ]. Dh. 34, 80, 346.

PATTI (*m.*), A foot soldier; going, walking [पति]. Ab. 359, 377, 1012. *Pattīhi anānako*, not deficient in infantry (Mah. 155).

PATTI (*f.*), Obtaining, acquisition, attainment, gain, advantage [प्राप्ति]. Ab. 1012. *Rajjapatti*, accession to the throne (Mah. 127). *Arahattappatti*, attainment of Arhatship (Mah. 13; Dh. 278). *Yogakkhemassa pattiya*, for the attainment of the highest bliss (Ten J. 30). Patti in the sense of "the highest gain" is used to designate Arhatship (Kh. 8), and perhaps also Nirvāṇa, e.g. see Mah. 20, *pattapattabbakā*, which I think means "to whom Nirvāṇa was attainable." Patti is sometimes used for the merit, gain, advantage or prospective reward of a good action, and this merit may be transferred by supererogation to another by an exercise of the will. The foll. are instances of this use of the word: *Aham te ito pattiṃ dammi*, I make over to you the merit obtained by this action (of obtaining food for the Paccekabuddha, Dh.

161). *Imasmim me piṇḍapāte sūmā patti dinnā*, the reward of (lit. in) this almsgiving has been made over by me to my master (Ditto). *Mayhaṃ mātupitunnāṃ imasmim bhaṇṇe pattiṃ daṃmi*, I transfer to my parents the merit contained in this act of preaching (Dh. 402). *Sūmaṇserena dinnapattiṃ anumodāmi tāta*, my son, I am thankfully enjoying the reward of the merit made over to me by you when a novice (Dh. 402). *Iti tesāṃ petānaṃ dibbannaṇāṃ sampajjātūti pattiṃ adāsi*, he made over to them his own merit, saying, from this good work of mine (viz. the *mahādāna*) may celestial food and drink fall to the lot of these pretas (Dh. 130). Subh. informs me that *patti-anuppaddānaṃ* (see *Puñño*) means this gift or transference of merit to another. He says it is also called *pattiddānaṃ*; and quotes from a comment, *attānā katvā iminā dānādinnā mayā upacitāṃ puññaṃ ahaṃ tumhākaṃ dammi tumhe anumodantu itī matassa vā jīvanassa vā yassaci puññadānaṃ*, it is the transference to any one, living or dead, of merit wrought by oneself, saying, "I give to you the merit laid up or acquired by me by this act of almsgiving, etc., may you reap the benefit of it."

PATTI (*m.*), An arrow [पत्तिन्]. Ab. 388.

PATTIKĀ (*f.*), A slip, tablet; a bandage, ribbon [पट्टिका]. Of a strip of palm leaf (Alw. I. 103). Kh. 26; Pāt. 91. *Paṭṭikamañcako*, evidently means a mattress to sleep on, as opposed to a couch with legs (Jāt. 91).

PATTIKO (*adj.*), Going on foot [पत्तिक]. Dh. 231.

PATTIPATTO (*adj.*), Having obtained the highest gain [प्राप्ति + प्राप्त]. Kh. 8. See *Patti*.

PATTO (*p.p. pāpupāti*), Obtained, reached; having reached [प्राप्त]. Ab. 753, 936. *Pattabalo*, having obtained an army, lit. by whom a force has been obtained (Mah. 210). *Patto sambodhiṃ*, having attained Buddhahood (Mah. 2). *Patto 'emi rājattāṃ*, I have obtained sovereignty (Ras. 16). *Arahattāṃ Mahindo so patto*, this M. attained Arhatship (Mah. 37). *Tattha patto*, arrived there (Mah. 24). *Mukhappattam eva bhāṣati*, he says whatever comes into his head. *Jīvitakkhayaṃ patto*, has met with his death (F. Jāt. 18). *Ratikkhaye patte*, when dawn has come (Jāt. 19). *Sukhappatto*, happy, lit. having come to happiness (Dh. 402). *Somanassapatto*, joyful (Ras. 24). *Thā-mappatto*, strengthened, established (Jāt. 7).

PATTO, A bowl, especially a Buddhist monk's

begging-bowl or alms-bowl [पाच]. Ab. 439, 443, 457, 936. *Pattacivaraṃ*, bowl and robe (Dh. 82).

PATTO, A strip, slip, riband, tablet, plate, slab; a cloth, bandage, turban [पट्ट]. *Suvarṇapaṭṭo*, a gold plate or tablet to write upon (Das. 24; Jāt. 9; Ten J. 51; Mah. 162; Alw. I. 76; Dh. 417¹). *Lohapaṭṭo* or *lohamayo paṭṭo*, a brass plate (Mah. 143, 169). *Silāpaṭṭo*, a stone slab used as a garden seat (F. Jāt. 48, it is probably in this connexion that *paṭṭa* is said in the Sansk. dictionaries to mean "chair"). *Sisāṃ dukūlapaṭṭena vethayitvā*, having wrapped his head with a turban of fine cloth (Mah. 139). *Uphāsapatṭo*, turban cloth (Att. 198).

PATTODAKAṀ, Water to wash a bowl with [पाच + उदक]. Pātrasodhanajala (Subh.).

PATTUM, see *Pāpupāti*.

PATTUNNAṀ, Wove silk cloth [पत्तुनी]. Ab. 291; Jāt. 43.

PAṬU (*adj.*), Sharp; skilful; sensible, wise; healthy [पटु]. Ab. 721, 926. *Apāṭu*, unskilful (Ab. 892). With loc. *Paṭu hoti mahāmuniṇo vacane*, is versed in the word of the great sage (Alw. I. ix).

PĀTU, and before a vowel **PĀTUR** (*adv.*), Evidently, manifestly [प्रादुस्]. Ab. 1200. For its use in composition with भू and क्त, see next articles.

PĀTUBHAVATI, To become visible or manifest, to appear, to arise, to spring into existence [प्रादुर्भू]. *Gihilingaṃ antaradhāyi pabbajitaṅgaṃ pātura-hosi*, the characteristics of a layman (e.g. long hair, white robes) disappeared, and the characteristics of a monk (e.g. shaven head, yellow robes, the begging bowl) manifested themselves in their stead (Ten J. 120). Fut. *pātubhavissati* (Jāt. 63). *Avaggaho pātura-hosi*, a drought arose (Att. 209). Imperat. *pātubhavatu* (Ten J. 19). Aor. *pātura-hosi* (Dh. 204, Gog. Ev. 8), pl. *pātura-hesun*. Also aor. *pātubhavi* (Dh. 206, 207). Ger. *pātubhavitvā* (Att. 204). P.p.p. *pātubhūto*, manifested, sprung into existence, arisen (Dh. 207).

PĀTUBHĀVO, Skill [पटु + भाव].

PĀTUBHĀVO, Appearance, manifestation, apparition, arising [प्रादुर्भाव]. Gog. Ev. 15, 20.

PATUJJA (*ger.*), Having struck off [ger. प्रतुह]. Ras. 7.

PĀTUKARAṆAṀ, Production, manifestation [प्रादुष्करण]. Dh. 307.

¹ One of these is in the India Office, a long strip or ribbon of solid gold, written upon, and rolled up like a Jewish scroll.

PĀTUKAROTI, To produce, manifest [पातुक्क].

Kopañ ca dosañ ca appaccayañ ca p., exhibits wrath and hate and discontent.

PĀTUM, see *Pivati*.

PĀTUR, see *Pātu*.

PATVĀ, see *Pāpuṇḍi*.

PĀVĀ (f.), A city of the Mallas, near Rājagaha [पावा]. B. Lot. 486.

PĀVACANAM, The word of Buddha, the holy Scriptures [प्रवचन]. Ab. 878. *Kassapasammā-sambuddhassa pāvacaṇaṃ*, the discourse or word of the supreme Buddha Kassapa (Alw. I. cxxiv). *Pāvacaṇaṇṇasam*, the path to the scriptures. *Atti-satthukam pāvacaṇaṇ ti maññamānā*, imagining that the blessed word of our Master is a thing of the past (Br.J.S.A.). *Yo ātumānaṃ sayam eva pā vā iti pāli dissati ettha pana pa-saddo upasaggo digham katvā vutto, pāvadati pāvacaṇaṇ ti ādisu viya* (Yātr., quoting Saddaṇṭi).

PĀVADATI, To speak out, express [प्रवद्]. *Pātim pāvadanto*, giving expression to his joy (Dh. 97). Aor. *pāvadi* (Dh. 96).

PAVADPHATI, To grow, increase [प्रवृध्]. Dh. 60, 63; Alw. N. 36. P.p.p. *pavuddho*, grown, large (Ab. 1009; Kh. 27).

PAVĀDĪ (m.), A disputant [प्रवादिन्]. Mah. 250.

PAVĀDO, Disputation, litigious language, defamation [प्रवाद]. Ab. 1053.

PAVAHANAM, A ship's boat [प्रवहण]. Ab. 668.

PAVĀHETI (caus.), To cause to be carried by a stream [caus. प्रवह्]. *Nerañjarāya nadiyā su-vappapātīm pavāhetvā*, having made the golden bowl float on the river N. (Dh. 118). Jāt. 24 (to wash away).

PAVĀHO, Current, stream; course or stream of action, occupation [प्रवाह]. Ab. 768, 961; Att. 210.

PAVAJJATI, To be played or sounded (of music) [from प्रवद्]. Mah. 116. *Pavajjayisṣu* at Jāt. 64.

PĀVAKI (m.), An epithet of Skanda or Kārttikeya [पावकि]. Sen. K. 388.

PĀVAKO, Fire [पावक्]. Ab. 33; Dh. 13, 25.

PAVAKKHATI (fut.), He will tell, declare, recite [fut. प्रवच्]. Mah. 1; Ten J. 119.

PAVĀLO, and -LĀM, A sprout or germ [प्रवाल], Ab. 907.

PAVĀLO, and -LĀM, Coral [प्रवाल]. Ab. 490, 491, 907; Dh. 236; Mah. 179, 211. *Pavālapādukam phajjikamhi patipphitam*, a pair of slippers carved

out of coral set on a crystal pedestal (Mah. 164).

Pavālamayo, made of coral (Alw. I. 79; Mah. 179).

PAVANAM, Side of a mountain, declivity, height [प्रवण]. Jāt. 28 (Subh. suggests it may be *upavanam*, Himavanta is meant). Comp. *Poṇa*.

PAVANAM, PĀVANAM, Purification; winnowing of grain [पवन, पावन]. Ab. 773; Sen. K. 525.

PAVANO, Air, wind [पवन]. Ab. 37.

PAVĀRAṆĀ (f.), Invitation; prohibition; name of a certain festival [प्रवारण]. Ab. 1005. *Punapavāraṇā*, renewed invitation, *niccavavāraṇā*, permanent or standing invitation (Pāt. 15). *Pavāraṇam pavāreti*, to make an offer, proffer an invitation. *Pavāraṇā* is the name given to the festival held at the termination of the Buddhist *vassa* or Lent (Dh. 84; Mah. 39). It was inaugurated by a saṅghakamma (Pāt. xl, 73). It was an occasion for giving presents to the priests (Mah. 123, 212), and for religious processions (Mah. 241). It appears only to last one day (Pāt. 27; Mah. 241).

PAVĀRETI (caus.), To cause to choose, to give a person his choice, to invite, to offer; to join in the *pavāraṇā* festival [प्रवारयति]. *Bhesajjam karissāmi pavāresi*, offered to prescribe for them, lit. offered saying, I will make medicine for you (Dh. 81). *Na nu vejjen' amhā pavāritā*, did not the doctor offer us his services? lit. were we not invited by the doctor? (Dh. 82). *Nimantitā vā pavāritā vā*, asked or invited (to take food, Pāt. 108). With instr. of the thing offered, *Bahūhi cīvarehi pavāreyya*, should offer him a number of robes (Pāt. 8, 78). *Puna pi maṃ vadeyyādhāti pavāretabbam eva*, he ought even to invite criticism, saying, Tell me (if I do wrong) again (Dh. 271). *Aṭṭhārasaṃ bhāsāsu katurabhāsāya kathemi iti pavāresi*, he gave them their choice saying, In which of the eighteen languages shall I speak (Alw. I. cvii). *Vutthavasso pavāretvā*, having passed through Lent, and celebrated the Pavāraṇā (Dh. 119; Mah. 104; Jāt 29, line 6).

PAVARO (adj.), Chief, best, noble, excellent [प्रवर]. Ab. 694; Dh. 74; Mah. 4.

PAVĀRO, Woollen cloth [प्रवार]. Pāt. 87.

PĀVĀRO, A cloak or mantle [प्रावार]. Ab. 262.

PAVĀSĪ (adj.), Living abroad or away from home, absent [प्रवासिन्]. Dh. 39.

PAVĀSO, Absence from home, foreign residence [प्रवास]. Pāt. 82.

PAVASSATI, To rain [प्रवृष्ट]. Aor. *pāvassi* (Dh. 233; Mah. 68, 230), *pāvassittha* (Mah. 119, 254).

Pāvassa deva, rain on, oh cloud (Dhaniya S.).

PAVĀTI, To diffuse a scent [प्रवा]. *Sabbā diṣṣaṃ paṇḍita*, the righteous man breathes fragrance on every side (Dh. 10).

PAVĀTAM, A draught of air, breeze [प्रवात].

PAVATTĀ (m.), One who informs, points out [प्रवक्तु]. Dh. 14.

PAVATTANAKO (adj.), Bringing about, producing, promoting [प्रवर्तय + क्त]. Dh. 208.

PAVATTANAM, Behaviour, conduct, procedure [प्रवर्तय]. Att. 194.

PAVATTATI, To arise, begin, take place; to start, set out; to roll or flow onwards; to become, be, exist; to go on, to proceed, to be kept up [प्रवृत्त]. *Mahānādī pavatti*, a great river arose, or was set going (F. Jāt. 5). *Mayi asante 'jā lohitanādī pavattissatha*, but for my presence this day a river of blood would have been set flowing (Dh. 352). *Akkhāhi assāni pavattissu*, the tears began to flow from her eyes (Dh. 329). *Khīradhārā pavattissu*, streams of milk began to flow (Jāt. 68). *Jayanādo pavattatha*, a shout of victory arose, or was set up (Mah. 156). *Unnaṃ udakam vattam yathā ninnam pavattati*, as water rained on a height flows down to the valley (Kh. 12). *Celukkhepasahassāni pavattissu samantato*, thousands of wavings of cloths went on on all sides (Mah. 113). *Sattāham pavattati taṃ chaṇam*, that festival is kept up, or goes on, for a week (Mah. 49). *Dvādasā vassāni pavattissanti*, twelve years will pass (Das. 2). *Devatāhi anekāhi pūjā nekā pavatti*, "Innumerable offerings were kept up by innumerable devas" (Mah. 116). *Sīhalaṭṭhakathā* . . . *Sīhaleṣu pavattati*, the Sinhalese commentary is extant among the Sinhalese (Mah. 251). *Kasikammaṃ na ppavattati*, the ploughing does not get on, or no ploughing goes on (F. Jāt. 9). *Avicchinno pavattatu*, let it continue unimpaired (Att. 216). *Bhūṣa vedanā pavattissu*, severe pains set in (Dh. 279). *Idāni pavattamānam kammaṃ*, merit now going on, viz. now being accumulated (Kh. 28). *Sādhukārasahassāni pavattissu*, thousands of cheers arose, or went on (Dh. 266). *Dibbāni saṅgītāni pavattanti*, celestial hymns arise. P.p.p. *pavatto*.

PAVAṬṬATI, To revolve, whirl round [प्रवृत्त]. Jāt. 26.

PAVATTETI (caus. last), To cause to arise, or to flow onwards, or to proceed, to set going, set on foot, establish, produce, make, originate, begin [प्रवर्तयति]. *Mahogham pavattetvā*, producing a great flood (F. Jāt. 3). *Lohitanadīm p.*, set flowing a river of blood (Dh. 224, 361). *Mahā-dānaṃ p.*, to set abundant almsgiving going, to carry on almsgiving on a great scale, to keep open house for the priesthood (Mah. 133, 214; Dh. 136). *Pātāraṣaṃ pavattesi janassa*, provided breakfast for the people (Mah. 117). *Vinicchayaṃ pavattesi*, "re-established the administration of justice" (Mah. lxxxvii). *Mettaṃ p.*, to keep up friendly feelings (Dh. 172). *Devamānusa sādhu-kāraṃ pavattessu*, angels and men raised a shout of sādhu (Mah. 100). *Dhammacakkhaṃ p.*, to set on foot the supremacy of the Truth, to inaugurate the reign of Law (Dh. 119). *Dibbasaṅgītāni pavattayissu*, set up celestial chants (Jāt. 70). *Tattha pavattayi nijakāyakaṃ*, thereby he regulated, lit. kept going his actions (Att. 192). *Gambhīraṃ mātikaṃ pavattesi*, made or ran a deep channel (L. de Zoysa). *Mahānādaṃ p.*, set up a great shout (Jāt. 17). *Celukkhepādāni pavattenti*, keeping up wavings of cloth and other manifestations of delight (Jāt. 54).

PAVAṬṬETI (caus. *pavattati*), To throw back, to turn aside, to set rolling, to roll [प्रवर्तयति]. *Tesaṃ pādamūle pavattento roḍitvā*, throwing himself at their feet and weeping (Dh. 85, 88, 142; one would expect the ātmane, and in one instance I have met with *pavattayamāno* in this phrase: it is possible that I ought to render it "rolling himself"). *Dabbasambhāraṃ patantaṃ hatthipiṭṭhiyaṃ bhāhi paharivodna Nandamitto pavattayi*, N. pushing with his arms the mass of masonry which was tottering over the elephant's back turned it aside, or as Turnour says "hurled it inwards" (Mah. 153). *Aparāparaṃ pavattentassa*, though I wander up and down, lit. turn backwards and forwards (Dh. 86).

PAVATTI (f.), Flow onwards; goings on, affairs, occurrence, incident, proceeding; news, tidings; practice, conduct; beginning, setting on foot, establishment; being, existence [प्रवृत्ति]. Ab. 113, 768, 1053. *Nagarassa pavattim pucchitvā* having questioned them on the affairs of the city (Alw. I. 73). *Tam pavattim nivedayam*, related the matter (Mah. 41, 205). *Rājā tam pavattim sutvā*, the

king having heard of this incident (Dh. 187). *Tam pavattim disvā*, having witnessed this incident (Ját. 66). *Yāva tassā pavattim na suṇāma*, as long as we hear no news of her (Dh. 157). *Anurādhapure kā pavatti*, what's going on at A. ? or what's the news at A. ? (Att. 214). *Sāsanassu pavattim karoti*, to effect the establishment of his religion (Mah. 88). Sām. S.A. explains *vijita* as *āpavattideso*, regions in which the royal authority exists. *Appavatti*, not going on, cessation, non-existence, annihilation (this is one of the epithets of Nirvāṇa). *Taṇhāraṇṇu sutthukatā chinna appavattikatā*, the thread of Desire is thoroughly destroyed, cut off, reduced to nothing (Par. A.).

PAVATTITO (p.p. *pavatteti*), Set going, established, made [प्रवर्तित]. *Pavattitāni assūni*, tears set flowing (Dh. 336). *Mayā pavattitaṃ dhammacakkaṃ anupavattento*, establishing after my example (or under me, as my vicegerent) the Supremacy of the Faith first established by me (Dh. 134). *Tattha tattha Bhagavatā pavattitā pakāṣṇakadesanā*, miscellaneous discourses delivered here and there by Buddha (Vij.). *Aṭṭhānariyavohāravasena yā pavattitā vācā*, speech uttered in accordance with the eight unworthy practices (Ab. 122). *Mahārahaṃ mahāddānaṃ pavattitaṃ*, "a sumptuous alms-offering had been kept up" (Mah. 196).

PAVATTO (p.p. *pavattati*), Starting, proceeding, setting out, begun, set on foot; kept going, kept up, going on, being, existing; settled, fixed [प्रवृत्त]. *Pavattavaradhammacakko*, by whom the glorious Reign of Law was established or begun (Dh. 119). *Satataṃ pavattakāyikacetasikaviriyaṃ*, by whom bodily and mental vigour is constantly kept up (Dh. 180). *Evamāvidhe vasse pavatte pi*, even while such a torrent of rain was going on (Att. 211). *Parammukhā pavatto*, starting or proceeding in the opposite direction (Att. 194). *Evam assā puttānattasattānaṃ vasena pavattāni vāṇādhikāni cattāri satāni aṭṭha ca pāpasahassāni ahesuṃ*, thus her family consisted of 8420 souls proceeding from her, or by descent from her, as sons and grandsons (Dh. 246). *Mahāsammatavaṃsamhi asambhinne pavattasaṅgato*, born by descent in the unbroken line of M. (Mah. 9). *Evampavatto*, so being, of such a nature or description. *Idaṃ no viriyena pavattaṃ*, we owe this to our energy, lit. this exists or is done by our energy

(Sām. S.A.). *Pavattaphalabhojano*, "an inveterate vegetarian" (Vij. lit. one who keeps fruit-food going). With loc. *Cīvarādisu pavattasineha*, affections set on dress and other vanities (Dh. 410).

PAVĀYATI, To be wafted abroad (of a perfume) [प्रवा]. Ját. 18.

PAVECCHATI, To give (Subh.) *Chalabhīṇā p.*, gives them the six Abhijñās (Ját. 28).

PAVEDETI (caus.), To make known, tell, utter [प्रवेदयति]. Dh. 28. *Tuṭṭhiṃ p.*, to express one's joy (Dh. 99). P.p.p. *pavedito* (Dh. 15, 50).

PAVEDHATI, To tremble [प्रवेद्य]. Dh. 315; Att. 205, 219. P.pr. *pavedhamāno* (Ját. 26, 59).

PAVEKKHATI, see *Pavisati*.

PAVEṆI (f.), A long braid of hair; a coloured woollen cloth used for a saddle or housings; series, succession line; tradition, custom, usage [प्रवेणि]. Ab. 258, 1053. *Paveṇirajjaṃ*, kingdom handed down from father to son, ancestral throne (Dh. 212; Ten J. 30). *Nijassappaveṇi*, "successive generations of his pupils." *Anukkamāgataṃ paveṇi avindento*, without subverting customs handed down from generation to generation (Pát. 30). *Aṃhākaṃ paveṇiyā* (instr.), in accordance with our custom or tradition (Dh. 349). *Porāṇakapaveṇiyā*, according to ancient usage. *Paveṇipotthakaṃ*, "Book of Precedents" (Alw. I. 99, comp. 112). *Paveṇidhammo*, hereditary nature, constitutional qualities (Ten J. 39).

PAVESANĀM, Entrance [प्रवेशन]. Dh. 139; F. Ját. 2.

PAVESETI, see *Pavisati*.

PAVESO, Entrance [प्रवेश]. Pát. 66; Mah. 28, 153, 240.

PĀVEYYAKO (adj.), Belonging to Pāvā [पावा + एय + क]. B. Lot. 486.

PAVIDHĀTUM (inf.), To place, appoint [inf. प्रविधा]. Mah. lxxxix.

PAVICAYO, Investigation [प्रविचय].

PAVIJJHATI, To throw down [प्रवज्ज], P.p.p. *paviddho* (Dh. 144).

PAVĪṆO (adj.), Clever, skilful [प्रवीण]. Ab. 720.

PAVĪRO, Heroic; best [प्रवीर].

PAVISANĀM, Entrance (from next). Dh. 315.

PAVISATI, To enter (with acc.) [प्रविश]. Aor. *pāvisi* (Dh. 81, 84; Mah. 153, pl. *pāvisuṃ*, 151), *pāvisi* (Dh. 84, 324). Fut. *pavekkhati* (Mah. 153). Inf. *pāvisitvā* (F. Ját. 12). Ger. *pāvisā* (Dh. 23), *pāvisitvā* (F. Ját. 12; Mah. 135). P.p.p. *pāviṭṭho*,

having entered (with acc., Das. 45; Dh. 67; F. Jāt. 57; Alw. I. 74). Caus. *paveseti*, *pavesdpeti*, to cause to enter, to introduce, insert (Dh. 359; Ten J. 114). *Satthāraṃ anto pavesetvā*, having brought the Teacher into the house (Dh. 324). *Udakaṃ pavesetvā*, having dragged him under the water (Dh. 304). *Ummaggena jalaṃ tattha pavesesi*, by means of an aqueduct admitted water into them (Mah. 222). *Mahābodhiṃ uttarena dvārena pavesiya*, having introduced the Bo tree into the city by the north gate (Mah. 118). With two acc. *Puraṃ therāṃ pavesayi*, introduced the thera into the city (Mah. 82).

PAVISSILESO, Separation [प्रविशेष]. Ab. 765. For the doubled *s* comp. *vissajjeti*, *okkassa*, *niggapahāti*, *sakkupēyya*, *sassirika*, *upakkilesa*, etc.

PAVITTHO, see *Pavisati*.

PAVITTO (adj.), Pure [पवित्र]. Ab. 442, 698.

PAVIVEKO, Retirement, solitude, seclusion [from प्र + वि + विच्]. Das. 38; Dh. 37; Mah. 121; B. Lot. 461. *Pavivekakkhamo assamo*, a hermitage fitted for solitude (Jāt. 8).

PAVIVITTO (p.p.), Separated, detached, retired, secluded [प्रविचिन्त]. Dh. 394.

PAVO, Purification, winnowing grain [पव]. Ab. 773.

PAVUCCATI (pass.), To be spoken of, to be called or termed [pass. प्रवच्]. Pres. 3rd pl. *pavuccare* (Mah. 120). *Muni tena pavuccati*, the muni is (so) named on that account (Dh. 47). With *iti*; *Navanītamattikā* *ē* *esā sukkumattā pavuccati*, it is called "Butter-clay" from its fineness (Mah. 169, comp. Dh. 46).

PAVUDDHO, see *Pavaḍḍhati*.

PĀVUSO, The rainy season; a sort of fish [प्रावृष]. Ab. 80, 671.

PĀVUSSAKO (adj.), Belonging to the rainy season [प्रावृष्य + क]. Jāt. 96.

PAVUTTO (p.p.), Spoken to, told [प्र + उक्त]. Ras. 35.

PĀYAKO (adj.), One who drinks [पायक]. *Khīra-pāyako dārako*, a suckling (Dh. 224). Dh. 272.

PĀYAM, = *pi oyaṃ*.

PĀYAMO, Length [प्रयाम]. Att. 210.

PĀYĀSO, Rice boiled in milk, milk-rice, rice porridge [पायस]. Ab. 418; Dh. 178, 269; Mah. 135; Jāt. 50, 68. The form *pāyasa* I have only met with at Mah. 196, 220, where we have *madhu-pāyasa*, metri causa.

PAYĀTI, To go, proceed, advance [प्रया]. Aor.

pāyāsi (Dh. 162, 194, 335), pl. *pāyimsu* (Ten J. 54; Dh. 352).

PAYATO (p.p.), Pure [प्रयत]. Ab. 442.

PAYĀTO (p.p. *payāti*), Gone, departed [प्रयात]. Mah. 126.

PĀYETI, see *Pivati*.

PĀYĪ (adj.), Drinking [पायिन्]. At the end of a compound, *majjapāyī*, one who drinks intoxicating liquor.

PAYIRUDĀHA (perf.), To utter [परि + उद् + आह = अह]. Pl. *Payiruddhamsu* (Jāt. 27). Anomalous gerund *payiruddhitvā* (ditto).

PAYIRUPĀSATI, To sit beside, attend on, associate with, serve, honour [पर्युपास्]. Dh. 12, 101, 272; B. Lot. 717.

PAYO, and PAYAM, Water; milk [पायस]. Ab. 500, 661, 1063.

PĀYO (adj.), Drinking [पाय]. Only at the end of a compound; *sindhupāyo*, drinking the river (Sen. K. 532).

PĀYO, Abundance [प्राय]. *Salilappāyo*, having abundance of water (Ab. 187).

PĀYO (adv.), Abundantly [प्रायस्]. Ab. 1153.

PAYODHARO, A cloud; a woman's breast [पयोधर]. Ab. 270, 1042.

PAYODO, A cloud [पयोद]. Att. 210.

PAYOGO, Practise, use, usage; means, instrumentality; motive, occasion, object [प्रयोजन]. Pat. 90. *Sabbappayogehi*, by every means, in every way (Mah. 242). *Payoge sati*, when there is use or occasion for it, when occasion requires (Sen. K. 202).

PAYOJANAM, Appointment, command, direction, advantage, use, need; object, aim [प्रयोजन]. Ab. 1037. *Kim payojanam*, what is the use or meaning of? (with instr. Sen. K. 478).

PAYOJETI (caus. *payujjati*), To perform, practise, conduct, carry on; to instigate, cause, direct, command; to employ, suborn, hire [प्रयोजयति]. *Kammaṃ* or *kammante* p., to carry on or conduct business. *Nacagatavadditāni payojayimsu*, performed dances, songs, music, etc. (Jāt. 61). *Vaṇṇijam* p., to carry on trade (Alw. xlv). *Kāṇakupikhañjādānaṃ vajjam payojetvā dassanakkāḍa*, a sport consisting in showing up the defects of the maimed by imitating them, lit. by practising the defects (Br. J. S. A.). *Mahābalehi saddhikā payojetvā*, dealing, viz. measuring himself with the strong (Ten J. 13). *Tathāgatassa vadhāya purise*

payojetod, having employed or hired men to slay the Buddha (Dh. 143, 299). *Karontāṃ payojayati*, instigates the doer, causes him to act (Sen. K. 433). *Hantūṃ dārake payojayam*, ordered to put the boys to death (Mah. 59). *Ubhosū passesu balakāyaṃ payojesi*, posted a force on each side (Dh. 158). P.p.p. *payojito*. *Payojitaṃ palobhanam*, allurements practised or employed (Dh. 164). **PĀYU** (*m.*), The anus [पायु]. Ab. 274. **PAYUÑJATI**, To yoke, harness; to employ, appoint; to practise, behave [प्रयुज्]. Kh. 14. P.p.p. *payutto*. *Ubhosū passesu payuttā*, posted on both sides (Dh. 158). *Payuttapurisā*, people employed or instigated, hired agents (Dh. 220; Ras. 39). Caus. *payojeti*. **PAYUTTA** (*adj.*), Employed, hired, suborned [प्रयुक्त + क]. Dh. 221. **PAYYAKO**, Paternal great-grandfather [प्र + आ-र्यक]. Ab. 248; Jāt. 2. **PAYYESANĀ** (*f.*), Search [पर्येषणा]. **PE**, see *Peyyāṇam*. **PECCA** (*ger.*), Having departed, after death, in the next world or existence, hereafter [प्रेक्ष]. Ab. 1148; Dh. 24, 54. **PEKHĀ**, and **PEKKHĀ** (*f.*), Wish, desire, expectation [प्रेक्षा]. *Puññapekho*, wishing for merit, with a view to obtaining merit (Dh. 20). *Upasampadāpekho*, wishing for or expecting ordination (Kamm. 5). *Pekkhā* may mean a stage-play, theatricals (Br. J.S.). **PEKHĪ** (*adj.*), Desiring, looking for, awaiting [प्रेक्षिन्]. Fem. *Pabbajjāpekhiṇī*, awaiting ordination (Mah. 110). **PEKHUṆAM**, A wing. Ab. 627. I derive this form as follows, *pakshman*, *pakshnam*, *pekhunam*. For the *e* comp. Prakrit *dekkh-* with Pali *dakkh-*, the Pali *seyyā* with *qayyā*, etc. Comp. *pakhumam*. **PEKKHĀ**, see *Pekkhā*. **PEKKHATI**, To look at, behold, observe, watch with expectation; to look out for, expect [प्रेक्ष]. *Pekkhantī* (*fem.*) *theriy' dgamaṃ*, looking for the therī's arrival (Mah. 110). *Jayabhūmiṃ pekkanto*, seeking or trying to reach the field of victory (Mah. 156). P.pr. also *pekkhamāno* (Mah. 8). P.pr. gen. pl. masc. *pekkhataṃ* (Das. 35). Ger. *pekkhiya* (Mah. 36). Caus. *pekkhāpeti*, to cause to be looked for, to have a search made for (Mah. 161). **PEḶĀ** (*f.*), A basket [पेḶ]. Ab. 524; Alw. I. 79.

At Mah. 225 the Ind. Off. MS. has *mahāpeḷāṃ ca vassehi*, the meaning is not clear.

PELAKO, A hare. Ab. 617.

PELAVO (*adj.*), Delicate, tender [पेलव]. Ab. 707.

PEMAṂ, Love, affection, kindness; joy, pleasure [प्रेमन्]. Ab. 173; Dh. 38; Mah. 24.

PEMANIYO (*adj.*), Affectionate [प्रेमन् + iya]. *Pemanīyā vācā*, affectionate language.

PESAKĀRO, A weaver [पेश + कार]. Ab. 507; Mah. 115.

PESALO (*adj.*), Beautiful, delightful, amiable; skilful [पेशल]. Ab. 693, 721, 1070.

PESANAM, Sending, despatching; message, despatch [पेशण]. *Amhe parakulaṃ pesanattāya posenti*, they nurture us to send us into other families, viz. to get us married (Dh. 234). *Pesanakārikā* (*f.*), a slave-girl employed to carry messages or go on errands (Dh. 177, 178).

PESETI (*caus.*), To send [प्रेषयति]. Aor. *peseti*, (Alw. I. 74; F. Jāt. 6), *apesayi* (Mah. 17, 155), *pesayittha* (Mah. 260). Pass. *pesiyati*.

PESI (*f.*), A piece of flesh or meat [पेशी]. *Mam-sapesi* (Ten J. 37).

PESIKĀ (*f.*), Rind, shell [पेशिका]. *Velupesikā*, a bit of bamboo (Pāt. 80).

PESSAM, Servitude [प्रेष]. Alw. N. 105.

PESSIKO, A servant [प्रेष + क]. Alw. N. 105.

PESSO, A messenger, servant, slave, hireling, menial [प्रेष]. Ab. 514. *Pessā*, a female slave. *Parapessābhāvo*, condition of being a slave to others (of a slave girl, Dh. 178).

PESUÑÑAM, and **PESUÑEYYAM**, Backbiting, slander, evil-speaking [पेषुण and पेषुण + एव]. Pāt. 12; Dh. 188, 189.

PETAKO, A basket [पेटक]. Ab. 524.

PETO (*p.p.*), Dead, departed [प्रेत]. Ab. 405; Das. 37. Masc. *peto*, a Preta, the manes or spirit of a dead person, a departed relative (Ab. 935; Kh. 11). Fem. *petī*, a female peta (Pāt. 69). *Peto kḍlakato*, dead and gone (Dh. 96). Hardy says, "The Pretas inhabit the Lokāntarika Naraka. In appearance they are extremely attenuated, like a dry leaf. There are some Pretas that haunt the places near which they had formerly lived as men; they are also found in the suburbs of cities, and in places where four ways meet" (Man. B. 58). The realm of Petas (*pettivisayo*, *petaloko*, Dh. 129) is one of the apāyas or states of punishment, and a Peta is a being condemned to suffering for a

certain period as a punishment for sins committed when a man. Many deceased relatives are Petas, and it is a highly meritorious act to place food and drink outside the house for the Petas to partake of when they revisit their former homes (Kh. 11; Man. B. 59). There are four kinds of Petas, which according to Subhūti are *khuppiḍḍi*, *siḍḍimataṇṇhiko*, *utūpajīvī*, *paṇsupiḍḍako*. The two first wander about the world of men (Man. B. 58). Hardy mentions *Kālakāṇḍjakas* and *Vantā-sīkas* (Man. B. 49, 458). *Petakkiccam karoti*, to perform the duties due to deceased kinsmen, such as setting food and drink for them (Dh. 206). *Petavatthu*, "Preta Stories," is the name of one of the books of the Khuddaka Nikāya (E. Mon. 169). It is to be observed that the Petas answer to both the *पितृ*'s and *प्रेत*'s of Hinduism. Compare *Pettivisayo*.

PETTEYYATĀ (f.), Paternity [next + तत्]. Dh. 59 (but the commentator says it means dutiful conduct to a father, p. 408).

PETTEYYO (adj.), Paternal [पितृ + एय]. Masc. *petteyyo*, a paternal uncle (*pitū bhātā*).

PETTIKO, and **PETTIYO** (adj.), Paternal, ancestral [पितृ, and पितृ]. Dh. 157. *Pettikaṃ dhanam*, property inherited from the father.

PETTIVISAYO, The Preta realm or world. See *Gaṭi*. Dh. 129; Alw. I. cvii. The second part of the compound is *विषय*, the first is a derivative of *पितृ*, probably *पितृ*. See *Peto*.

PEYYĀLAM, This word answers to our Etcetera, or to the dotted line used when words are intentionally omitted. The etymology is exceedingly doubtful. Burnouf (Lot. 388) hesitatingly resolves it into *pe-alam*, *pe* being taken as an abbreviation of *pārve*; but this fails to account for the long ā. Subh. quotes from a grammatical work, *peyyam alam peyyālam*, *pāpam peyyam*, *alam ti yuttam*, which, though it guides us as to the meaning, fails to supply an etymology. D'Alwis says that *peyyālam* (not as he reads it *peyyāla*) means "Insert, in the sense of Fill up the gap" (Alw. I. 93). I am disposed to think that *peyyālam* means "to be supplied, or filled up, or read in full." Assuming the latter part of the word to be *alam*, the remainder *peyya* will probably have to be sought for among the derivatives of *पूर*, *पु* or *प्रा*, e.g. *पूर्व*, or we might perhaps suppose a p.f.p. *प्रेय* from *प्रा*. Another suggestion I venture to offer

is that the word represents *प्रायस्* or *प्राय + ऋ* (for the *e* comp. *jeyyo* = *jyāyas*, *seyyā* = *ṣayyā*).¹ I have found in a MS. of *Sārattha Jālinī* in the Bodleian the following curious passage, in which *peyya* is referred to प "to preserve":

Ādyantamattum dassetvā majjhe pana adlpanam Majjhepeyyālakam nāma, ito sesesv ayaṃ nayo.

Ādyantamajjhepeyyālam sabbapeyyālakam tathā Peyyālan tu catubbidham, tam viññūhi pakāsitam. Pātum alam ti peyyālam vitthāretum alam 'thavā Peyyālassa vacanatto veditabbo vibhāvind.

Which I interpret thus, "Exhibiting the beginning and the end of the sentence while in the middle there is a suppression is called *majjhepeyyāla*, and the same principle applies in the other cases. *Peyyāla* is of four sorts, *ādipeyyāla*, *anta-peyyāla*, *majjhepeyyāla* and *sabbapeyyāla* (omission respectively of the beginning, of the end, of the middle, and of the entire passage), this has been declared by the learned. *Peyyāla* means able to preserve, or able to give in full, thus is the meaning of the word *peyyāla* to be understood by the wise man." In a quotation at p. 388 of the Lotus *peyyāla* seems singularly enough to be used to designate the unabbreviated passage itself, so *yeva purimapeyyālena vitthāretabbo*, "this passage is to be expanded or supplied in full by the aid of the previous unabbreviated reading," but whether this is what is really meant cannot be determined without a knowledge of the context, the quotation being too brief.—As we shorten "etcetera" to "etc.," so *peyyālam* is usually shortened to *pe*, and in Burmese MSS. even to the letter *p* or *l* (Alw. I. 93), comp *Sārattha Jālinā*: *Tesu majjhamhi peyyāle po vā lo vā ṭhapīyati, Tam tam disvā 'va viññeyyam peyyālam pi sudhīmatā.*

"One of these, the middle *peyyāla* is represented by *p* or *l*, and a *peyyāla* is to be understood by the wise man when he meets with either of these symbols." The symbol *pe* is substituted in MSS. either for words which have occurred just before, or for words so well known that it is not thought necessary to give them in full. An instance occurs at Dh. 286, *attadantassa pe tathārūpassa jantuno*,

¹ Since writing the above, I find that Kern explains *peyyāla* by *प्रायस्* with a termination *ऋ* (Jaartelling Zuid. Buddh.). I am pleased to meet with this confirmation of my suggestion.

where *pe* stands for the words *posassa niccaṃ saṅ-
hatacchriṇo n' eva devo na gandhabbo na māro
saha Brahmund jitaṃ apajitaṃ kayirā*, as will be
seen by referring to the text (p. 19, vv. 104, 105).
PEYYAVAJJAM, Kind-wordedness, kindness of
language (abstract noun formed from *piyavāda*).
PEYYO, see *Pivuti*.

PEYYO (*adj.*), Beloved, dear [प्रेयस्].

PHAGGAVO, A sort of pot herb (Ab. 598; F. Jāt. 6, 29). Evidently a derivative of फल्लु.

PHAGGUṆO, The month Phālguna [फाल्गुण].
Ab. 76. *Phagguṇī* (*f*), name of two lunar
mansions, distinguished as *pubbaphagguṇī* and
uttaraphagguṇī (Ab. 59).

PHALAKAM, and -KO, A board, slab; a shield
[फलक]. Ab. 392, 1107. *Phalake nisīdi*, sat
down on a bench (Ten J. 98, comp. 20). *Phalake
nipanno*, floating on a plank (of a shipwrecked
sailor, F. Jāt. 4, comp. Dh. 325). *Pāḍṇaphala-
kaṃ*, a stone slab or seat (Db. 107, 189; Mah.
132). *Khaggaphalakaṃ*, sword and shield (Mah.
154). *Ālambanaphalakaṃ*, a bench to rest on
(Jāt. 8). *Sopānaphalake*, staircase landing,
"perron" (Ten J. 12).

PHALAM, A certain measure or weight [फल].
Ab. 480, 481, 823.

PHALAM, Fruit, a fruit, grain, crop, produce; re-
sult, consequence; reward, profit, advantage; a
testicle [फल]. Ab. 273, 546, 951; F. Jāt. 6.
Sippaphalaṃ, produce of industry. *Saddhamma-
savane phalaṃ*, my delight or reward is in listen-
ing to the Truth (Ras. 28). *Puññakammaṣṣa
phalaṃ*, reward of good works (Mah. 199). *Pha-
laṃ sukatadukkatānaṃ*, the fruit or result of good
and bad deeds (Ten J. 116). *Ñatvāna abhiseka-
phalaṃ*, knowing that her coronation would be
the result of the journey (Mah. 55). *Tassa sīlassa
phalena*, as the reward of that devotion (Dh. 193,
comp. 161). *Phala* is used as a technical religious
term, each of the four paths (see *Maggo*) being
subdivided into the path and its *phala* or fruition.
Vijesinha writes to me as follows, "Between the
maggatṭha and the *phalatṭha* there is scarcely any
difference but of priority. First the yogin prac-
tises the *anulomañña*, by which he attenuates and
finally expels passion. Directly he has done this
he is supposed to have a particular bent given to
his mind called *gotrabhūṇḍa*. As soon as he has
attained this all his thoughts hang on Nirvāpa,

and he becomes a *Sotāpattimaggatṭha*, and in-
stantly receives two or three *phalacittāni* (*dve tṭhi
phalacittāni uppijanti*)." At Dh. 180 is the foll.
passage bearing on this subject, *dve phusandā
phusandā vipākaphusandā ca, tattha cattāro maggā
ñāpaphusandā nāma cattāri phalāni vipākaphusandā
adhippetā*, "there are two attainments, the attain-
ment of knowledge and the attainment of the re-
sult; by attainment of knowledge is meant the
four Paths, by the attainment of the result is
meant the four Fruitions." I think it worth
noting that a Sinhalese gloss in my possession
states that the difference between the *Magga* and
Phala is that in the former the process of destruc-
tion of passion is going on, while in the latter it is
consummated: thus the *Sotāpattimaggatṭha* is
accomplishing the annihilation of *diṭṭhi*, *vicikicchā*
and *slabbataparamāsa*, while the *Sotāpattipha-
latṭha* has accomplished it. The *sotāpattiphalā*
is sometimes called *paṭhamā phalaṃ* (Mah. 83),
or *phalaṃ dīkaṃ* (Mah. 72). At Dh. 175 the
sakadāgāmi phala is called *dutiyaphalaṃ*, and the
anāgāmi phala is called *tatiyaphalaṃ*. *Arahatta-
phala* or *Arhatship* is called *ariyaphalaṃ* (Dh.
180), or *aggaphalaṃ* (Mah. 102). *Maggaphalāni*
is a dvandva compound meaning "the paths and
the fruitions" (Dh. 316; Ten J. 31; Das. 21).
Maggaphalaṃ appears to be sometimes a dvandva
(Db. 109; Mah. 74), and sometimes a tappurisa,
"fruition of the Paths" (Dh. 198; Att. 195).
Āgataphalo, one who has attained the fruition of
the Paths (Mah. 80).

PHĀLANAM, Splitting, bursting (from *phāleti*).
Ten J. 29.

PHĀLĀPETI (*caus. fr.* फल), To cause to be split
or torn. Pāt. 108.

PHĀLĀPHALAM, and (*pl.*) -LĀNI, Wild fruits,
berries [फल + फल with lengthened *a*]. *Phalā-
phalatthāya gacchati*, to go in search of wild
fruits (Dh. 132, 155). F. Jāt. 4; Dh. 215; Das.
3). It probably meant originally various kinds of
fruits, but is used in the acquired sense of wild
fruits, e.g. *ekaṃ rukkhāṃ dṛuyha phalāphalaṃ
gacchati*, climbing a tree he gathers the wild fruits
or berries (Das. 26).

PHĀLĀRĀMO, Fruit garden, orchard [फल + आ-
राम]. Pāt. 79.

PHALATI, To split asunder (*intrans.*), break open,
burst; to bear fruit [फल]. *Sattadhā me phale*

muddhá, my head would split into seven pieces (Gog. Ev. 29; Ját. 54). Aor. *phali*, *apphali* (Ten J. 94). *Hadayaṃ phali*, his heart burst or broke (Ten J. 10, 11, 89). *Phalanti vind pupphaṃ*, bear fruit without having flowered (Ab. 540). *Devadundubhiyo ca phalinsu*, and the thunders of heaven broke forth (Par. S.). P.p.p. *phullo*.

PHALAVĀ (*adj.*), Bearing fruit [फलवत्]. Ab. 541.

PHĀLETI (*caus. phalati*), To split, cut, sever, break open [फालयति]. *Paṇṇaṃ p.*, to tear up a letter (Alw. I. 102). *Haṭṭhaṃ p.*, to cut the hand (Db. 396). *Khureṇa p.*, divide with a razor. *Sāligabbhaṃ phāletvā*, having split open the germ of a grain of rice (Dh. 126). *Phālesi udaraṃ bhogino*, ripped open the belly of the snake (Mah. 243). *Phāletvā matthakaṃ*, having split open his head (Mah. 245). *Kaṭṭhāni ph.*, to cleave wood (for fuel). Also used transitively; *Hadayaṃ pi tevaṃ phāleyya*, and their hearts would break (Das. 4). *Muddhá me sattadhā phāleyya*, my head would split into seven pieces (Dh. 87, 140).

PHALI (*adj.*), Bearing fruit [फलिन]. Ab. 541.

PHALIKO, and -KĀ (*f.*), Crystal, quartz [फालिक]. Att. xix, 193; Mah. 182, 241. *Phalikā* occurs at Mah. 169, 175, where the context shows it to mean crystal. *Phalikamayo*, made of crystal (Alw. I. 78). *Phalikaguhā*, the 'Crystal Cave' in Himavanta (Ten J. 9).

PHALINO (*adj.*), Bearing fruit [फलिन]. Ab. 541.

PHALITO (*adj.*), Bearing fruit or crop, fruitful; broken; grey, grey-haired [फलित, and पलित]. *Phalitabhūmibhāgo*, fruitful piece of ground (Att. 210). *Phalitā rukkhā*, trees covered with fruit (Ját. 18). *Hadayena phalitena kalam katvā*, dying of a broken heart (Dh. 109, comp. Att. 218, Ját. 65). *Hadayaṃ phalitāṃ dvidhā*, his heart broke in two (Mah. 247). *Phalitāṃ siro*, a grey head (Dh. 46). *Phalitasiro*, grey-headed (Dh. 315). *Aphalitakesatā*, absence of grey hairs (B. Lot. 606). Neut. *phalitāṃ*, grey hair (Ab. 251). *Sīsekaṃ pi phalitāṃ nāma nāhosi*, there was not a single grey hair on her head (Dh. 246). In late texts sometimes written *palita* when meaning grey, e.g. Ját. 79, but this is merely a recurrence to the Sanskrit.

PHALLATI, To bear fruit [फल, comp. *pharati* = स्फुरति]. Dh. 30, 332; Sen K. 490.

PHĀLO, A ploughshare [फाल]. Ab. 448; Dh. 237.

PHALU (*m.*), A knot or joint in a reed [फल].

PHANDANO (*adj.*), Palpitating, trembling, agitated, unsteady [खण्डन]. Dh. 7; Sen. K. 525.

PHANDATI, To throb, palpitate, tremble, struggle [खण्ड]. Das. 36; Ten J. 115. P.p.p. *phandito*.

PHANĪ (*m.*), A snake [फणि]. Ab. 653.

PHANIJJAKO, The plant Samīraṇa [फणिज्जक]. Ab. 579 (the same spelling in Br. J.S.A.).

PHANINDO, A hooded snake, cobra di capella [फणीन्द्र]. Mah. 243.

PHĀNITAM, The inspissated juice of the sugar cane, raw sugar, molasses [फानित]. Ab. 462.

Pát. 10, 81; Ten J. 110; Dh. 434; Mah. 197, 212.

PHANO, The hood of a snake, especially of a cobra [फण]. Dh. 224; Mah. 243, 255. *Phaṇaṃ katvā*, said of a peacock at Ten J. 114, appears to mean "spreading its tail."

PHARANAM, Pervading [स्फुरण, स्फुरण]. Man. B. 410. *Pharaṇapīti*, pervading or thrilling joy. For *pharaṇatā* see *Samāddhi*.

PHARASU (*m.*), A hatchet, axe [परशु]. Ab. 393; F. Ját. 2; Dh. 364.

PHARATI, To flash, shine forth; to thrill or dart through, to pervade; to diffuse, send forth, emit [स्फुर, see *Phallati*]. *Cakkavālasahasseeṇa appamāṇo obhāso phari*, in 1000 worlds illimitable splendour shone forth (Ját. 51). *Itthiśaddo . . puriśānaṃ sakalasārīraṃ pharitvā*, woman's voice thrilling through men's whole frame (Dh. 85). *Assa sarīraṃ pharamāṇā pañcavaṇṇapīti*, a five-fold joy pervading his whole body (Dh. 290; Alw. I. 97). *Yathā pana agandhakapupphaṃ yo naṃ dhāreti tassa sarīre gandhaṃ na pharati*, as a scentless flower does not diffuse any odour upon the person of the wearer (Dh. 230). *Obhāsaṃ pharitvā*, sending forth a radiant image of himself (it is added, "so that he appeared to be sitting at Kassapa's side," Dh. 183, comp. 385). Of water taken as drink diffusing itself through the body (Ját. 24).

PHĀRUSAKAM, Name of one of Indra's groves [पारुषक, comp. पारुष]. Ab. 23.

PHARUSO (*adj.*), Harsh, unkind, fierce, savage; rough, rugged; severe, cruel [परुष]. Ab. 961. *Asso pharuso*, a savage horse (Ten J. 43). Of a tyrannical king (Dh. 149). *Vedanā pharusā*, cruel suffering (Dh. 25). Neut. *pharusāṃ*, harsh, unkind language (Ab. 125). *Mā 'voca pharusāṃ kañci*, speak not harshly to any man (Dh. 24). Ten J. 41.

PHASSANAM, Contact [सर्षण]. Das. 34.

PHASSETI, see *Phusati*.

PHASSITO, This is I suppose a derivative of स्पर्श, perhaps सर्ष + इत्, hardly I think the p.p.p. from सर्षयति. At Dh. 232, 340, we have *su-phassita*, as an epithet of the lips, apparently meaning "soft, delicate." Subh. tells me that *Sādhupassitaṃ* at Mah. 124 should be *sādhuphassitaṃ*, and quotes from the commentary *sādhuphassitaṃ ti suphassitaṃ, doṇiyā upari pidhānaṃ suphassitākkarena ṭhapetvā*. Turnour translates it vaguely "superb," probably referring it to दृष्ट.

PHASSO, Touch, contact [सर्ष]. Ab. 149. *Phassa-sampanno*, (of a blanket) soft (Alw. I. 75). *Phasso* or Contact is one of the terms of the Buddhist philosophy (see *Āhāro*, B. Int. 500; Man. B. 409, 499). Gogerly says there are seven, "receiving impressions from external objects by the eye, ear, nose, tongue, body, mind, and lastly knowledge or mental consciousness (*manoviññāpādhātusam-phasso*)." There are six Phassakāya's, *cakkhusamphasso*, *sotas*, *ghānas*, *jivhās*, *kōyas*, *manos*. (Sang. S.).

PHĀSU (*adj.*), Envable, agreeable, pleasant, easy, comfortable (Ab. 88, see note stating it to be an adjective). *Phārugamanas*, easy or pleasant journey (Mah. 16). *Phāsuvihāro*, comfort, ease, well-being. *Dvinnas aggasāvakaṇas phāsuvihāraṃ pucchito*, questioned as to the welfare of the two chief disciples (Dh. 114). *Bhikkhūnas phāsuvihārāya*, for the comfort or pleasant living of the priests. *Saphāsuvihārattāya*, for his own comfort (Dh. 105). *Na me tayā saddhīm kathā vā nisajjā vā phāsu hoti*, talking or sitting with you is not pleasant to me (Pāt. 15). Neut. *phāsu*, comfort, ease, convenience (Ab. 88). *Bhikkhūni-phāsuakāraṇas*, for the accommodation or comfort of the nuns (Mah. 123). Adv. *phāsu*, and *phāsum*, pleasantly, comfortably. *Phāsu viharati* and *phāsum viharati*, to live pleasantly or comfortably (Par. S. 6). The Northern Buddhists render *phāsuvihāra* by *sukhasparcavihārātā* (B. Lot. 426). The fact is that meeting with the Pali word *phāsu*, and unable to make anything of it, they took as its equivalent what they conceived to be the word most nearly approaching it in form. That *phāsu* is not *sparça* is obvious, first because *phāsu* is an *adj.*, secondly because *sparça* does not mean "pleasure"

or "ease," thirdly because we already have in *phassa* the true equivalent of *sparça*. Any one of these three objections standing alone would be inconclusive, but taken together they are irresistible. I feel little doubt that *phāsu* is the Sanskrit स्पर्श (spārsha). Spā would become phā, and the r would be dropped: this would leave phāha, which being very difficult to pronounce, would easily glide into *phāsa*, the s being supplied from the recollection of the lost initial s. In one other instance, *golisa* = *goliha*, a Pali s corresponds to a Sansk. h. For the change of the final a to u we have a parallel in words like *sabbāññu* = *sarvajña*, and *vedagu* = *vedaga*. See also *Phāruko*.

PHĀSUKĀ (*f.*), A rib [पार्शुका or पशुका]. Ab. 278. Of the side rafters or ribs of a hut (Dh. 28).

PHĀSUKO (*adj.*), Pleasurable, agreeable, comfortable [*phāsu* + क]. *Phārukaṃ vassāvāsas vasi*, passed a pleasant season of retirement (Dh. 105). *Phārukaṃ ṭhānaṃ*, *phārukaṭṭhānaṃ*, a pleasant spot (Mah. 151; Ten J. 112; F. Jāt. 3; Dh. 232). *Nivāso phāruko*, pleasant residence (Mah. 84). *Uyyānaṃ phārukaṃ*, delightful garden (Mah. 85). *Nivāsaphāruko* (*adj.*), pleasant to live in (Nid. 9).

PHĀSULIKĀ (*f.*), A rib (Ab. 278). For *phārukikā*, = पार्शुका + क् with consonant dissimilation, as in *kipillaka*, *vinamsā*.

PHĀTI (*f.*), Increase, growth [स्फाति]. Ab. 760.

PHEGGU (*adj.*), Empty, vain, poor [फेगु]. Ab. 698.

Fem. *pheggu*, the opposite-leaved fig-tree (Ab. 572).

PHENILO, The soap plant, *Sapindus Detergens* [फेनिल]. Ab. 555.

PHENO, Foam, froth [फेन]. Dh. 9.

PHĪTO (*p.p.p.*), Prosperous [स्फीत]. Mah. 200; Att. 205.

PHOTO, A swelling, boil, tumour [स्फोट]. Ab. 324, 1048; Jāt. 7.

PHOTTHABBAṀ, see *Phusati*.

PHULINGAṀ, A spark [सुलिक]. Ab. 35.

PHULLITO (*p.p.p.*), Blossoming [पुल्लित]. Ras. 21, 32.

PHULLO (*p.p.p. phalati*), Expanded, blown (of a flower); split, broken [फुल्ल]. Ab. 542; Ras. 25; Ten J. 1. See *Khaṇḍaphullo*.

PHUSANĀ (*f.*), Touching, attaining [सुप् + ञ]. Dh. 180 (see *Phalam*).

PHUSATI, To touch; to reach [सुप्]. Dh. 5, 48. *Kumbhī phusiya pāpina*, patting the elephant's temples with his hand (Mah. 152). *Paṭidanda*

phuseyyu' tam, retribution would overtake thee (Dh. 24). *Phusanti nibbānaṃ*, attain Nirvāṇa (Dh. 5, comp. 254, 273). Ger. *phussa*, *phusiya*, *phusitvā* (Mah. 243; Dh. 254). P.f.p. neut. *phoṭṭhabbāṃ*, touch, contact (Ab. 149, see *Āyatanāṃ*, it is a synonym of *phasso*). P.p.p. *phuṭṭha*, touched, reached, affected. *Sukkhena phuṭṭhā athavā dukkhena*, touched (or reached) by joy or sorrow (Dh. 15, comp. Kh. 6). Caus. *phasseti*, to touch, attain (Dhammika S.).

PHUSITO, = पुषित (Fausböll).

PHUSSITO (*adj.*), Flowered, blossoming (Kh. 9).

Either represents पुषित (but see *pupphita*), or is formed from a possible pres. *phussati* = पुषति.

PHUSSO, Name of a Nakkhatta; name of a month; name of a Buddha [पुष]. Ab. 58, 76; Mah. 2. *Phussarāgo*, a topaz (Ab. 489). *Phussaratho*, a carriage (Ab. 372).

PHUṬANĀM, Tearing, bursting [सुटन]. Ab. 759.

PHUṬO (*adj.*), Thrilled, pervaded. *Sakalasatram ptiyā phuṭam*, his whole frame was thrilled (pervaded) with joy (Jāt. 33). In meaning this word seems to be rather the equivalent of सुरित than सुट. It is used as the p.p.p. of *pharati*, which is certainly सुट्. Comp. *paripphuṭo*, *anuparipphuṭo*, *appphuṭo*.

PHUṬTHO, see *Phusati*.

PI, see *Api*.

PIBATI, see *Pivati*.

PICCHILĀ (*f.*), The silk-cotton tree, *Bombax Heptophyllum* [पिच्छिला]. Ab. 565.

PICU (*m.*), Cotton [पिचु]. Ab. 494.

PICULO, The Tamarisk tree [पिचुल]. Ab. 561.

PIDAHANĀM, and PIDHĀNĀM, Covering, closing, fencing; sheath; a lid, cover [पिधान]. Ab. 50, 811, 1170; Mah. 179; Dh. 345. *Dvārapidahanāṃ*, shutting the door, closing the gates (Dh. 279).

PIDAHATI, To cover; to shut, close; to guard [पिधा]. *Mukhaṃ p.*, to shut the mouth, close the jaws (F. Jāt. 12). *Mukhaṃ pidhāya khaggena*, guarding his face with his sword (Mah. 156). *Dvāraṃ pidhāya*, having shut the door (of a room, Alw. I. 102, 76; of the gate of a cow-pen, Dh. 238). A form *pidaheti* also occurs, comp. *nidahetā*, *paridaheti*. *Indanlathūpena pidahesi*, enshrined them in a sapphire shrine (Mah. 4). P.p.p. *piḍḍeto* (Dh. 238). *Piḍḍa-apāyadāro*, for whom the gates of hell are closed, viz. who cannot again be born in one of the four states of punishment

(Dh. 342; Dh. 111). Caus. *pidahāpeti* (B. Lot. 657; Dh. 116, 238).

PIDHĀNĀM, see *Pidahanam*.

PIHĀ (*f.*), Desire, envy [सुहा]. Ab. 163.

PIHAKĀM, The spleen [सिह + क]. Kh. 3.

PIHETI, To desire; to envy [सुह]. Dh. 38. With dat. *Aññesaṃ pihayaṃ*, envying others (Dh. 66, 17, 23, 343).

PIHITO, see *Pidahati*.

PIKO, The Indian cuckoo [पिक]. Ab. 633.

PILĀ (*f.*), Pain, suffering; wrong, injury [पीडा]. Ab. 1095; Dh. 308. *Nakkhattapīḍa*, occultation (Dh. 156).

PILĀKĀ (*f.*), A boil, pustule, pimple [पिडका]. Ab. 324; Pāt. 93.

PILAKKHO, The wave-leaved fig-tree, *Ficus Infectoria* [सख]. Ab. 559.

PILANĀM, Pressing or weighing on; oppression [पीडन]. Mah. 153.

PILANDHANĀM, Wearing or putting on an ornament; ornament, parure (from next). Ab. 283; Mah. 258. *Pilandhanamuddikā*, wearing-seal, viz. seal-ring (Dh. 157). Dh. 93. *Kaṭisuttan ti yaṃ kiñci kaṭipilandhanam*, k. means any sort of ornamental waistband.

PILANDHATI, To put on or wear (an ornament), to deck oneself [पिनड]. *Hantvā yakkhapatiṃ rājā pilandh' assa pilandhanam*, having slain the yakkha chief, the monarch decked himself with his (the chief's) ornaments (Mah. 50). Of a gold necklace (Dh. 234). *Rājamuddikaṃ niharitvā attano mṅguliyaṃ pilandhi*, taking off the king's seal-ring put it on her own finger (Dh. 154). *Ābharāṇāni pilandhanto*, putting on his ornaments (Ras. 32). For the form comp. *onandhati*. Caus. *pilandhāpeti* (Jāt. 50; Att. 220).

PILAVO, A kind of duck [सख]. Ab. 626.

PILĒTI, To press, crush, weigh upon; to vex, to oppress, ravage, harass, hurt [पीड]. Dh. 204, 420. *Uḍḍo dante piḷayitvā*, pressing heavily on the elephant's two tusks (Mah. 151). *Pabbataṃ piḷetvā*, compressing or squeezing a mountain (F. Jāt. 58). *Apiḷento nare*, without oppression or tyranny (Mah. 174). *Sīho piḷeti te raṭṭhaṃ*, a lion is ravaging your kingdom (Mah. 45). P.p.p. *piḷito*. *Balipiḷito*, oppressed with taxes (Das. 21). *Tena dukkhena piḷito*, overwhelmed by this misfortune (Mah. 244, 248). Pass. p.pr. *piḷiyamāno* (Jāt. 25).

PILLAKO, A child, or the young of an animal.

Ab. 251. Comp. Hindi *pillā*.

PILOTIKĀ (*f.*), A cloth, bandage [लोत + रक्षा].

Dh. 158, 275, 339. *Talapilotikā*, oil-cloths, viz. cloths or rags dipped in oil (Dh. 175).

PILU (*m.*), The tree *Careya Arborea* [पीलु]. Ab. 564.

PILUVATI, To float [प्लु]. See *Plavati*.

PIMSĀPETI (*caus.*), To cause to be ground, or bruised, or crushed [*caus.* पिच्]. Mah. 175 (line 2).

PINANAM, Satisfaction (fr. *piṇeti*). Ab. 759.

PINĀSO, Cold in the head, catarrh [पीनस]. Ab. 324. The Pali form is an interesting confirmation of the conjectural etymology of the Sanskrit *pīnasa* as equivalent to *api-nāsā*.

PIṆDACĀRIKO (*adj.*), Going about in search of alms [पिण्ड + चारिण + क]. *Piṇḍacārikabhikkhu*, a Buddhist monk going his rounds for alms (Dh. 268; Jāt. 21). *Piṇḍacārikavattam*, duties of a monk while going about in search of alms (Dh. 335; Mah. 24).

PIṆDAKO, Incense, myrrh [पिण्डक]. Ab. 302.

PIṆDANAM, Rolling together, forming into a lump [पिण्डन]. Ab. 1017.

PIṆDAPĀTIKO, One who keeps the *Piṇḍapātikaṅga* [पिण्डपातिका]. *Piṇḍapātikaṅgam* is one of the Dhutaṅga ordinances. The priest who undertakes to keep it must obtain food only by going in person to the houses of the faithful and receiving it by having it placed in his bowl. He may therefore not receive *salākabhatta*, *saṅghabhatta*, etc. (see E. Mon. 97). B. Int. 306.

PIṆDAPĀTO, Food received in the alms-bowl of a Buddhist monk [पिण्डपात]. B. Int. 306; Dh. 274. I find in Vis. Magga: *bhikkhūsaṅkhātānaṃ pana āmisapīḍānaṃ pīto piṇḍapāto, parehi dānaṃ piḍḍānaṃ patte nipatanti vuttam hoti*, from which it is clear that *piṇḍapāta* is a restrictive term specifying that particular sort of alms which consists in the food being placed or thrown into the bowl of a monk while on his rounds. Thus *salākabhatta* would be alms, but not *piṇḍapāta* alms. *Sayaṃ piṇḍapātānaṃ dāya*, having themselves gone and begged alms (Dh. 84). *Antamaso piṇḍapātāmatam pi*, even if it be merely food thrown into his alms-bowl (Pāt. 11). *Piṇḍapātaṇṇikkanto*, having returned from seeking alms, viz. from the daily pilgrimage to beg food

in the village (Dh. 183, 222, 359). Vij. observes to me that *pacchābhattaṃ piṇḍapātaṇṇikkanto* (see Dh. 175) is a *ὑστερον προτερον*, as it means "having returned from his rounds, and then made his meal (on the food obtained on his rounds)." The monks go on their rounds in the early morning, and must not eat after noon.

PIṆDETI, To roll into a lump; to assemble [पिण्डे]. Mah. 232. P.p.p. *piṇḍito*, massive, thick; counted, added (Ab. 1073).

PIṆḍĪ (*f.*), A lump, mass [पिण्डी]. *Gomayapiṇḍī*, a lump of cowdung. *Ambapiṇḍī*, a bunch of mangoes (F. Jāt. 54; Alw. N. 51). *Nahāniya-piṇḍī*, a ball of fragrant soap used in bathing.

PIṆDIKĀ (*f.*), The nave of a wheel [पिण्डिका]. Ab. 374.

PIṆDIYĀLOPO, Morsels of food, broken meat [पिण्डी + आलोप]. Kamm. 8.

PIṆDO, A lump, ball, mass; uniting, putting together; a lump of food, morsel; food; food given in alms; sustenance, livelihood; the body [पिण्ड]. Ab. 1017; Dh. 54. *Bhāttapiṇḍam*, lump or portion of boiled rice (Mah. 136). *Mattikapiṇḍo*, *paṃsupiṇḍo*, lump or heap of earth (Mah. 144, 176). *Sajjhupiṇḍo*, a lump or mass of silver (Mah. 167). *Akkharapiṇḍo*, massing or collocation of syllables (Dh. 414). *Piṇḍagāṇaṃ*, addition. *Piṇḍadānaṃ*, alms offering (Mah. 203). A Buddhist monk going on his rounds is said *piṇḍāya carati*, to go about for alms (Ten J. 118). He is not allowed to ask, but must stand silent at the door of a house till food is offered him. *Sāvattis piṇḍāya pavisitvā*, having entered S. for alms (Dh. 94, 81). *Sāvattis piṇḍāya caritvā*, having gone his rounds in Sāvattis (Das. 1).

PIṆNETI (*caus.*), To gratify, cheer, regale, please [प्रीणयति]. Att. 210. P.p.p. *piṇṇito*. *Piṇṇindriyo*, having his senses refreshed (Mah. 247). Mah. 112, 114; Att. 206.

PIṆGALO (*adj.*), Reddish yellow, brown, tawny [पिङ्गल]. Ab. 98, 361 (the brown elephant). *Piṅgalamakkhikā*, a gadfly (Ab. 645).

PIṆGO (*adj.*), Brown, tawny [पिङ्ग]. Ab. 98.

PIṆJAM, A feather of a peacock's tail; a peacock's tail or train; a wing [पिङ्ग]. Ab. 635, 1085; Dh. 237; Mah. 249.

PIṆJARO (*adj.*), Yellow, tawny [पिङ्गर]. Att. 191.

PINO (*p.p.p.*), Fat, bulky [पीन]. Ab. 701.

PIPĀSĀ (*f.*), Thirst [पिपासा]. Ab. 467.

PIPĀSITO (p.p.p. *piḍḍati*), Thirsty [पिपासित]. Dh. 202; Att. 8, 205; Ras. 29.

PIPPHALAM, Scissors, shears. Ab. 527, 909.

PIPPHALI (f.), The wave-leaved fig-tree; long pepper [पिप्पली]. Ab. 559, 583.

PIPPHALO, The Sacred fig-tree, *Ficus Religiosa* [पिप्पल]. Ab. 909.

PISĀCO, A class of demons, a goblin, sprite [पिशाच]. Ab. 13. Comp. *pamsupisācako*, "mud-sprite," a sort of peta.

PISANGO (adj.), Brown, tawny [पिशङ्ग]. Ab. 98.

PISITAM, Flesh [पिशित]. Ab. 290.

PISSA, *Pi'ssa = pi assa* (from *ayasa*).

PISUNO (adj.), Backbiting, calumnious, malicious [पिसुण]. *Pisund vācā*, backbiting, slander. Anomalous adj. *pisundācā*, slanderous. *Pisuno*, a tale-bearer, informer, traitor (Ab. 737).

PITĀ (m.), A father; a name of the Hindu Brahma [पितृ]. Ab. 15, 243, 1118. Acc. *pitaram* (F. Jāt. 9; Dh. 52). Instr. *pitara* (F. Jāt. 10). Gen. and dat. *pitu* (F. Jāt. 9; Ten J. 54), *pitussa* (Cl. Gr. 143, *pitussa sadiṣo*). Loc. *pitari* (Kh. 13; Das. 1). Plur. *pitaro*, father and mother, parents (Ab. 249, that it is not the Sansk. dual पितरौ is seen from Dh. 153, where we have *pitunna* (gen. pl.) *accayena*, on the death of his parents). Gen. and dat. pl. *pitunna* (Mah. 51). Loc. *pitūsu*, *pitusu*. The bases used in composition are *piti-* and *pitu-*. *Pitiputtamarasaṃ*, death of parents and children (Das. 10). *Pitigottam*, father's family (Dh. 218). *Pitipakkhato*, on the father's side (Dh. 78). *Pitugāto*, parricide (Kh. 27). *Pitugāhne*, in place of a father (Das. 3). *Pitusoko*, grief for the loss of a father (Das. 1). *Pitusantakam*, father's property (Jāt. 2). *Pitupitāmaha*, parents and grandparents (Jāt. 2).

PITAKATTAYAM, The Three Baskets or Treasuries, a name of the Buddhist Scriptures [पिटक + त्रय]. *Piṭakattayadhāri*, versed in the Buddhist Scriptures (Mah. 19). *Piṭakattayapāli*, the text of the Scriptures as opposed to the commentaries (Mah. 207).

PITAKO, see *Tiṭṭakam*.

PITAKO (adj.), Yellow [पीतक]. Ab. 99.

PITĀMAHO, A grandfather; a name of the Hindu Brahma [पितामह]. Ab. 15, 247, 1118; Dh. 194; Das. 30.

PITANAKO, The hog-plum, *Spondias Mangifera* [पीतनक]. Ab. 554.

PITANAM, Yellow orpiment [पीतन]. Ab. 493.

PITARĀ, PITARO, see *Pitā*.

PITASĀLO, The tree *Terminalia Tomentosa* [पीतशाल]. Ab. 563.

PITHAKAM, A chair, stool [पीठक]. Mah. 82.

PITHAM, A chair, stool, bench; the counter of a shop [पीठ]. Ab. 311, 970; Mah. 82; Alw. I. cvii.

PITHARO, A pot or pan [पिठर]. Ab. 456.

PITHASAPPI (m.), A cripple [पीठसपिण]. Ab. 319; Dh. 159; Mah. 245.

PITHIKĀ (f.), A bench, stool; a platform, framework [पीठिका]. Ab. 311, 823, 970.

PITHIYATI, This word I have only met with at Dh. v. 173. I believe Fausböll to be right in making it equivalent to ऋषि + कीर्यते. Subh. tells me it means "is covered," "is hindered."

PITI-, see *Pitā*.

PITI (f.), Drinking [पीति]. Ab. 1129. *Dhammapīti*, draught of the Truth (Dh. 37).

PITI (f.), Joy, delight [प्रीति]. Ab. 87, 1129. *Pītimayaṃ vacanam*, a joyous expression. *Pīti-janano*, causing joy, gladdening. *Pītibhakkho*, feasting on joy (Dh. 36). *Pītipāmojjaṃ*, joy and gladness (Dh. 67). There are five sorts of *pīti* (*pañcavidhā* or *pañcavaṇṇā pīti*), *khuddakā pīti*, *khaṇikā pīti*, *okkantikā pīti*, *ubbega pīti*, *pharasa pīti*, slight joy, momentary joy, joy that comes like a sudden shock (comment says "like a wave breaking upon the shore"), transporting joy (comment says "that will make you leap into the air"), and all-pervading joy (Vij.).

PITĪ (adj.), Drinking [पीतिन्]. *Dhammapīti*, one who drinks in the Truth (Dh. 15).

PITITO (adv.), On the father's side [पितृतस्]. *Pitito asuddho*, base-born on the father's side (Alw. I. xlv).

PITO (adj.), Yellow [पीत]. Ab. 97, 1008; Mah. 22.

PITO (p.p.p. *pivati*), Drunk, swallowed [पीत]. Ab. 1008; Ras. 29.

PITO (p.p.p.), Delighted [प्रीत]. Ab. 752, 1008.

PITTAM, Bile, the bilious humour [पित्त]. Ab. 281; Kh. 18.

PITTHAKO, A cake made of flour, a meal [पिट्टक]. Ab. 463.

PITTHAM, see *Piṭṭho*.

PITTHAM, and PITTHĪ (f.), The back; the hinder part; the surface, top [पृष्ठ]. Ab. 270; Ten J. 112; Mah. 255. Loc. *piṭṭhe*, at the back of, behind, on the top of, upon. *Ekasmim gum-*

bapiṭṭhe khipitvā, throwing the body behind a bush (Dh. 299). *Vālukapiṭṭhe nipajji*, lay down on the sand (Dh. 192). *Kalalapiṭṭhe*, on the mud (Ten J. 36). *Piṭṭham* is little used, the fem. form *piṭṭhi* usually representing *prishṭha*. *Haṭṭhipiṭṭhi*, elephant's back (Dh. 157). *Assapiṭṭhi*, and *assapiṭṭham*, horseback (Jāt. 63). *Diṭṭhā piṭṭhi ti verino*, we have seen the enemy's back, viz. we have seen the last of the enemy (Mah. 260). *Bhikkhunnaṃ piṭṭhipasse*, behind the nuns (Dh. 315). *Piṭṭhimaṇsiko* (adj.), backbiting. *Vāripiṭṭhi*, surface of the water (Mah. 72). *Pādapiṭṭhi*, back or upper surface of the foot (Dh. 237, 340). *Piṭṭhiyaṃ* like *piṭṭhe* may be used prepositionally: *Therassa āsanapiṭṭhiyaṃ ṭhito*, standing behind the therā's chair (Pāt. xvi). *Piṭṭhi* appears to have the Vedic meaning of "the vault of heaven," for I find in Br. J. S. A. *akkharikā vuccati dīkṣe vā piṭṭhiyaṃ vā akkharajānanaṅkīdā*, "akkharikā means the game of recognizing letters in the air or firmament."

PITṬHIKĀ (*f.*), Grits, porridge [पिट्टिका]. Dh. 122.

PITṬHITO (*adv.*), From the back; from behind, behind [*piṭṭhi* + तस्, Sansk. पृष्ठतस्]. With gen. *Gadabhaṣsa piṭṭhito bhaṇḍakaṃ oḍaretvā*, having taken down the merchandise from the ass's back (F. Jāt. 14). *Piṭṭhito ento*, advancing from behind (Mah. 134). *Attano p.*, behind himself (Mah. 153). Sometimes repeated: *Bhagavato piṭṭhito piṭṭhito hoti*, is standing behind Buddha (Par. S.). *Yannānākaṃ imaṃ bhikkhuṃ p. p. anubandheyyaṃ*, let me now follow this priest, in his footsteps (Dh. 122; B. Lot. 324).

PITṬHO (*p.p.*), Ground, crushed [पिट्ट]. Ab. 1075. Neut. *piṭṭham*, flour, meal.

PITTIKO (*adj.*), Bilious [पित्तिक]. Sen. K. 391.

PITU, **PITUNNAṃ**, see *Pitā*.

PITUCCHĀ (*f.*), Father's sister, aunt [पितृचचु]. Ab. 248. *Pitucchādhītā* (*f.*), cousin (Dh. 118; Mah. 45).

PITVĀ, see *Pivatī*.

PĪVARO (*adj.*), Fat, bulky [पीवर]. Ab. 701.

PIVĀSATI, To be thirsty [पिपासति]. Sen. K. 434, 436. See *Pipāsito*.

PIVATI, and **PIBATI**, To drink, imbibe, swallow, drink in, enjoy, feast upon [पि]. Pres. *pivati* (Dh. 159). Imperat. 2nd pers. *piva* (Mah. 48). Opt. *piveyya* (Att. 202). Aor. *pivi*, *apivi* (F. Jāt.

46; Mah. 45). Fut. *pivissati* (Mah. 246). P.pr. *pivam* (Dh. 37), *pivanto* (Dh. 272; Ten J. 112; Mah. 244). Ger. *pivā* (Dh. 37), *pivitvā* (Dh. 367; Mah. 41, 261; Ras. 22). Inf. *pātum* (Sen. K. 434; Mah. 133). *Pātukāmo*, desirous of drinking (Dh. 219). Pass. *piyati* (Sen. K. 459). P.p.p. *pīto*. P.f.p. *peyyo*, drinkable (Sen. K. 477). Caus. *pāyati*, to cause to drink, to give to drink, to suckle. With two acc. *Pāyevā 'matapānasaṃ saḥassapurisa*, having given to drink to a thousand persons a draught of ambrosia (viz. of doctrine or Truth, there is a play on the word *amata*, which also means Nirvāṇa, Mah. 98, comp. 74, 100). There is another form of the caus. *pāyati* which appears to be peculiar to Pali. I have met with it four times, *aṭṭhārasabrahmakotiyo amatam pāyanto* (Dh. 119); *pāyanti* (*f.*), a nursing mother (Pāt. 109); *dārake pāyanti*, they suckle children; and *puttadhītaro pāyamānā*, suckling sons and daughters. P.p.p. caus. *pāyito* (Dh. 1008). Kaccāyana gives also the forms *pibati*, *pibatū*, etc. (Sen. K. 447).

PIYADASSI (*m.*), Name of one of the twenty-four Buddhas [पियदस्सिन्].

PIYAKO, A kind of spotted deer; Nauclea Cadamba; Terminalia Tomentosa [पियक्क]. Ab. 561, 563, 620.

PIYĀLO, The Piyal tree, Buchanania Latifolia [पियाल]. Ab. 556.

PIYĀMVADO (*adj.*), Speaking kindly [पियंवद]. Jāt. 51.

PIYĀNGU (*f.*), Panick seed; a medicinal plant, Priyangu [पियङ्गु]. Ab. 452, 571, 1055.

PIYATI, see *Pivatī*.

PIYAVĀDI, (*adj.*), Speaking kindly, affable [पियवादिन्].

PIYĀYATI, To be fond of, to be devoted to, honour [formed from पिय]. Dh. 249; Mah. 200; Ten J. 37.

PIYO, An oar. Ab. 668; Mah. 120.

PIYO (*adj.*), Dear, beloved; agreeable, pleasant; kind, loving [पिय]. Ab. 697; Dh. 24; Kh. 14. *Taṃ vacanaṃ piyaṃ*, this delightful news (Mah. 166). *Rañño piyo ahoṃ*, he was dear to the king (F. Jāt. 9; Das. 39). *Piyadassano* (*adj.*), good-looking, handsome (Mah. 247). *Piyarūpo*, (*adj.*), pleasant, nice. *Piyakathā*, friendly conversation (Dh. 222). *Piyabhariyā*, beloved wife (Ten J. 114). *Sāsanappiyo*, pious (Mah. 227). *Janaki-*

tappiyo, having at heart the good of his people (Mah. 166). *Devānaṃ piyo*, dear to the gods (Mah. 68, 71). Masc. *piyo*, a beloved person, friend (Dh. 33), a husband (Ab. 240, 973). Fem. *piyā*, a wife (Ab. 973). Neut. *piyaṃ*, pleasure; love. *Piyāppiyaṃ*, what is pleasant and what is unpleasant (Dh. 38 = *priya* + *apriya*). *Piyā-pāyo pāpako*, the loss of what we love is evil (Dh. 38).

PIYUSAM, Ambrosia [पियुष]. Ab. 25.

PLAVANGAMO, and PLAVANGO, A monkey [लवङ्गम, लवङ्ग]. Ab. 613, 614.

PLAVATI, To float; to soar; to spring; to vibrate, hover [प्लव]. Dh. 59, 409. See also *Piluvati*. Caus. *plaveti*, to buoy up (Att. 210). *Lāpūni sīdanti sīdā plavanti*, gourds sink and stones swim.

PLAVO, A raft, float [प्लव]. Ab. 665. Comp. *Pilavo*.

PO (*adj.*), Guarding, ruling [प]. Only as the last part of a compound, e.g. see *Mahāpo*, *Bhūnipo*, *Bhūtapo*, *Nirayapo*, etc.

POKKHARAM, A lotus, Nelumbium Speciosum or Nymphaea Nelumbo; the tip of an elephant's trunk; water; the body; the head of a drum [पुक्कर]. Ab. 365, 685, 827; Dh. 60, 71. *Pokkharavassan*, shower of rain (Jāt. 88).

POKKHARANĪ (*f.*), A lotus-pond, tank, reservoir [पुक्करिणी]. Ab. 23, 677; Dh. 219. For the form comp. *gharapī* = *grhiṇī*.

POKKHARASĀTAKO, Name of a bird [पुक्कर-साद + क]. Ab. 626.

POKKHARATĀ (*f.*), Beauty [पुक्कर + ता]. Dh. 47; Ras. 72; B. Lot. 407; Jāt. 2.

POKKHARO, The body of a lute [पुक्कर]. Ab. 138; Dh. 172.

POŃKHĀNUPOŃKHAM (*adv.*), Shot after shot. Sabh. says that *poŃkha* is the feather part of an arrow (comp. *poŃkha*), and the arrows were discharged so fast that the head of an arrow followed close on the feathered part of the previous one. The compound consists of पुक्क + अनु + पुक्क, apparently with *vṛddhi* (Par. S. A.).

PONO (*adj.*), Sloping [प्रवण]. *Tappono* (*adj.*), inclining or recurring thereto (Vij.).

PONOBHAVIKO (*adj.*), Connected with re-birth in another existence [पौनर्भविक].

PORĀNO, and PORĀNAKO (*adj.*), Ancient, primeval, former [पौराण, and पौराण + क]. Masc. pl. *porānā*, the ancients, men of former times (Dh. 67; Mah. 1, 172, ancient authorities or writers).

Porānārjanīyatam, established by former kings (Mah. 213). *Porānāni iṇamūlāni*, the original capital. *Porānakapaṇḍitā*, wise men of old (F. Jāt. 52; Das. 1; Dh. 109, 214). *Porānaka-uyyā-napālo*, the former or original gardener (F. Jāt. 6). PORISAM, Manliness; the height of a man with his arms extended over his head [पौरिष]. Ab. 269, 885.

PORISO, and POSO, A human being, a man, a person [पौरिष]. Ab. 227. *Uttamaporiso*, an excellent man (Dh. 18). Dh. 19, 23, 169 (*dāsakammakarehi porisehi*). *Posa* is a curtailed form of *porisa*, the intermediate step being *possa*.

PORO (*adj.*), Belonging to a town; urbane, polite [पौर]. *Vācā porī*, courteous language (B. Lot. 464, *yā sā vācā . . . pemaṇiyā hadayaṅgamā porī*, Br. J. S. A. observes *nagaravāsino hi yuttakatthā honti*). Masc. *poro*, a townsman, citizen. *Porā jñanapaddā ca*, or *porājñanapaddā*, townsmen and country people (Mah. 170; Sen. K. 421).

POROHICCAM, The office of a Purohita [पौरोहित्य]. Alw. N. 105. *Purohiccam* at Mah. 69.

POROHITO, A purohita priest [पौरोहित]. Dh. 416.

POSAKO (*adj.*), Nourishing [पोषक]. B. Lot. 410.

POSANAM, Nourishing [पोषण]. Dh. 236.

POSATI, To feed, nourish, support, cherish, bring up [पुष]. Fut. *posissati* (Dh. 183). P. pr. pass. *posiyamāno* (Dh. 401). P.f.p. *posiyo*, *positabbo* (Mah. 57). P.p.p. *puṭṭho* (Ab. 747, 1076; Dh. 58). *Manasā puṭṭho*, fed by his mind, i.e. one to whom his own devout thoughts are food (Dh. 39). Caus. *poseti* (with same meanings, Mah. 52; Dh. 258; Das. 3, 25). P.p.p. *posito* (Ab. 746).

POSĀVANAM, Supporting, cherishing (Dh. 162, 163). This form points to an older *posāpana*, from a possible causative *posāpeti* from पुष्. It is peculiarly interesting as exhibiting the first beginnings of a change which has become universal in the Sinhalese language. Thus in Sinhalese we have *yanavā* = *yāti* and *yava-navā* = *yāpe-ti*, *karanavā* = *karoti* and *karava-navā* = *kārāpe-ti*, *ganavā* = *ganhāti* and *ganva-navā* = *ganhāpe-ti*. The grammars content themselves with laying down the rule that the causative is formed by adding *va* to the root, but the true origin of the *va* is in causatives like कारापय. The softening of *p* to *v* is very common in Sinhalese, and not uncommon in Pali, e.g. Pali *pūva* = पुप, *kavi* =

वपि; *dveṣa* = चापीड, etc. A derivative of this noun, *posdvanikam* "sustenance, food," occurs at Ten J. 28. At Ten J. 101 we have *posdvaniyo* = *posdvana* + रय (*posdvaniyavyaggho*, a tame tiger, lit. "fit to be cherished"). Fausböll adds that he has met with *posdvaniyako*, which is the last with affix क्.

POSO, see *Poriso*.

POTAGALO, the grass *Saccharum Spontaneum* [पोटगल]. Ab. 601. At Ab. 1125 the form *poṭakilo* is given.

POTAKO, The young of any animal [पोतक]. Ab. 251. *Sihapotako*, a lion's cub (Ten J. 41). *Sindhavapotako*, a colt (Ras. 38). *Hamsapotako*, a gosling (F. Jāt. 16). Fem. *potikā* (Dh. 409).

POTHANAM, Beating (from next). Ab. 1124. *Haṭṭhapothanam*, clapping the hands (Subh.).

POTHETI (caus.), To strike, beat [पोथयति]. *Aṭṭhīni bhañjantā pothetvā*, having beaten him, breaking his bones, viz. so soundly as to break his bones (F. Jāt. 13). *Pothetvā palāpetha*, drive them away with blows (Dh. 239). *Tajjetvā pothetvā*, scolding and beating (Dh. 271). *Pothetvā uggahetabbam hoti*, has to be learnt with blows (Alw. I. cviii). *Pothāpeti*, to cause to be beaten (Dh. 239).

POTHETI, To speak many languages [denom. from *puthu*]. *Puthubhāḍaḍaṃ kathetīti attho* (Sadda Nīti).

POTHETI (caus.), To crack, snap; to knock, to throw [पुथोटयति]. *Jiyam pothetvā*, having twanged his bow (Dh. 172, 220). *Bhūmim pothento*, striking the ground (Mah. 245, with a stick; Ind. Off. MS. reads *poṭh-*). *Anguliyo p.*, to snap the fingers as a token of pleasure (Alw. I. 75). *Bhūmiyam p.*, to dash to the ground (Dh. 115). Comp. *appoṭheti*, to snap the fingers, *pappoṭheti*, to knock.

POTHILO, A proper name (Dh. 384).

POTHUJJANIKO, and PUTHUJJANIKO (adj.), Belonging to an unconverted person [*puthujjana* + रक्]. *Puthujjanikā iddhi*, supernatural power such as an unconverted man can attain, viz. of a low order, opposed to the perfect *iddhi* of an Arhat (Dh. 142, comp. Exodus vii. 12).

POTIKĀ, see *Potako*.

POTO, the young of an animal; a boat, ship [पोत]. Ab. 668, 1118. *Dijapoto*, a young bird (Mah. 128). *Potavāho*, a sailor (Ab. 667).

POTTHAKĀRO, A modeller in clay [पुत्त + कार]. Jāt. 71.

POTTHAKO, and -KAM, A manuscript, a book; working in clay, modelling, etc.; cloth made of *makaci* fibre (*Sanseveria Zeylanica*) [पुत्तक]. Ab. 1006. Das. 24; Mah. 195, 207, 252. The well-known palm-leaf manuscripts are called *poṭṭhaka*.

POTTHALIKĀ (f.), A doll or puppet. Ab. 523. This form proves that पुत्तलिक्का is derived from पुत्त and not पुष.

POTTHAM, Plastering, working in clay, modelling [पुत्त]. Ab. 523. *Pottharūpaṃ*, a modelled figure (Mah. 212). Comp. *Potthakāro*.

POTTHAPĀDO, Name of a month [प्रोत्तपाद्]. Ab. 75.

PUBBĀCARIYO, Ancient teacher, scholar of previous times [पूर्व + आचार्य]. Alw. I. xl; Kh. 21.

PUBBADDHO, Upper part [पूर्वार्ध]. B. Lot. 569.

PUBBAJO (adj.), Older, elder [पूर्वज]. Ab. 254.

PUBBAKO, Former, accompanied by [पूर्वक]. Adv. *pubbakam*, formerly, before (Mah. 165). Generally at the end of compounds: *Haṭṭhācariyapubbako bhikkhu*, a monk who was formerly an elephant-trainer (Dh. 400). *Somanassapubbakā patthanaṃ*, a joyful prayer (Att. 215).

PUBBAṄGAMO (adj.), Going before, preceding, prior; leading, chief [पूर्वङ्गम]. Ab. 379. *Pubbaṅgamā bhinnavāddā*, the first seceders (Alw. I. 64). *Ko etesaṃ pubbaṅgamo* who is their leader or chief? (Dh. 90). *Manopubbaṅgamo*, having Manas for its chief part (Dh. 1). *Bhagavato saḍḍhaṃ kāyakammaṃ nānapubbaṅgamam*, Buddha's every action is directed by wisdom (B. Lot. 649). *Thūpapubbaṅgamo*, preceded by the stūpa (Mah. 109, 123). *Matipubbaṅgamo*, one in whom thought precedes action, circumspect (F. Jāt. 51). An invitation is defined as *sakkārapubbaṅgamanīyojanam*, an injunction accompanied by hospitality (Ab. 427).

PUBBANHO, Forenoon, morning [पूर्वाह्न]. *Pubbaṇhe*, *pubbaṇhasamaye*, and *pubbaṇhasamayaṃ*, in the morning (Mah. 139).

PUBBAṆNAM, A name given to the seven Dharmas, rice, etc. [पूर्व + अन्न]. Ab. 450; Pāt. 71, 72, 87.

PUBBANTO, Beginning; the east [पूर्वाञ्च]. Ras. 38.

PUBBĀPARO (adj.), First and last, preceding and following, successive, mutual [पूर्वापर]. Ab. 74, 125; Dh. 63; Alw. I. 106.

PUBBAVUTTAKO (adj.), Before mentioned [पूर्व + उक्त + क]. Mah. 5.

PUBBO, Pus, matter [पूर्व]. Ab. 325, 950; Kh. 18; Dh. 316 (line 1).

PUBBO (*adj.*), Fore, first, foremost; eastern; earlier, former, preceding; ancient, customary; at the end of a compound sometimes means "preceded by, attended by, accompanied by" [पूर्व]. Ab. 715, 950. **Pubbajāti**, a former birth or existence (Mah. 200). **Pubbabuddhā**, former Buddhas, Buddhas previous to Gotama Buddha (Dh. 94). **Pubbakaraṇaṃ**, preliminary act (Pāt. 1). **Pubbadevo**, an Asura (Ab. 14). **Pubbabhāge** (loc.), in the first instance, first (Dh. 400). **Pubbadaḍḍhiṇo**, south-eastern (Mah. 166). **Pubbakammaṃ**, deed done in a former existence (Dh. 300; Mah. 178). **Pubbasaḷo**, the eastern mountain behind which the sun rises (Ab. 606). **Pubbavideho**, name of one of the four continents (see *Mahādīpo*). **Pubbapakkho**, first fortnight of a month (Mah. 239). **Pubbaniṃmittaṃ**, a prognostic (Jāt. 48; 51). *Mayaṃ pi tumhākaṃ pubbasadisā bhavissāma*, we also will be towards you as before (Dh. 105). **Pubbabhūtopakārikā** (f.), who had formerly been his benefactor (Mah. 220). **Pubbupakāri** (m.), formerly his benefactor (Mah. 206). **Dinnapubbo**, given before (F. Jāt. 56). *Addasa diṭṭhapubbaṃ therāṃ*, met with the therā whom he had seen before (Mah. 204; Dh. 122, see *Diṭṭhapubbo*). **Natthi vacanam pi tena na sutapubbaṃ**, the word *natthi* had never been heard by him before (Dh. 139). **Pubbe asutapubbo**, not before heard in former times (Gog. Ev. 6). *Adiṭṭha-asuta-acintitapubbo*, that has never been seen, heard or thought of before (Dh. 301). **Matipubbo**, one who thinks before he speaks (*kathanena matipubbo*, F. Jāt. 50). **Parā-pubbo** *ji-dhātu*, the root *JI* preceded by *parā*. **Loc. pubbe** (*adv.*), at first, previously, formerly, in a previous existence. **Pubbe anpattitī vatvā idāni apattitī vadati**, having first said it was no sin he now says it is a sin (Dh. 103). **Pubbe kira**, in former days, they say (Alw. I. 99). *Jambudīpasmā kira pubbe mahānidāgho ahoṣi*, we are told that in India there was once upon a time a great drought (Ras. 29). **Pubbe . . pacchā**, formerly . . afterwards (Dh. 31). **Pubbe vuttaṃ**, previously mentioned (Mah. 258). **Pubbe ca katapuñṇatā**, and good deeds done in a former existence (Kh. 5). **Pubbe akatāpāpakammaṃ** (pl.), some who had not committed sin in former births (Dh. 224). With *abl.* **Kīlakkriyato pubbe**, before death (Dh.

138). *Tato pubbe*, previously to this (Ten J. 42). **Pubbe** is often the first part of a compound: **Pubbe-veri**, one who was an enemy in a former existence (Mah. 246). **Pubbekataṃ**, deeds done in a former existence (Kh. 12; Das. 25). **Pubbekataṃ puñṇaṃ**, good works done in former existences. **Pubbenivāso**, past habitations or lives, former states of existence (Dh. 75). **Pubbenivāsaññaṃ**, the faculty possessed by an Arhat of knowing all about his own and others' former states of existence (E. Mon. 284; B. Int. 295; Dh. 118, see *Abhiññā*). It is also called **pubbenivāsaṇussatiññaṃ**, the knowledge which consists in the recollection (*anussati*) of former existences (B. Lot. 794), and **pubbenivāsaṇugataṃ ñāṇaṃ**, knowledge concerning former existence (B. Lot. 821).

PUBBUTTARO (*adj.*), North-eastern [पूर्वोत्तर]. Mah. 166.

PUBBUTTHĀYI (*adj.*), This is an epithet of a faithful servant, and means, according to the comment, either getting up in the morning earlier than his master, or rising up from his seat when he sees his master approach [पूर्व + उत्थायिन्]. Of the two meanings given above I prefer the former, comp. at Ab. 65 *sūrasodayato pubbutthito*, "arisen previous to the sunrise."

PUCCHĀ (*f.*), Questioning, a question [पृच्छा]. Ab. 115; Mah. 19.

PUCCHAKO (*adj.*), Asking [पृच्छक]. **Anattha-pucchako**, asking silly questions (Dh. 286).

PUCCHANAM, Asking, inquiring [पृच्छन्]. Ab. 1186; Mah. 194.

PUCCHATI, To ask; to question; to ask for; to ask about [पृच्छ]. **Pañhaṃ p.**, to ask a question. **Brahmajālaṃ pucchanto**, asking about the B. (Br. J. S. A.). **Niddaṇaṃ tassa pucchīya**, having inquired the cause of his malady (Mah. 244). **Bhāriyāya ca puttānaṃ ca drogabhāvaṃ pucchi**, asked after the good health of his wife and children (Dh. 206). **Amatādhigamaṃ pucchi**, asked whether he had attained amata (Dh. 123). **Balaṃ phāsuviḍḍhaṃ p.**, to ask after a person's strength and comfort, to inquire whether he is strong and well (B. Lot. 427). With two acc. **Bhagavantaṃ pañhaṃ pucchati** (Alw. I. 106). **Dhammaṃ samaṇeraṃ apucchi**, questioned the S. about the Law (Mah. 25, comp. Kamm. 7). **Thero taṃ kumārakaṃ pucchi mātaraṃ**, the priest begged the child of his mother (Mah. 24). With *iti*:

Rājā katthādi pucchitvā, the king having asked, Where? (Mah. 12). With acc. and *iti*: *Kin te dukkhaṇ ti taṃ pucchi*, asked him, What ails you? (F. Jāt. 12, 17; Mah. 157, 248). Aor. also *apucchatha* and *pucchittha* (Mah. 36, 248). P.pr. pass. *Punappunam pucchiyamāno pi*, though repeatedly questioned (Dh. 82, comp. 399). P.f.p. *Evam pañho pucchitabbo*, the question must be asked thus (B. Lot. 514). P.p.p. *puṭṭho, pucchito* (Alw. I. 106; Ten J. 53). *Tvaṃ uyyānapālo ti puṭṭho*, being asked, Are you the gardener? (Jāt. 6). *Rājapuriṣehi pucchito*, interrogated by the king's officers (Dh. 291). *Satthārā dvinnam agga-sāvakanam phāsuvihāram pucchito*, being questioned by Buddha as to the health of the two chief disciples (Dh. 114). *Itthanādmēna vinayam puṭṭho*, questioned on discipline by so and so (Pāt. 1). At Mah. 12 *puṭṭha* is used actively, "having asked."

PUCCHO, and **PUCCHAM**, A tail [पुच्छ]. Ab. 371.

PUCIMANDO, The Nimba tree, *Azadirachta Indica* [पिबुसन्ध]. Ab. 570; F. Jāt. 7, 30.

PUGGALIKO (*adj.*), Connected with an individual [पुञ्ज + इक]. Pāt. 103.

PUGGALO, An individual or person as opposed to a multitude or class; a creature, being, man [पुञ्जल]. Ab. 93, 1085; Man. B. 424; B. Int. 501, 508. *Tam puggalam eva passatha*, behold that man (Dh. 61). *Niddanam pi pucchi puggalam pi pucchi*, he asked the circumstances under which the discourse was spoken, the person to whom it was spoken (Br. J. S. A.). *Saṅghe vā puggale vā*, in the whole body of the priesthood or in a single member of it (Kh. 13).—The three puggalas are *sekho puggalo, asekho puggalo, nevasekhanāsekho puggalo*, the sekha, the asekhā, and he who is neither the one nor the other (viz. the puthujjana or unconverted man). The four puggalas are *sumāṇamacalo, sumāṇapadumo, samāṇapūḍaṇṭiko, samāṇasukhumālo*, by which names are designated the *sotāpanno, sakaddhāmi, anāgāmi*, and *arahā* respectively. Another classification of four is *tamotamaparādyano, tamejotiparādyano, jotitamaparādyano, jotijotiparādyano*, which Subh. explains to me to mean, "the man who is poor and miserable on earth, and who on dying passes to a miserable state of existence (*apāya*), the man who being poor and miserable on earth passes to a *devaloka*," and so on. Another is *puggalo attahitāya paṭipanno no parahitāya, p.*

parahitāya paṭipanno no attahitāya, p. n'eva attahitāya paṭipanno na parahitāya, p. attahitāya c'eva paṭipanno parahitāya ca, "the man who acts for his own advantage and not for another's," and so on. Another set of four comprises the man who torments or mortifies himself, the man who mortifies others, the man who mortifies both himself and others, the man who mortifies neither himself nor others, but free from longing, serene and calm, and experiencing a sensation of bliss, dwells with his soul exalted and purified (*idh' ekacco puggalo attantapo hoti attaparitāpanāyogam anuyutto, idha paṇ' ekacco puggalo parantapo hoti* . . etc.). The *satta puggalā dakkhiṇeyyā* or seven persons worthy of gifts are *ubhatobhāga-vimutto, paññāvimutto, kāyasakkhī, dīṭṭhippato, saddhāvimutto, dhammānusoḍḍi, saddhānusoḍḍi*: the two last mean "walking according to doctrine, and walking according to faith,": *dīṭṭhippato* is thus explained, *dīṭṭhantaṃ patto ti dassanasaṅkhātassa sotāpattimaggañāpasse enantaram patto ti vuttam hoti* (Subh.).¹ The 108 Ariyapuggalas or simply Puggalas (*ye puggalā aṭṭhasatam pasatthā*, Kh. 7) represent all the varieties of those who are walking in the four paths. I am indebted to Vjiesinha Mudliar for the following enumeration of them. He writes, There are three Sotāpannas, viz. *ekabījī, kolasālo* and *sattakkhattuparamo*, and three Sakaddhāmis, viz. *kāmahavaddhigataphalo, rūpabhavaddhigataphalo* and *arūpabhavaddhigataphalo*. These six are multiplied into twenty-four by the four methods adopted for the attainment of the states, viz. *chandāddhipateyyam, viriyāddhipateyyam, cittāddhipateyyam* and *vimāṇāddhipateyyam* (these are called the Paṭipadās). Then come twenty-four Anāgāmis, viz. five *antarāparinibbāyī's* in the Aviha heavens, five *upahaccaparinibbāyī's* in the Atappa heavens, five *asaṅkhārāparinibbāyī's* in the Sudassa heavens, five *asaṅkhārāparinibbāyī's* in the Sudassī heavens, and four *uddhamaso akaniṭṭhagāmi's* in the Akaniṭṭha heavens (only four because there is no going beyond the Akaniṭṭha heavens). Then there are two Arahantas, viz. *sukkhavipassako* and *samathayāniko*, and four Maggāṭṭhas.² Adding up the above we have

¹ I have taken all the above classifications from Saṅg. S.

² i.e. I suppose, *Sotāpannamaggāṭṭha*, etc.

24 + 24 + 2 + 4 = 54; and these 54 are doubled by the distinction of *saddhādāhura* and *paññādāhura* "having faith and having reason for their foundation."

PUGO, A multitude; the Areca-nut tree, Areca Catechu [पुग]. Ab. 564, 602, 630, 1051; Pāt. 97; Ras. 27. *Pāgamajjhagato*, having entered an assembly.

PUJĀ (*f.*), Attention, care; veneration; offering [पूजा]. Ab. 425; Dh. 13. *Tam eva pujaṃ labhamāno*, receiving such care (of a tree, F. Jāt. 7). *Pupphapūjaṃ karoti*, to make an offering of flowers (Ras. 39; Dh. 268). *Amhākaṃ katā pūjā*, offerings (of food) are made to us (Kh. 11). *Pūjā pūjanīyānaṃ*, honour to whom honour is due (Kh. 5). *Buddhapūjā*, a festival of offerings to Buddha (Mah. 205, comp. 165). *Kāresi pūjaṃ Elārā-jino*, held a festival in honour of king Elāra (who had fallen in battle, Mah. 155).

PUJAKO, (*adj.*), Honouring [पूजक]. Dh. 123.

PUJANĀ (*f.*), Veneration [पूजन]. Dh. 20; Mah. 11.

PUJETI, To honour, revere; to honour with, present with; to offer, present [पूज्]. Dh. 20, 35. With instr. of the thing offered, *Gandhamāḍḍhi Bhagavantam pūjayamānā*, doing homage to Buddha with perfumes, flowers and other offerings (Ras. 26; Das. 30; Mah. 26). *Pituvacanāṃ pūjento*, holding sacred my father's words (Sig. 8). *Pūjayitvā maṇim takim*, having offered a jewel there (Mah. 333). P.pr. gen. *pūjayato* (Dh. 35). P.f.p. *pūjjo* (Ab. 1098), *pūjiyo* (Dh. 361), *pūjanīyo* (Kh. 5), to be revered, venerable. *N'atthi no pūjiyaṃ*, we have nothing to venerate (Mah. 104). *Pūjiyaṃ yāci pūjiyaṃ*, asked the Venerable One for something to venerate (Mah. 4). P.p.p. *pūjito*, honoured, revered (Ab. 750; Dh. 53). *Pitarā uparajjena pūjito*, honoured by his father with the viceroyship (Ras. 15).

PUKKUSO, A man of the Pukkasa caste [पुक्कुस]. Ab. 508 (said to be one whose occupation is throwing away dead flowers).

PULAVO, A worm, maggot. Ab. 623; Dh. 317. One of the Kammatthānas is called *pulavakaṃ*, being obtained by the contemplation of a corpse eaten by worms.

PULINAM, A sand-bank, island of alluvial formation in a river [पुलिन्]. Ab. 663. *Antonadiyaṃ vālikāpulinam* (Dh. 224).

PULLINGAM, Manhood, male sex; in grammar masculine gender [पुलिङ्ग].

PULOMO, The Asura Vepacitti [पुलोम]. Ab. 45.

PUMĀ, (*m.*), A male, a man [पुम्]. Ab. 227. The declension is peculiar, it will be found at Sen. K. 271 and foll. Instr. *pumund*, *pumena*, *pumand*, pl. *pumdno*, instr. pl. *pumdnehi*, loc. pl. *pumdru*, *pumesu*. In composition there are two bases, *pum* and *puma*. Instances of the former are *pullingam*, manhood, *pumbhavo*, virility, *punokilo*, the male of the Indian cuckoo, *pumbakuttam*, masculine-plural-ness (Ab. 184), *pumitthi*, masculine and feminine (Alw. I. viii), *itthipunnapumsaka* (Sen. K. 272). Of the latter we have *pumattam*, virility (Ab. 910), *itthipumaṃ* (neut. sing.), male and female (Sen. K. 366), *pumanapumsaka* (Ab. 187; Sen. K. 272). *Pumannapumsaka* at Sen. K. 272 points to a base *puman* on the analogy of युवन्.

PUNA, **PUNO**, and before a vowel **PUNAR**, and **PUNAD** (*adv.*), Again, anew, afresh; back; after that, next, further, moreover [पुनर्]. Ab. 1199. *Puna madhuro 'va aho*, once more became quite sweet (F. Jāt. 8). *Puna gehaṃ āgantvā*, having come back home (F. Jāt. 9). *Puna cintesi*, again he reflected (Ten J. 115). *Puna kattha gamiesāma*, where shall we go next? (Dh. 170). *Na punar eti*, he will not again come (Kh. 16). *Puna gehaṃ na kāhasi*, thou shalt never again build the house (Dh. 28). *Bāhusaccena vā puna*, or again by much learning (Dh. 48). *Puna bhedo ajāyatha*, once more a breach arose (Alw. I. 64). *Punad eva Sumano medhāvī*, and moreover the wise Sumana (Pāt. xlii). *Punar eva* and *punad eva*, again, once more (Dh. 60, 243; Pāt. xlii). The form *puno* occurs at Mah. 40 before a consonant, and at Mah. 161 before a vowel. I have met with *punaṃ* only at Dh. v. 348, where it is a somewhat doubtful reading, but comp. *punappunaṃ*.—*Punapavāraṇā*, renewed invitation (Pāt. 15). *Punavirūḍhi*, growing again (Kamm. 11). *Punardāgamaṇam*, return (Mah. 6). *Punakammaṃ* doing over again (Pāt. 91). *Punadivaso*, the next day (Dh. 119): loc. *punadivase*, next day, on the morrow (Dh. 84, 119, 423; Das. 1; Mah. 177). *Punadivasato ppabhūti*, from the next day forward.

PUNABBASU (*m.*), Name of a Nakkhatta [पुनर्बसु]. Ab. 58. Also the name of one of Gautama Buddha's earliest converts.

PUNABBHAVO, Renewed existence, re-birth, transmigration [पुनर्भव]. Dh. 256; E. Mon. 2.

PUNNANAVĀ (f.), Hogweed, Boerhavia Procumbens [पुनर्नव]. Ab. 594.

PUNAPPUNĀM, and -NA (adv.), Again and again, repeatedly [पुनर् + पुनर्]. *Punappunam* (Ab. 1137; Dh. 22, 58, 60; Mah. 222). *Punappuna* (Mah. 159; Dh. 86, 159, 217; Das. 2). In composition: *Punappunāgato attho*, matter introduced (*āgato*) over and over again.

PUNARUTTO, and -TTAKO (adj.), Said over again, repeated [पुनरुत्त]. Ras. 7; Mah. 1. With affix ता, *punaruttatā*, repetition, tautology (Ab. 777).

PUNĀTI, To purify [पू]. P.p.p. *pūto*.

PUNĀCHANĀM, Wiping, cleaning; a towel [प्रोच्छन्]. *Hatthapūñchanapaṭṭako*, a cloth for wiping the hands, a towel (Mah. 22). *Pādapūñchanam*, a foot towel (Dh. 174, 250; Ten J. 33). *Adhovimam vatthakotim mahaggham hatthapūñchanim*, ten million cloths for wiping the hands, unwashable and costly (Mah. 70, this is I think the true interpretation of this passage; *dhovima* being धाव् with term. हन, and *hatthapūñchanam* an adj. agreeing with *koṭi*; the towels were no doubt of asbestos, which cannot be washed with water, and Turnour says that they were cleansed by being passed through the fire).

PUNĀCHATI, To wipe [प्रोच्छन्]. *Pūñchitā morapiṇṇena*, sweeping off (the insects) with a peacock's feather (Mah. 249).

PUNĀRIKĀM, A white lotus flower; one of the Buddhist high numerals, 10,000,000¹⁸, or 1 followed by 112 ciphers [पुण्डरीक]. Ab. 476, 686.

PUNĀRIKINĪ (f.), A pond of white lotuses [पुण्डरीक + हन् fem.].

PUNĀRIKO, A fragrant kind of mango; a tiger [पुण्डरीक]. Ab. 558, 611.

PUNĀVO, A bull; at the end of a compound, best, chief [पुण्व]. Ab. 696, 1091. *Yatipūṇḍavo*, an eminent priest (Alw. I. xiii).

PUNĀJO, Heap, mass, multitude [पुञ्ज]. Ab. 630. *Padumapuñjo*, a cluster of lotuses (F. Jāt. 57). *Kittipuñjo*, halo of renown (Att. 131). *Timirapuñjo*, a mass or pall of darkness (Dh. 255). *Paḍālapuñjo*, a heap of straw. *Suvapṇassa puñjo*, a pile of money.

PUNĀKHO, The feathered part of an arrow [पुञ्ख]. Mah. 157.

PUNĀKOKILO, see *Pumā*.

PUNNĀGO, The Tree *Rottleria Tinctoria* [पुननाव]. Ab. 556; Ras. 25.

PUNNĀMĀ, (f.), The day or night of full moon [पुण्णमा]. Ab. 73; Dh. 391; Jāt. 50; Mah. 11. *Puṇṇamī* at Mah. 2 is a doubtful reading, one of my MSS. has *paṇṇamī* (*pañcamī*).

PUNNAPUMSAKO, see *Pumā*.

PUNNĀTĀ (f.), Meritoriousness, merit, good works [पुण्यता]. Kh. 5.

PUNNĀVĀ (adj.), Meritorious, righteous; fortunate [पुण्यवत्]. Ab. 722; Dh. 140.

PUNNO (p.p.p. *pūṇati*), Full, fulfilled, complete, entire [पुण्य]. Ab. 749. With gen. *Catugandhakassa puṇṇa* (f.), full of scented water (Mah. 180). *Yakkhapuṇṇo*, full of yakshas (said of Laikā, Mah. 3). *Puṇṇamanaratho* (adj.), one whose wishes are fulfilled, contented (Mah. 242). *Puṇṇaḥḥaḥ* and *puṇṇakumbho*, a brimming jar, considered a lucky emblem or omen, and as such carried at festivals (Ab. 359; Mah. 172, 180, 182; Dh. 149). *Puṇṇapatto* (*pūṇapātra*) a box full of trinkets scrambled for by guests and relations on festive occasions (Ab. 355). *Puṇṇamāso*, the full moon (Jāt. 27). *Puṇṇamāsaratti*, night of the full moon. *Puṇṇamāsī* (f.), the day or night of the full moon (Ab. 73; Mah. 169). *Puṇṇamāso*, the full moon. *Puṇṇaratti*, night of the full moon (Att. 135). *Puṇṇarattam*, midnight (Gog. Ev. 23). *Puṇṇamano* (adj.), whose wish is fulfilled (Jāt. 27).

PUNNŌ (adj.), Good, virtuous, just, righteous, meritorious, pure, holy [पुण्य]. Ab. 976. Neut. *puṇṇam*, good works, goodness, virtue, pious act, righteousness, merit. *Puṇṇam sīlādimayaṁ*, merit made up of observance of the sīla precepts and other good works (Ras. 16). *Puṇṇaṭṭhānam*, sacred spot (Att. 114, 219). *Puṇṇāni katvā anekāni*, having done many good works (Mah. 201; Dh. 80). *Puṇṇam apuṇṇaṁ ca upācīni*, accumulated merit and demerit (Mah. 238). *Puṇṇaṁ ca pāpā ca*, good and evil (Dh. 47). *Puṇṇapottakam*, Book of Merits, a record of pious works done by a king (Mah. 195). *Puṇṇakkhettaṁ*, field of merit, epithet of the Saṅgha or Buddhist clergy, because men acquire merit by showing kindness or charity to them (Alw. I. 78). *Puṇṇakāro*, doing good works, pious. *Puṇṇakammaṁ*, meritorious act, good work, deed of piety (Mah. 215). *Puṇṇ-*

kiriya vatthu or *puññakiriya vatthu* (n.), cause, occasion or material of acquiring merit or doing good works. There are three, *dānamayaṃ puñña-kiriya vatthu*, *śīlamayaṃ p.*, *bhāvanāmayam p.*, almsgiving, moral conduct and contemplation. There are also ten, *dānamayaṃ p.*, *śīlamayaṃ p.*, *bhāvanāmayam p.*, *apacitisahagataṃ p.*, *veyyāvaccasahagataṃ p.*, *patti-anuppaddanaṃ p.*, *abbanumodanaṃ p.*, *desanāmayam p.*, *savanāmayam p.*, *ditthijjukkamaṃ p.* (Subh., Dh. 87). Of these *abbanumodanaṃ* means the acceptance or use of merit made over by another (see *Patti*, Subh. quotes *yena kenaci dinnassa puññassa aññassa cittaṇa paṭiggahamaṃ*); *ditthijjukkamaṃ* is making one's views or faith straight or firm (वृद्धि + कृत्, Subh.); *desanāmayam*, and *savanāmayam p.* are teaching and hearing the truth.

PUNO, see *Puna*.

PŪPIYO, A cake-seller, confectioner [पूप + च]. Ab. 511.

PŪPO, A cake, sweetmeat [पूप]. Ab. 463, 511. See also *Pāvo*, which is the usual form.

PUPPHAM, A flower; the menses [पुष्प]. Ab. 238, 545, 1091; Ten J. 49; Dh. 49. *Pupphadanto*, see *Disāgajo*. *Pupphachaddako*, a low-caste man whose occupation is removing dead flowers (from temples, etc., Ab. 508; Pāt. 83). *Pupphāsavo*, wine made from flowers (Pāt. 90). *Pupphayānaṃ* appears to be a ledge or altar in a temple on which flowers were deposited as offerings (Mah. 178, 179, 201).

PUPPHANAM, Flowering (fr. next). Dh. 194 (*pupphanakālo*).

PUPPHATI, To blossom [पुष्प]. Mah. 116. P.p.p. *pupphito*, flowering, blossoming (Dh. 194, 423; Jāt. 18; Ras. 25). Caus. *pupphāpeti* (F. Jāt. 6).

PUPPHAVATĪ (f.), A menstruous woman [पुष्प-वती]. Ab. 239.

PUPPHĪ (adj.), Bearing flowers [पुष्पिन्].

PURĀ (adv.), Formerly, previously, in a previous existence [पुरा]. *Dipaṇkaraṃ passitvā purā*, having seen D. in a former existence (Mah. 1, comp. Kh. 20). *Purāvutto*, told in days gone by (Ab. 111). With abl. *Tassa āgamaṃ purā*, before he arrived (Mah. 205).

PURAKKHAROTI, To put in front, to make a person one's leader, to follow, revere, honour [पुरक्ख]. Aor. *purakkhari*. Ger. *purakkhatvā*

(Par. S. 12). P.p.p. *purakkhato*, placed in front, made leader; sprinkled with holy water (*abhi-sitto*); followed, attended, surrounded, brought face to face with (Ab. 891). *Bhikkhusaṅghapurakkhato*, followed or surrounded by the clergy (Mah. 194). *Mahabbalapurakkhato*, at the head of his army (Mah. 64). *Devasaṅghapurakkhato*, attended by the celestial hosts (Ras. 28). *Bahunnaṃ dukkhadhammānaṃ purakkhato hoti*, is surrounded or harassed or encountered by many painful circumstances (Sig. S.). *Tasiṇḍya purakkhato*, beset with lust (Dh. 61).

PŪRAKO (adj.), Filling, completing [पूरक]. Pāt. 65, 75.

PŪRĀĀSO, I think this word is पुरोडास; Subh. says his recollection is that it is a sort of offering (yāga-āhara) made by Brahmins. Das. 26.

PURAM, A town, city, fortress; a house [पुर]. Ab. 198, 1060; Mah. 166.

PŪRANAM, Filling [पूरण]. Dh. 268.

PURĀṆO (adj.), Ancient, past, former, pristine; old, worn out [पुराण]. Ab. 713. *Purāṇagāmatthānaṃ*, the site of an ancient village (F. Jāt. 3). *Purāṇaṃ kammaṃ*, Karma acquired in former existences (Kh. 10). *Purāṇabhummattharapāni*, worn-out carpets (Dh. 174).

PŪRĀṆO (adj.), Filling, completing [पूरण]. *Pada-pūraṇo*, *pādapūraṇo*, a word filling out a sentence, a word filling out a verse, an expletive particle (Ab. 1187). In grammar an epithet of the ordinal numbers from *dutiya* upwards, as filling out or completing, thus "seventh" is *sattannaṃ pūraṇo*, "the completer of seven" (Ab. 941). Fem. *pūraṇī* (Ab. 987).

PŪRĀPETI (caus. *pūraṭi*), To cause to be filled. Mah. 215.

PURASSARO (adj.), Going in advance [पुरःसर]. *Purassarapatāka*, standards carried in the van of the army (Att. 198). At the end of a compound "preceded or attended by": *dakkhiṇāmbupuras-saro*, accompanied by the water of donation (Mah. 165).

PURĀTANO (adj.), Ancient, pristine [पुरातन]. Ab. 713. Pl. *purātana*, the ancients (Ras. 7).

PŪRATI, To be filled, to get full; to be fulfilled [पूर्यते = पू]. *Pūrentu sabbasaṃkappā*, may all your wishes be fulfilled. Dh. 22. P.p.p. *pūraṇo*. See *Pūreti*.

PURATO (*adv.*), Before, in front, in the presence of [पुरतस्]. Ab. 1148. With gen. *Bhagavato purato pátur ahoṣi*, appeared before Buddha (Geg. Ev. 8). *Purato tassa*, in front of him (Mah. 261). *Rañño p. Viśākhāṃ pakkosāpetvā*, having summoned V. to the king's presence (Dh. 328, comp. 291; Mah. 261). *P. karoti*, to put in front (Mah. 233). *Rukkhaṃ p. katvā*, getting behind a tree (Dh. 115). *P. gacchati*, to go forward, to go first (Dh. 4). *P. peseti*, to send on in front (Dh. 115). Also *purato*, abl. of *puram* "town."

PURATTHĀ (*adv.*), In front; first and foremost; on the East; formerly [पुरक्षात्]. Ab. 1194.

PURATTHA (*adv.*), Eastwards [last + तस्]. With gen. *Nagarassa p.*, on the east of the city (Mah. 81).

PURATTHIMO (*adj.*), Eastern [पुरक्षात् + इम, comp. *heṭṭhima*]. *Purattimā diśā*, east quarter (Alw. I. xxi, 94; Kh. 20). Mah. 151.

PURATTHITO (*adj.*), Standing before [पुरस् + स्थित]. With gen. *Bhagavato puraṭṭhito* (Sām. S. A.).

PURE, loc. from *Puram*.

PURE (*adv.*), Formerly, previously, first, originally; in front, before [पुरस्]. Ab. 1148. *Idaṃ pure cittaṃ acāri cārikaṃ*, once this mind wandered about (Dh. 58). *Yathā pure*, as in former times, as heretofore (Mah. 72). *Pure vacantiyaṃ pacchā avaca*, said last what should have been said first. *Pure ca pacchā ca*, before and behind (Dh. 74, 62). *Pure . . idāni*, formerly . . now (Mah. 194). *Pure . . aṭṭha*, formerly . . to-day (Dh. 58) With abl. *Pure tassābhisekato*, before his inauguration (Mah. 22).

PUREBHATTAM, Before the morning meal [पुरस् + भक्त]. Pāt. 105; Dh. 78, 79, 422. Comp. *Pacchābhattam*.

PURECĀRI (*adj.*), Preceding, leading [पुरस् + चारिन्]. Ab. 378.

PURECĀRIKO (*adj.*), Leading [last + क]. *Saddhācittaṃ purecārikaṃ katvā*, guided by thoughts of faith (Dh. 291).

PURECARO (*adj.*), Leading [परस् + चर]. Ab. 378. *Sayaṃ hutvā purecaro*, himself taking the lead (Mah. 240).

PUREDVARĀM, Front door [पुरस् + द्वार].

PUREGĀMĪ (*adj.*), Preceding, leading [पुरोगा-मिन्]. Ab. 379.

PUREKKHĀRO, Precedence, preference, deference [पुरस्कार]. Dh. 13.

PURETARAM (*adv.*), Forward, further, in front; before, sooner [पुरस्तर]. *P. peseti*, to send forward (Dh. 84, 217). *P. gacchati*, to go forward, to go on ahead or in front (Dh. 167). *Puretaram gantvā sabbam gaphanti*, stealing a march on him captures the whole (Par. S. A.). *Puretaram eva pāvisi*, entered first, viz. before the others (Att. 195). With abl. *Iti p.*, previous to this (Dh. 405). *Therehi puretaram eva gantvā*, going on in advance of the priests (Dh. 135). *Paritta-karapato p.*, before the repetition of the Paritta (Ten J. 114). *Puretaram eva*, still more = *pag eva* (Ten J. 110).

PURETI (*casus*), To fill, to complete, to fulfil, to attain [पूरयति]. With gen. *Pekkharaspiṇṇā bhesajjānaṃ pūriya*, having filled the pond with medicines (Mah. 38). *Pāretvā pārami sabbā*, having accomplished all the Pāramitās (Mah. 2; Alw. I. 77). *Samapapaṭipattiṃ p.*, to fulfil the duties of a samāṇa (Dh. 80). *Saggapadaṃ p.*, to attain heaven. *Pārayissaṃ sivaṃ padaṃ*, I shall attain the blissful lot (Ten J. 91). P.pr. pl. fem. *pārayantiyo* (Mah. 84). P.p.p. *pārīto* (Ab. 749). With gen. *Gandhatelassa pūrīto*, filled with scented oil (Mah. 182). *Udakaṇḍarīto*, full of water (Mah. 41). *Pārītapārami* (m.), one who has accomplished the Pāramitās (Ten J. 119; Dh. 205).

PURĪ (*f.*), A town [पुरी]. Ab. 32, 198; Alw. I. x.

PURIMAKO (*adj.*), Previous [next + क]. Dh. 325. Fem. *purimikā*.

PURIMO (*adj.*), Former, preceding, foremost, first; eastern [पुरस् + इम]. *Purimanayena*, in the previous manner, as before (F. Jāt. 5; Alw. I. 79; Dh. 106). *Purimakammaṃ*, deed done in a former existence (Dh. 221). *Sabbapurima*, the foremost one of all (Dh. 220). *Purimesu tēsu vedasu*, in the first three Vedas (as opposed to the Atharva Veda, Alw. I. cxxiv). *Twāhe pi no purimasādiṇi pi hoṭha*, be you also to us as before (Dh. 105). *Sesaṃ purimasādiṇaṃ*, the rest as before, the remainder of the comment is as in the previous case (Dh. 287). *Purimā diśā*, the East (Mah. 127).

PURINDADO, A name of Sakka or Indra (Ab. 18). *Sakko Purindado* (Dh. 96). At Dh. 185 Buddha is represented as giving the full explanation of this appellative, *Sakko Mahāli devānaṃ inde pubbe manussabhāto samāno pure pure dānaṃ adāsi tamā Purindado ti vuccati*, "O Mahāli, Sakka the king of the devas, in a former existence when he was

a human being gave alms in various towns, hence he is called 'Town-giver.' There is in Sanskrit a well-known epithet of Indra पुरंदर "destroyer of towns," and at p. 469 of his Kaccāyanappakaraṇa Mr. Senart identifies *purindada* etymologically with it, rendering *purindada* "destroyer of fortresses." This identification is inadmissible, and Mr. Senart's criticism on the scholiast is based on the assumption that the Hindu Indra and the Buddhist Indra are the same in every respect. This is far from being the case, the Buddhist Indra (see *Sakko*) being a mild and beneficent archangel, for whom the epithet of town-destroyer would be quite inappropriate. The simple explanation is that Gotama Buddha unwilling to part entirely with the name Purandara modified it to Purindada, thus removing its inappropriateness and bringing it into harmony with his narrative of Indra's origin.

PURISĀJAÑÑO, This word has nothing to do with पुरजन्म, but is a compound of पुरश्च with *djañña*, and means a man of noble birth, a superior, distinguished man, a man who is to other men what the thoroughbred racer is to other horses. At Dh. v. 193 a Buddha is intended, as the comment states and as the title of the chapter shows. At Mah. 139, *purisajāniyo ayaṃ*, "this is a remarkable man."

PURISATTAM, Manhood, virility [पुरश्च + त्व]. Man. B. 399.

PURISO, A man; a male; a person, individual; an attendant [पुरश्च]. Ab. 227, 1046. According to the Sāṅkhya philosophy the human soul or life-giving principle (Ab. 92, "paraparikalpitaṭṭma" says the Sinhalese gloss). *Itthi puriso* vā, a woman or a man (Kh. 13). *Puriso* 'si, are you a male? (Kamm. 4). *Purisaghāto*, homicide (Dh. 298). *Puriddhamo*, a vile person, a bad man (Dh. 14, पुरिद्धम). *Purisuttamo*, an excellent man, a good man (Dh. 14, पुरिद्धोत्तम). *Purisa-medho*, human sacrifice (Ab. 413). *Yamapurisā* (pl.), the servants or ministers of Yama (Dh. 42). *Purisudriyaṃ*, male principle, virility (see *Indriyaṃ*). The *aṭṭha purisabhūmiyo* or eight stages of man are, *mandabhūmi*, *khiḍḍabhūmi*, *vīmaṇasabhūmi*, *ujugatabhūmi*, *sekkhabhūmi*, *samaṇabhūmi*, *jinabhūmi*, *paññabhūmi*, the first days of semi-unconsciousness after birth, the period of tears and laughter, the first tottering attempts to

walk, the time when the child can walk firmly and straight, the period of schooling or education, the period of embracing the ascetic life, the period of matured knowledge, and the period of decay(?). The last of these I am in doubt about, the words are, *bhikkhu ca pannako jīno na kiñci dhāti evaṃ alabhiṃ samaṇaṃ paññabhūmi vadehi* (Sam. S. A.). *Purisathāmo*, manly vigour. *Karaṃ purisakiccāni*, performing his manly duties (Sig. S.). *Sahasapuriso* (adj.), having 1000 attendants (Mah. 40). The epithet of a Buddha *purisadammasārathi* means either "guide of men whose passions have to be quelled" or "trainer or breaker-in of the human steer," the unconverted man being likened to a refractory bullock: *Sikkhitabbapurisā vinetabbapurisā Buddhassa dhammasaṇaṃ sutvā anuvattitvā sotāpatti-ādimaggaphalaṇaṃ pāpupitabbā devamanussaddayo* (Subh.). *Purisadamme sārēti purisadammasārathi*, *dameti vinetēti vuttāṃ hoti, tūthā purisadamma ti adantā dametum vuttā tiracchānapurisā pi manussapurisā pi* (Vij.). Vij. also quotes, *Ahaṃ kho Kesi purisadamme saṇhena pi vinemi pharusena pi vinemi saṇhapharusena pi vinemi*, O Kesin, I train men who have to be converted by gentleness, by severity, by a mixture of gentleness and severity.

PURITO, see *Pāreti*.

PURO (adj.), Full [पुर]. With gen. *Pāyāsa pūro*, full of porridge (Dh. 178). *Sālitapūlapūraṇi pañca sakaṭasatēni*, 500 waggons full of hill paddy and rice (Dh. 237, comp. Mah. 167). *Pūro* is also a noun used at the end of compounds: *Kaṇṭhikamattam pi kucchipūraṇa na labhati*, cannot get so much as a bellyful of rice water (Dh. 113). *Pattapūraṇa madhu*, a bowlful of rice (Mah. 24).

PUROHICCAṂ, see *Porohiccam*.

PUROHITO, A brahmin who is a king's domestic chaplain [पुरोहित]. Mah. 61, 210; Dh. 128, 171.

PURUTTAMAM, A noble or splendid city [पुर + उत्तम]. Alw. I. 55; Mah. 24.

PUTABHEDANAM, A town [पुटभेदन]. Ab. 198.

PUTAKAM, A small basket made of a rolled leaf, [पुटक]. Dh. 268; Mah. 88.

PUTHAG, see *Puthu* (1).

PUTHAKKĀTABBO (adj.), That ought to be separated [पुच्छक + कर्तव्य].

PUTHAVI, see *Paṭhavi*.

PUTHU, and before a vowel sometimes **PUTHAG** (adv.), Separately, without, except [पुच्छक]. Ab.

1137. *Puthu ekameko*, each separately (Das. 35). With foll. *eva*, *puthag eva* (Sen. K. 221). With abl. *Ariyehi puthag evāyaṃ*, this man keeps aloof or is separated from the saints (Cl. Gr. 140). *Putthuddisā namassati*, "worships the several directions" (Sig. S., this is Gogerly's rendering; curiously enough my three MSS. of the Comment read *puthudisā*, and explain it by *bahudisā*). *Puthusippāyatandāni*, "all the various arts," in Sām. S. is also explained in the comment *bahāni sippāni*. In both these instances the comment I think intends to refer it to पृथु, in the second perhaps rightly so. At Alw. N. 105 we have *puthusippena jīvati*, which D'Alwis renders "lives by different mechanical arts." In Sutta Nipāta I find *puthusamaṇabrāhmaṇā*, rendered by Coomaraswamy "various priests and brahmins."

PUTHU (*adj.*), Broad, extensive, great, big; abundant, numerous [पृथु]. Ab. 700. *Puthusilā*, a great rock (Kamm. 10). Comp. *puthuvāsanaṃ*, *puthubhāto* (2), *puthulomo*.

PUTHUBHŪTO (*adj.*), Separated [पृथक् + भूत]. Sen. K. 234; Att. 216 (*sābandho puthubhāto hutvā*, severed). Comp. B. Lot. 648.

PUTHUBHŪTO (*adj.*), Become great; become numerous [पृथु + भूत]. *Puthubhūtesu sāvakeṇ*, when disciples had multiplied (Dh. 338). Comp. B. Int. 142.

PUTHUGATTATĀ (*f.*), Discrimination [पृथग्ना-त्ता]. Ab. 430.

PUTHUJJANIKO, see *Pothujjaniko*.

PUTHUJJANO, A man of the lower classes, or of low character; a common or ordinary man, one who is yet unconverted as opposed to one who has entered the patha, a worldlying, natural or unsanctified man, sinner [पृथग्जन]. Ab. 435, 1084; B. Lot. 848; Dh. 11, 79. An unconverted man may be either *andhaputhujjano*, in total spiritual darkness, or *kalyāṇaputhujjano*, one who is striving after his spiritual good (*yassa khandha-dhātu-āyatandāni uggahaparipucchāsavaṇadharāṇapaccavekkhāṇāni n'atthi ayaṃ andhaputhujjano*, *yassa tāni atthi so kalyāṇaputhujjano* (Br. Jāla S. A. compare Dh. 256). The latter is also called *puthujjanakalyāṇako* (Dh. 418). *Puthujjanasattā* (pl.), unconverted men, sinners (Das. 7). *Aputhujjano*, one who is not an unconverted man, viz. one walking in any of the four paths (Dh. 48). A Buddhist monk may be a *puthujjana* or un-

converted man, though without impairing the sanctity of his exalted office (Dh. 227, 333).

PUTHUKKARANAM, Separation [पृथक्करण].

PUTHUKO, A child; rice in the ear [पृथुक]. Ab. 251; Dh. 126.

PUTHULO (*adj.*), Broad, large [पृथुल]. Ab. 700; B. Lot. 569; Att. 8. *Vidatthimattaputhulo*, about a span broad (Alw. I. 76). Abl. *puthulato*. *Puthulato usabhamattam thānaṃ*, a spot about an usabha in breadth (Dh. 238, comp. 190).

PUTHULOMO, A fish [पृथुरोम]. Ab. 671; Att. 193.

PUTHUVĀSANAM, A large seat or chair [पृथु-सन = पृथु + आसन].

PUTHUVI, see *Paṭhavi*.

PUTI (*f.*), A vessel, cup [पुटी].

PŪTI (*adj.*), Stinking, foul, putrid [पूति]. *Pūti-muttam*, urine of cattle (Ab. 275, *gomuttam*). *Pūtimāsaṃ*, rotten meat, putrid flesh, carrion. *Pūtimaccho*, stinking fish (Dh. 100). *Pūtikāya*, foul body, mass of corruption, a Buddhist epithet of the human body (Dh. 313). *Pūtibhāvo*, rottenness (Dh. 301). *Pūtikaṭṭham*, a sort of pine (= *sarala*, Ab. 571). *Pūtilatā* (*f.*), the shrub *Cocculus Cordifolius* (= *galoci*, Ab. 581). *Pūtigandhi* (*adj.*), stinking (Ab. 146). *Pūtikummasa*, rancid gruel (Raṭṭhapāla S.).

PŪTIKO (*adj.*), Stinking, foul [पूतिक]. Dh. 313. *Pūtiko*, the plant *Guilandina Bonducella* (Ab. 566).

PUTO, and **PUTAM**, A cup, vessel, basket [पुट]. *Phāṇṇitassa puṭam*, a jar of molasses (Dh. 434). *Bhaṇḍapuṭam*, a bundle of wares. *Sātakāni puṭa-baddhāni*, clothes tied up in bundles (Mah. 171). *Puṭabhattam*, a meal of boiled rice carried in a leaf basket (Att. 213; Mah. 231). *Pāgakuḷikā-puṭam*, a basket made of Areca leaves (Att. 216).

PŪTO (*p.p.p. punditi*), Purified, clean, pure [पूत]. Ab. 442, 698. *Pūtambu*, pure or clear water (Ab. 884).

PUTTADĀRO, Son and wife, wife and child [पुत्र-दार]. *Puttaddro pi 'ssa agutto hoti* (Sig. 8.). Also plur. (*puttadārānaṃ*, gen. pl. Ab. 421). Gen. *puttadārassa* (Kh. 5; Ten J. 113). *Puttama dāresu ca* occurs in *Khaggavisāpa S.*

PUTTAKO, A little son, a beloved son; a son [पुत्रक]. Mah. 135, 216; Dh. 155. *Eka puttaka*, only son (Dh. 93). *Vajjiputtako bhikkhu*, a monk belonging to a Vajjian family (Pāt. xxxix, here

the termination probably belongs to the whole compound).

PUTTATTAM, Sonship [पुत्र + त्व]. *Patthehi mama puttattam*, pray for sonship to me, i.e. pray that you may become my son (Mah. 132). *Jeṭṭhakulassa puttattā* (abl.), from the circumstance of his being a son of the eldest family (Dh. 120).

PUTTHO, Nourished, see *Posati*. Questioned, see *Pucchati*.

PUTTIKO (adj.), Connected with sons [पुत्र + इक]. Sen. K. 394.

PUTTIMO (adj.), Having sons [पुत्र + इम]. Sen. K. 394. Also *puttimā* (-मत), *nandati puttehi puttimā* (Dhaniya S.).

PUTTĪYATI, To treat as a son [पुत्रीयति].

PUTTIYO (adj.), Relating to or connected with sons [पुत्रिय]. Sen. K. 394.

PUTTO, A son, child [पुत्र]. The pl. *puttā* is sometimes used to mean son and daughter (Ab. 249). Fem. at the end of a compound, -*puttī* (see *Rājaputtī*).

PŪVAKO, A cake [पूप + क]. Mah. 59.

PŪVIKO, A cake seller, confectioner [पूप + इक].

PŪVO, A cake, sweetmeat [पूप]. Dh. 139; Mah. 196; Pāt. 89. See also *Pūpo*.

PŪYO, Pus, matter [पूय]. Ab. 325. See also *Pūbo* (1).

R.

RACANĀ (f.), A literary production, composition [रचना]. Att. 189.

RACATI, To prepare, compose [रच]. Aor. *raci* (Alw. I. xxi). P.p.p. *racito*, composed (of a book, Alw. I. x), arranged, strung (of flowers, Mah. 212).

RACAYITĀ (m.), Composer, author [रचयितृ].

RACCHĀ (f.), A carriage road, or street [रक्षा]. Ab. 202; Mah. 23.

RADANO, A tooth [रदन]. Ab. 261.

RĀDHITO (p.p.p.), Accomplished, performed [प.p.p. राधयति]. Ab. 743.

RADO, A tooth [रद]. Ab. 261.

RAGĀ (f.), Name of one of Māra's daughters. It is a derivative of रञ्ज and probably means worldly pleasure or desire. The names of Māra's daughters are variously given as *Taṇhā*, *Arati*, *Rati* (Dh. 164), and *Taṇhā*, *Aratī*, *Ragā* (Ab. 44;

Das. 24, 29; Jāt. 78), where *ragā* corresponds to *rati*, of which it is doubtless a synonym.

RĀGO, Dyeing, dye; colour; human passion, evil desire, greed, attachment, lust [राग]. Ab. 163, 1009. *Vatthānam rāgo*, dyeing cloth. *Nāndrāgo* (adj.), of various hues (Mah. 99, 258). Man. B. 495; Dh. 3, 4. *Tattha rāgo*, attachment thereto (Jāt. 21). *Rāgaratto*, affected with passion or lust (Dh. 62). *Rāgo dhane jīvite ca*, desire for riches and life (Mah. 253). *Rāgavasena*, prudently (Pāt. 69, 111). Saṅkhyārtha Prakāṣa enumerates three Rāgas, *kāmarāgo*, *rūparāgo*, *arūparāgo*. Rāga is one of the Aggīs, Kiñcanas, Akusalamūlas.

RAHADO, A deep pool, a lake [रहद]. Ab. 677; Dh. 15, 18.

RAHASI, see *Raho*.

RAHASSO (adj.), Secret, private [रहस्य]. *Rahassalekko*, a private letter. *Rahassanigam*, privy member (Ab. 273). Instr. *rahassena*, secretly, privately (Mah. 230). Neut. *rahassam*, a secret, mystery (Ab. 252). *Vatvā rahassam*, revealing the secret (Mah. 219).

RAHITO (p.p.p.), Deprived of, without [रहित]. *Lajjādrājjarahito*, without shame or fear (Mah. 195).

RAHO, Solitude, secrecy, privacy [रहस]. Adv. *raho*, secretly (Ab. 353; Mah. 59; Dh. 338, 404). *Rahogato*, being in private, being alone (Alw. I. 93; Dh. 131; Gog. Ev. 6). Loc. *rahasi*, in secret, privately (Att. 211).

RĀHU (m.), Name of an Asura who is supposed to cause eclipses by taking the sun and moon into his mouth; the ascending node of the moon [राहु]. Ab. 61; Man. B. 46, 47; Gog. Ev. 28. *Rāhumutto cando*, the moon released by R. (Jāt. 27)..

RĀHULO, Name of Gotama Buddha's son, born before he retired from the world [राहुल]. *Rāhulamāttā* (f.), a name of Gautama Buddha's wife Yasodharā as being the mother of Rāhula (Ab. 336; Dh. 417). Mah. 9.

RĀJĀ (m.), A king; a prince, ruler, governor [राजन्]. Ab. 333. *Rājāno nāma paṭhavā rājā padesarājā maṇḍalikarājā antarabhogikā, akkhadassā mahāmāttā ye vā pana chejjabhejjaṃ anuśeanti ete rājāno nāma*, by the term princes or great ones of the earth are meant a king of the whole earth, a king over a country, a king over a district, border rulers, judges, prime ministers,

and all who have power of life and death (Pát. 66). For the declension of *rājā* see Sen. K. 265, and foll., I here add references for some of the forms there given. Acc. *rājānam* (F. Ját. 6; Mah. 244; Das. 2). Instr. *rājina* (Mah. 165), *raññā* (Dh. 154). Gen. and dat. *rājino* (Mah. 54, 154, lxxxviii), *rañño* (Dh. 154; Mah. 54; F. Ját. 6; Das. 2). Abl. *rājato* (Kh. 13; Pát. 79). Pl. *rājāno* (Dh. 153). Instr. and abl. pl. *rājūhi* (Pát. 78; Mah. 24). Gen. and dat. pl. *rājānam* (F. Ját. 6; Ten J. 109; Ab. 358), *raññam* (Par. S.). Loc. pl. *rājuna* (Ten J. 108). The voc. I have not met with, *mahārāja* being used in addressing a king. The above forms are all in common use, and it will be observed that among them are not found any of the forms given by Kaccāyana which presuppose a base राज, as *rājena*, *rājassa*. The explanation of this, as Saddanāṭṭi points out, is that Kaccāyana has mixed up the forms of the simple word and the compounded word. When *rājā* is the last part of a compound, it follows in the oblique cases either the declension of *buddho* or the declension of the uncompounded *rājā*. Thus we have gen. and dat. *morārājassa* (Ten J. 114), but *Elārārājino* (Mah. 155), and *Bārāpasirañño* (F. Ját. 5); instr. *mahārājena* (Mah. 195), but *Videharaññā* (Ten J. 55); acc. *mahārājānam* (Mah. 105), *devārājānam* (Dh. 184), but *morārājānam* (Ten J. 114); pl. *nāgarājā* (Mah. 6), but *porānakarājāno* (Ten J. 107). In the nom. sing. alone there is no option, the form *-rājā* only being used; e.g. *mahārājā*, *nāgarājā*, *devārājā*, *Kosalārājā* (Ten J. 1), *morārājā* (Ten J. 121), and so on in every instance. I have noted the foll. further instances of the oblique cases of *rājā* when the last part of a compound: loc. *nāgarāje* (Mah. 156), *Vijayarājamhi* (Mah. 54); acc. pl. *Damīlarājāno* (Mah. 155); gen. *pabbatarājassa* (Gog. Ev. 15), *sīharājassa* (F. Ját. 47); instr. *uparājena* (Mah. 130), *Gāmapirājena* (Mah. 154), *devārājena* (Dh. 165). When the first part of a compound the base is *rāja*, the foll. are a few instances, the most important are given separately. *Rājabhayaṃ*, danger from a king, royal punishment or tyranny. *Rājadodaraṃ*, palace gate (Mah. 157). *Rājakumāro*, prince, prince royal (Mah. 199). *Rājakaññā*, royal maiden, princess (Mah. 51). *Rājamuddā*, royal seal (Dh. 89), also *rājamuddikā* (Dh. 154). *Rājakoṣo*, royal treasure or revenue. *Rājapurisā* (pl.), royal officers

or servants or train (Das. 21). *Rājabhavanā*, palace (Ját. 55). *Rājāmacco*, king's minister, noble of the court (*amacca*). *Rājaratho*, royal chariot (Dh. 28, 31). *Rājavayho*, king's riding elephant (Ab. 366). *Rājavallabho*, king's favourite (Mah. 235). *Rājupatthānam*, serving or ministering to a king (*upatthānam*, Att. 196). *Rājovādo*, admonition of a king (*ovādo*, Ten J. 1). *Rājarājamahāmatthā*, kings and royal ministers (Ját. 7). *Rājāsanaṃ*, throne (*āsanaṃ*, Ját. 113).

RĀJĀBHIRĀJĀ (m.), King above kings [राजन् + अभि + राजन्, comp. राजाधिराज].

RĀJABHOGGO, A king's servant or minister, a courtier [राजन् + भोग्]. Pát. 79 (where another reading *rājabhogo* is mentioned). The word used in S. is राजभूख.

RĀJADHAMMO, Duty of a king [राजधर्म]. There are ten, *dānaṃ*, *sīlaṃ*, *pariccāgo*, *akkodho*, *evihimsā*, *khanti*, *ajjavanā*, *maddavanā*, *tapo*, *evirodhanā* (Dh. 341, 416).

RĀJADHĀNĪ (f.), A royal city [राजधानी]. Ab. 198; Dh. 121.

RĀJAGAHAM, Name of the capital of Magadha [राजगृह]. Ab. 200; Mah. 161.

RĀJAGAHIKO (adj.), Belonging to or living in Rājagṛīha [last + रह].

RĀJAGEHO, A palace [राजगृह]. Mah. 82, 86, 219 (line 11).

RĀJAGHARAM, A palace [राजगृह]. Mah. 86.

RĀJAHAMSO, A sort of goose or swan, or perhaps a flamingo [राजहंस]. Ab. 647; Ten J. 54; F. Ját. 57. Fem. *rājahanī* (Dh. 315).

RĀJAKAKUDHABHAṆḌAM, An ensign or symbol of royalty [राज + कुट्ट + भाण्ड]. There are five, *khaggo*, *chattam*, *uphāsaṃ*, *pādukā*, *vāṭṭaṃ*, the sword, the umbrella, the diadem, the slippers, the fan. Das. 3, 26; Dh. 222; Att. 179. Also simply *kakudhabhaṇḍam* (Ab. 358).

RAJAKKHO (adj.), Having defilement or passion [राजक्ख]. Only at the end of a compound, the termination *ka* belonging to the whole compound. *Apparajakkho mahārajakkho*, having little moral defilement, having much moral defilement (Gog. Ev. 5, 8).

RAJAKO, A washerman [राजक]. Ab. 505.

RĀJAKO, A king [राजक]. Mah. 200. Also an adj. "royal" (Payoga Siddhi). *Rājakāraṃ*, Royal Monastery (Ten J. 19).

koso, duggam, vijitam, balaṃ, the monarch, the prime minister, the friend or ally, treasure, a stronghold, a territory, an army (Ab. 350).

RAJJU (f.), A rope, string [रज्जु]. Ab. 448; Mah. 244; Dh. 412. Instr. *rajjuyā* (Mah. 63). Metaphorically, *taṇhārajju*, the cord or fetter of lust. *Rajjughāko* appears to mean one who holds the reins and drives a chariot (Dh. 416).

RAJJUKO, A string [last + क]. Dh. 340, 421; F. Jāt. 53.

RAJO, and **RAJAM**, Dust, dirt; the pollen of flowers; human passion, impurity, moral defilement; the menstrual flow [रजस्]. Ab. 238, 395, 883. *Sukhumo rajo*, fine dust (Dh. 23). Nom. *rajam* (Sen. K. 497). Acc. *rajam* (Dh. 55). *Vigataraajo*, free from passion (Dh. 96). *Rajomalaṃ* at Jāt. 24 is I think a dvandva, "dust and dirt." Instr. *rajena*, dat. *rajassa*. See *Rajovajallaṃ*.

RAJOHARAṆAM, Water [रजस् + हरण]. Sen. K. 479; Cl. Gr. 117. In a metaphorical sense, "that which removes human passion," or "removal of human passion" (E. Mon. 283).

RĀJORODHO, Royal harem; a lady of the royal harem [राजन + चवरोध].

RAJOVAJALLAM, Dust and dirt (Dh. 25). This word is a compound of रजस् with जव, and a Pali word *jalla*, and should be divided rajo + avajalla. A compound *rajojalla* occurs in Brahmayu S. (na ca bhoto Gotamassa kāye rajojallaṃ limpati) and is rendered by Hardy "dust and mud." At B. Lotus 569 we have, *sukhumattā chaviyā rajojallaṃ kāye na upalippati*, "from the smoothness of his skin the dust and dirt does not adhere to his body" (Burnouf wrongly refers *jalla* to जल). In Āmagandha S., Coomaraswamy renders *jaṭṭajallaṃ* by "matted hair and dirt." In answer to my question, Subh. writes that *rajovajalla* means being covered with "rajas" and "dæli." This Sinhalese word *dæli* is the phonetic equivalent of *jalla*, and is given in Clough's Dict. with the meaning "soot, charcoal": perhaps it should rather be "smuts" (comp. on the same column *dæli-kunu* "grime"). Snbh. says that *avajalla* is a compound like *avamayāra*. He quotes *udakajallakaṇ ti udakalasikaṃ*. That it is the Sanskrit *jhalla* there can be little doubt, for in Sutta Nipāta I find *kāyamhā sedajallikā*, where *seda* is सिद्ध, and *jallikā* can only be झलिका "dirt rubbed off the body in shampooing."

RĀJULO, An Amphisbæna, a sort of lizard without legs [राजिज्ज]. Ab. 6.

RĀJUNAM, RĀJUSU, see *Rājā*.

RĀJUYYĀNAM, A royal garden [राजन + उद्यान]. Mah. 88.

RAKKHĀ (f.), Protection [रक्षा]. Mah. 150; Dh. 192. *Rakkhāvaragutti*, protection, defence and keeping (Das. 10, *āvarana*).

RAKKHAKO (adj.), Protecting, guarding [रक्षक]. *Khettarakkhako*, one who watches a field to keep off depredators (F. Jāt. 15). *Sīlarakkhako*, one who keeps the precepts (Dh. 193). Fem. *rakkhikā* (Dh. 193, 397).

RAKKHANAKO, One who guards [रक्षक + क]. Mah. 239.

RAKKHANAM, Protection, defence [रक्षण]. *Rahassaṃ rakkhanam*, keeping a secret (Mah. 220).

RAKKHASO, A Rākshasa, demon, ogre [राक्षस]. Man. B. 47; Ras. 19; Dh. 304. Fem. *rakkhasī*, an ogress (Mah. 74). *Rakkhasas* sometimes become converted to Buddhism and renounce their cannibal habits.

RAKKHATI, To protect, guard; to protect from; to ward off; to keep, preserve; to beware of, guard against [रक्ष]. Kh. 6; Dh. 8, 29. *Vācam* or *mukham* r., to guard one's speech, keep a watch upon one's mouth, to be careful what one says (F. Jāt. 50). *Ottam* r., to guard one's thoughts (Dh. 7). *Sīlam* r., to keep the moral precepts (F. Jāt. 52, comp. Dh. 417). *Attānam eva rakkha*, you look out for yourself, or save your life (Dh. 300). With loc. of the thing from which danger is ward off. *Kadallu gaje rakkhanti*, they keep off the elephants from the plantain trees (Sen. K. 344). P.f.p. *rakkhitabbo* (Dh. 79; Mah. 255), *rakkhiyo* = रक्ष्य (Mah. 203, must be saved). P.f.p. *rakkhito* (Ab. 754; Dh. 29). *Ete rakkhite katvā*, having taken these men under his protection (Mah. 168). Caus. *rakkhetti*, to protect (Alw. I. x).

RĀMAṆEYYAKO (adj.), Delightful [रमण + हव + क]. Dh. 18.

RĀMAṆĪYAKAM, Delightfulness [रामणीयक]. Sen. K. 397.

RAMAṆĪYO (adj.), Delightful, beautiful [रमणीय]. *Ramaṇiyo padaso*, a delightful spot (F. Jāt. 17). Ten J. 107; Dh. 18, 215; Mah. 89.

RAMAṆO (adj.), Pleasing, charming [रमण]. Alw. I. x. Fem. *ramaṇī*, a woman (Ab. 230).

RAMATI, To enjoy oneself, to delight in [रम]. With loc. *Dhamme ramati paṇḍito*, the wise man delights in the Law (Dh. 15, 17, 18). P.p.p. *rato*, delighting in, intent on, devoted to. With loc. *Rato puññe*, delighting in good works (Mah. 200, 4, *sabbalokahite rato*). Dh. 5, 6, 16, 63. Also *ramito* (Sen. K. 510). *Vanante ramito*, taking delight in the depths of the forest (Dh. 54). Caus. *rameti*, to give pleasure to, to please, delight (Dh. 215).

RAMBHĀ (f.), A plantain or banana tree; name of an Aparas [रम्भा]. Ab. 24, 589.

RAMMAKO, A name of the month Citta [रम्मक]. Ab. 77.

RAMMO (adj.), Agreeable, beautiful [रम्म]. Mah. 3, 7, 82, 163.

RĀMO, Joy, delight [राम]. *Ālayarāmo*, delighting in lust (Gog. Ev. 6).

RAMSI, see *Rasmi*.

RĀMSIMĀ (adj.), Radiant [रश्मिमत्]. Masc. *rāsimā*, the sun (Ab. 63).

RANDHAM, A hole, cavity; a fault, defect [रन्ध्र]. Ab. 649, 1013; Dh. 376.

RANDHETI (caus.), To make subject to; to hurt, destroy [रन्धयति]. Dh. 44 (comment takes it in the second sense).

RANEJI (adj.), Victorious in battle [रणे + जित्]. Ab. 398, 1013; Dh. 37.

RANĠO, Colour, paint; a theatre, stage, play-house [रङ्ग]. Ab. 101, 1123; Dh. 307. *Nāndraṅgo* (adj.), of various hues (Mah. 179). *Raṅgājīvo*, a painter (Ab. 508).

RANĠJANAM, Dyeing; delighting; red sandal-wood [रञ्जन]. Ab. 301, 1009, 1056.

RANĠJETI (caus. *rañjati*), To dye, redden; to illuminate; to gratify, charm; to conciliate [रञ्जयति]. *Raṅjayanti* (f.) *disā sabbā*, illuminating all the directions (Mah. 108). *Raṅjayanti*, winning his affections (Mah. 44). Pass. *rañjīyati* (Dh. 214). P.p.p. *rañjito*, dyed (Ab. 923).

RANĠKU (m.), A species of deer [रङ्कु]. Ab. 619.

RANĠNĀ, **RANĠNO**, see *Rāñā*.

RANO, Sin; turmoil; war, battle [रण]. Ab. 763, 1096. In the sense of battle *raṇam* (Ab. 399). *Subharañjam raṇe hantvā*, having slain king Subha in battle (Mah. 220, 254). Comp. *Raṇeji*.

RASAGGASĀ (f.), A nerve of sensation [रस + यस्]. Ab. 279. Buddha is said to be *rasaggasaggi*, "having the nerves of sensation meeting at the

top." The expression is somewhat elliptical. The compound consists of *rasaggasā* + यस् + रन्. Hardy says, "The seven thousand nerves of taste all bent towards the tongue, so that he was sensible of the slightest flavour" (Man. B. 369). Subh. quotes from a comment, *rasaggasānam aggāni rasaggasaggi gīdāya jhītāni, tāni assa atthīti rasaggasaggi*. Burnouf quotes the foll. gloss, *uddhaggassa rasaharāṇiyo gīdāya jātāni honti samabhivadhiniyo*, which means, I think, "there are nerves of sensation in his neck all converging upwards" (I am not sure of the signification of *uddhaggassa* here, it ought to mean "when he is in an upright position"). It is clear from B. Lot. 566 that the North Buddhist translators have fallen into their usual blundering with regard to Pali words which have no equivalent in Sanskrit (see *Paṭisambhida*). The noun *rasaharāṇi* in the gloss given above means also nerve of sensation: like *rasaggasā* it is unclassical.

RASAKO, A cook [रसक]. Ab. 464.

RASĀLO, Sugar-cane [रसाज]. Ab. 599.

RASANĀ (f.), The tongue [रसना]. Ab. 150.

RASANĀ (f.), A woman's zone [रसना]. Ab. 287.

RASANAM, Taste, flavour [रसन]. Ab. 938.

RASĀTALAM, The infernal region or lower world [रसातल]. Ab. 649.

RASAVATĪ (f.), A kitchen [रसवती]. Ab. 211.

RĀSI (m.), A heap, quantity; a sign of the zodiac [राशि]. Ab. 630, 1051. Three *rāsis* are enumerated, *micchattaniyato rāsi*, *sammattaniyato rāsi*, *aniyato rāsi*, which Vij. explains to me as "mass of absolute or undoubted falsehood, mass of absolute truth, and accumulation which is neither one nor the other, but a congeries of truth and falsehood." The twelve *rāsis* or signs of the zodiac are *meso*, *usabho*, *methunam*, *kakkaṭo*, *sīho*, *kaññā*, *tulā*, *vicchikā*, *dhanu*, *makaro*, *kumbho*, *mīno*, the ram, bull, twins, crab, lion, virgin, balance, scorpion, bow, Capricorn, waterpot (Aquarius), fish (Ab. 61). *Rāsivaddhako*, a steward, one who increases a person's wealth. *Puppharāsi*, a heap of plucked flowers (Dh. 10). *Vatthāni rāsim kāresi anekāni*, made a great number of cloths into a heap (Mah. 171). *Suvaṇṇamaṇimuttānam rāsiyo*, clusters of gold, gems, and pearls (Mah. 182). *Puññarāsi*, a store or accumulation of merit (Mah. 127).

RASIKO (adj.), Spirited, witty [रसिक]. *Rasika-tā* (Att. 199).

RASITAM, Thunder [रसित]. Ab. 49.

RASMI, and (by metathesis) RAMSI (*m.*), A rope; rein, bridle; a ray of light [रस्मि]. Ab. 64 (*rasmi*, ray), 448 (*rasmi*, rope), 1043 (*rasmi*, both meanings). *Rasmiyo gaṇhāti*, to take the reins (220, 300). *Rasmiggdho*, holding the reins (Dh. 40). *Chabbapṇḍ rasmiyo*, rays of six colours (Mah. 108, 114). *Suriyarasmiṣamphasso*, touched by the sun's rays (Ten J. 119). *Rasmicūḍmaṣi*, a jewelled crest on the head of an image of Buddha representing rays of glory (Mah. 258). *Ekaṁ rasmiṁ viṣajjesi*, sent forth a luminous appearance of himself (Dh. 95, see *Obhāso*). The sun is called *sataṛasmi*, *sahasaraṁsi*, *upharaṁsi*, and *rahsind* (Ab. 62, 63).

RASO, Sap, juice, best part or extract of a thing, essence, sweetness; liquid, fluid; juices of the body; quicksilver; flavour; taste, sentiment (see *Nāḍyāraso*); vigour, strength [रस]. Ab. 493, 804. The six tastes are, *kaṣāvo*, *titto*, *madhuro*, *lavaṇo*, *ambilo*, *kaṭuko*, astringent or tart, bitter, sweet, salt, sour, acrid (Ab. 148). *Tittaraso* (adj.), bitter (Ten J. 109). *Sāparaso*, flavour of the broth (Dh. 12). *Sabbam rasam dhammaraso jindti*, the taste or flavour of the Truth surpasses all other tastes (Dh. 64). *Ucchuraso*, sugar-cane juice (Pāt. 90). *Goraso*, essence or produce of the cow (see sep.). Of the nectar of a flower (Dh. 10). *Rasaharasi* is a name for the nerves of sensation. (Ab. 280). *Rasopeto* (adj.), endowed with flavour, tasty, sweet (F. Jāt. 1, of a mango). *Tassa rasam pīvitvā*, having sucked his juices (Dh. 412, of a spider who has caught an insect). From F. Jāt. 58, line 1, it would appear that mountains are supposed to contain a juice or sap which can be expressed by crushing them. *Dhammarasena saṇṭappayitvā*, having satisfied him with the sweet essence of the Law (Ras. 20). *Pavivekarasam pītā*, having tasted the sweets of solitude (Dh. 37). *Rasavāhini* (*f.*), bringing sweetness (name of a book). *Rasa* is one of the Āyatanas.

RASSO (*adj.*), Short [रस]. Ab. 708; Dh. 73. *Rasso*, a dwarf (Ab. 319). In gram. *rasso saro*, a short vowel (Sen. K. 201). *Rassako*, short = रसक (Kh. 15).

RATANAM, A jewel; a precious or desirable thing [रत्न]. Ab. 489, 1062. The seven ratanas or precious minerals are *suvaṇṇam*, *rajatam*, *muttā*, *maṇi*, *veḷuriyam*, *vajiram*, *pavḍam*, gold, silver,

pearl, gems (as sapphire, ruby), cat's eye, diamond, coral (Ab. 490; B. Lot. 319). *Maṇiratanaṁ*, a precious stone (Dh. 161). *Ratandhāro*, the ocean (Ab. 659, *dhāro*). *Ratanamayo* (adj.), made of jewels, or jewelled (Mah. 179; Ras. 28). The three ratanas or Treasures (*tīni ratanaṁ* or *ti-ratanaṁ*, or *ratanattayam* = रत्नत्रय) are *Buddho*, *dhammo*, *saṅgho*, Buddha, the Law or Truth, and the Church or Clergy (Mah. 27, 174; Dh. 122). *Rattanattayagdravo*, venerating the three Jewels (Mah. 127). *Kambalaratanaṁ*, a valuable or costly blanket (Alw. I. 75). *Amaccaratanaṁ*, a valued minister (F. Jāt. 48). The seven treasures of the Cakkavattin are *cakkaratanaṁ*, *hatthiratanam*, *assaratanaṁ*, *maṇiratanaṁ*, *itthiratanam*, *gaḥapatiratanam*, *parindiyakaratanam*, the wheel, the elephant, the horse, the gem, the empress, the retinue of householders, the crown prince (Man. B. 127; B. Lot. 583). At. Pāt. 18, line 20 (*aniggatatanake*), *ratana* means the queen (*ratanaṁ vuccati mahesi*, Pāt. 93), in the next paragraph it means a gem. There is a measure of length called *ratanaṁ*, equivalent to the *kaṭṭha* or cubit (two vidatthis); it must be the Sanskrit रत्नि (Ab. 196, 268; Alw. I. 76). At Mah. 128 the reading is I think *ratanattayassa ratanattam*, the preciousness of the Three Gems (रत्नत्रय).

RATANIKO (*adj.*), A ratana in length [*ratana* + रक, or चरत्नि + क]. Jāt. 7.

RATHĀCĀRI (*m.*), A charioteer [रथ + चाचरिन्]. Ab. 376.

RATHĀNĪKAM, An array of chariots [रथानीक]. Ab. 383.

RATHARENU (*m.*), A very minute measure of weight, a mite (Ab. 194). The Sanskrit is पसरिकु.

RATHĀROHO, One who fights from a chariot [रथारोह]. Ab. 376.

RATHESABHO, A king, lit. lord of charioteers [acc. to Subh. रत्तिन् + षडभ]. Mah. 40, 84, 169.

RATHIKĀ (*f.*), A carriage road or street [रथ + रक्का, comp. रथ्या and *racchā*]. Ab. 202.

RATHIKO, One who fights from a chariot [रत्थिक]. Ab. 376.

RATHO, A car, two-wheeled carriage, chariot [रथ]. Ab. 372. *Rathavaro*, a state chariot (Ten J. 54).

Rathakdro, and *-karako*, a coach-builder, carpenter (Ab. 506; Sen. K. 468, 470; see *Mahācāro*). *Rathacaro*, a charioteer. *Rathagutti* (*f.*), a fence surrounding a chariot to prevent collisions (Ab. 374).

RATI (*f.*), Pleasure; love, attachment; sexual intercourse [रति]. Ab. 317, 1056; Dh. 6, 34, 55. *Sabbam ratim dhammarati jināti*, delight in the Truth surpasses all other delights (Dh. 64). Ab. *ratidā* (Dh. 39). *Ratim karoti* (with *loc.*), to delight in (Kh. 21).

RATIMĀ (*adj.*), Having pleasure in [रतिमत्].

RATO, see *Ramati*.

RATTAKKHĪ, and **RATTAKKHO** (*adj.*), With blood-shot eyes, grim, fearful (of a *rakkhassa*) [रत्ताक्खि, रत्ताक्ख]. Mah. 230; Att. 204.

RATTAM, Night [रात्र]. Acc. used adverbially, *rattam*, by night (Ab. 1147). Generally used, as in Sanskrit, at the end of a compound, as a substitute for *ratti*. *Digharattam*, a long time (Kh. 12). *Puṇṇarattam*, midnight (Gog. Ev. 23). *Adḍharattam*, six P.M. (Jāt. 63). Instr. *Ekarattena*, in a single night (Jāt. 64). Dat. *cirarattāya*, for a long time (Ab. 1136).

RATTANŌ (*adj.*), Experienced [रात्र + ण]. *Ye te bhikkhū therā rattanū cirapabbajitā saṅghapitā saṅghaparindiyā*, such priests as are elders, men of many days, long ordained, fathers of the church, dignitaries of the church (Par. S.). The comment on this passage says merely *bahurattiyo jānantīti rattanū*, "these are *rattanū* who knows many nights." I find in Sām. S. A. a fuller explanation: *pabbajjato paṭṭhāya atikkantabahu-rattiyo jānantīti rattanū*, "he is *rattanū* who knows many nights passed since his ordination." There can be little doubt that the compound is a synonym of *cirapabbajito*, and means one to whom many days have elapsed since his ordination, and inferentially a priest of experience and wisdom.

RATTAPĀ (*f.*), A leech [रत्तप]. Ab. 675.

RATTHAM, Kingdom, realm, country, land, district [राट्ठ]. Ab. 189; Ten J. 109; Dh. 15, 52, 54, 58. *Antoratthe tiroratthe*, in one's own country, in a foreign country (Pāt. 107). *Raṭṭhāvāsino*, inhabitants (Das. 21). *Kambojarattam*, the Kamboja country (Alw. I. xiv). *Raṭṭhaddhipo*, a king (Ab. 334, *adhipo*).

RATTHIKO, and **RATTHIYO**, An inhabitant [राट्ठिक, राट्ठिय]. Mah. 204.

RATTI (*f.*), Night [रात्रि]. Ab. 69; Dh. 53. *Adḍharatti*, six P.M. (Gog. Ev. 23). *Rattikkhayo*, end of night, dawn (Jāt. 19). *Rattibhāge* (*loc.*), in the night-time (Dh. 119, 222, 130; Das. 8). *Rattim tam*, on that night (Mah. 17). *Ekarattim*,

for one night (Jāt. 62). *Rattim rattim*, night after night (Mah. 175). *Rattipphānam*, place in which the night is spent (Dh. 81, 286, 394). *Rattidhammasavanam*, evening service (Ten J. 12). *Rattibhattam*, supper (F. Jāt. 55). Acc. used adverbially: *rattim*, by night, at night. *Rattim dhunjitvā*, having eaten at night, viz. having supped (Mah. 165). *Yathā divā tathā rattim*, as by day so by night (Das. 21, comp. Dh. 365). *Rattikkhitto*, shot by night (Dh. 44). *Rattūparato*, abstaining from food at night (*uparato*). *Ekarattivāso* (*adj.*), spending one night (Dhanīya S.).

RATTINDIVO, A day and a night [रात्रिदिव]. *Eko rattindivo* (Dh. 227). *Sakalam rattindivam*, the whole twenty-four hours. Acc. adverbially: *Rattindivam khuppidāsam sahanto*, night and day enduring thirst (Ten J. 116, comp. Das. 25).

RATTO (*adv.*), By night [रात्री]. Dh. 52; Kh. 6.

RATTO (*p.p.p. rajati*), Coloured, dyed; red; agitated or inflamed by passion (Mah. 43); fond of, attached to [रात्त]. Ab. 923. *Rattacandanam*, red sandal (Ab. 301). *Rattagāvi* (*f.*), a red cow (Ab. 497). *Rattamaṇi*, ruby (Ab. 491). *Rattā-tisāro*, dysentery (Ab. 325). *Rattaphalā* (*f.*), Momordica Monadelphica (Ab. 591). *Rattakambalo*, a crimson blanket (Mah. 177). *Rattāni akkhini*, blood-shot eyes (Mah. 230). *Ratto attham na jānāti*, the man who is agitated by passion knows not the true meaning (Alw. I. 107). *Rāgaratto*, dyed with human passion (Dh. 62). *Tassā rattamānaso*, his mind filled with passion for her (Mah. 61). Neut. *rattam*, blood (Ab. 281), copper (Ab. 923). *Rattapāno* (*adj.*), drinking blood (Ras. 20).

RAVĀ (*f.*), Noise [from र]. Ab. 128; B. Lot. 649.

RAVATI, To cry, make a noise [र]. P.pr. *ravamāno*, braying (F. Jāt. 15), *ravanto* (Ten J. 120, of the cry of birds). Aor. *ravi* (F. Jāt. 15, 49), *arāvi* (Mah. 64).

RAVI (*m.*), The sun [रवि]. Ab. 63. *Ravihaṃso*, name of a bird (Ab. 626). *Ravivamso*, the solar dynasty. *Ravivāro*, Sunday (also *ravidinam*).

RAVO, and **RĀVO**, Noise, cry, shout [रव, राव]. Ab. 128. *Gadrahharavo*, bray (F. Jāt. 15; -*rāvo*, Mah. 250). *Haṭṭhiravo*, trumpeting of an elephant (Dh. 157). *Ravo*, of the sound of music (Dh. 191). *Mahārāvo*, a mighty shout (Mah. 64). *Tuṭṭharāvo*, cries of joy (Ten J. 120, of birds).

RAYO, Speed [रय]. Ab. 40.

RE (*interj.*), Heigh! holloa! [रे]. Ab. 1139.

Tiṭṭha re, holloa, stop! (Dh. 220).

REKHĀ (*f.*), A line, streak [रेखा]. Ab. 539.

RENU (*m.f.*), Dust; pollen [रेणु]. Ab. 395, 883.

REVATĪ (*f.*), Name of a Nakkhatta [रेवती]. Ab. 60.

RIPU (*m.*), An enemy [रिपु]. Ab. 344. Pl. *ripavo*.

RIRI (*f.*), Brass [रिरी]. Ab. 492 (*riri* is a misprint).

RITE (*adv.*), Except, without [रिते]. Ab. 1137.

With abl. acc. or instr. *Rite saddhammā* (or *saddhammam* or *saddhammena*) *kuto sukham labhati*, where can a man find happiness but in true religion? (Sen. K. 318).

RITTAKO (*adj.*), Empty [रित्तक]. Ab. 698.

RITTHAM, Sin; misfortune [रिट्ठ]. Ab. 1064.

RITTO (*p.p.p.*), Empty [रित्त]. Dh. 210.

ROCANO (*adj.*), Shining [रोचन]. Masc. *rocana*, a sort of cotton (Ab. 565).

ROCATI, To appear good, please [रुच]. *Nivāso tattha rocatu*, may it please you to stop there (Mah. 84). With dat. *Samānassa rocati saccam*, the truth is pleasing to the ascetic (Sen. K. 320). Pass. *ruccati*, to please (with dat.). *Yam vo ruccati tam kareyyātha*, whatsoever seems good to you that do (Dh. 154). Pr. also *ruccate* (Dh. 147). Aor. *rucci* (Dh. 84). Caus. *roceti*, to approve, choose (Mah. 17, 18, 260; Dh. 122). *Parahimsam arocento*, not wishing the death of other creatures (Mah. 231).

RODANAM, Weeping [रोदन]. Att. 218.

RODATI, and RUDATI, To weep, wail [रुद]. Pr. *rodati* (Dh. 95, 129, 156). Fut. *rodissati* (Dh. 95). P.pr. *rodam* (Dh. 12), *rudam* (Das. 32), *rodanto* (Dh. 94, 95), *rodamāno* (Dh. 109; Mah. 204), *rudanto* (Lot. 863). Inf. *roditum* (Jāt. 55). Ger. *roditvā* (Mah. 56; Dh. 85), *ruditvā* (Mah. 217). Imperat. *ruda* (Jāt. 65). P.p.p. neut. *roditam*, weeping, lamentation (Ab. 165).

RODHAM, A bank, dam [रोधम]. Ab. 664.

RODHANAM, Obstructing [रोधन]. Ab. 989.

RODHO, Stopping, obstruction [रोध]. *Parapṇa-rodho*, life-slaughter.

ROGI (*adj.*), Sick, ill [रोगिन]. Mah. 243.

ROGO, Disease [रोग]. Ab. 323. *Akkhirogo*, ophthalmia (Dh. 81). According to Gogerly the five rogas are *kuppham*, *gaṇḍa*, *kildāso*, *soso*, *apamāro*, leprosy, boils, dry leprosy, phthisis, epilepsy, *Rogahārī* (*m.*), a physician (Ab. 329).

ROHI (*m.*), The tree *Andersonia Rohitaka* [रोहि].

ROHINĪ (*f.*), A red cow; name of a Nakkhatta [रोहिणी]. Ab. 58, 497, 1093; Mah. 118.

ROHISO, A kind of deer [रोहिष]. Ab. 612.

ROHITAKO, The tree *Andersonia Rohitaka* [रोहितक]. Ab. 566.

ROHITO (*adj.*), Red [रोहित]. Ab. 911. Masc. *rohito*, the colour red (Ab. 95), the fish *Cyprinus Rohita* (Ab. 671; F. Jāt. 53), a kind of deer (Ab. 612).

ROMAM, The hair on the body of men and animals [रोमम]. Ab. 259. *Romamayo* (*adj.*), woollen (Ab. 298).

ROMANCO, Horripilation [रोमाञ्च]. Ab. 175.

RONNAM, see *Rupnam*.

ROPANAM, Planting [रोपण]. Mah. 87.

ROPETI (*caus.*), To set up; to put in the ground, plant, sow [रोपयति]. *Pāsayaṭṭhiyo r.*, to set up (plant in the ground) the sticks of a snare (Ten J. 51). Of sowing a seed (Mah. 87, 119). Of setting up or planting a tree (Dh. 188; Mah. 117, 210; F. Jāt. 6). P.p.p. *ropito* (F. Jāt. 6; Mah. 86). *Ropāpeti*, to cause to be planted or sown (Mah. 211; F. Jāt. 5).

RORUVO, Name of a Naraka [रौरव]. Ab. 657.

ROSAKO (*adj.*), Wrathful [रोषक]. Alw. N. 121.

ROSANEYYO (*adj.*), Capable of being enraged, irritable [from रुष].

ROSANO (*adj.*), Angry [रोषण]. Ab. 732; Sen. K. 473.

ROSETI (*caus.*), To annoy [रोसयति]. Alw. N. 120.

ROSO, Anger [रोष]. Ab. 164.

RUCCANAKO (*adj.*), Pleasing, satisfying (last + क) Ras. 38.

RUCCANAM, Choice, pleasure (from *ruccati*). Dh. 232.

RUCCATI, see *Rocati*.

RUCI (*f.*), Light, splendour, ray; desire, inclination, pleasure, preference [रुचि]. Ab. 64, 163. *Paḍa-jjāya rucim uppādetvā*, having conceived a desire for ordination (Dh. 117). Pāt. xvi.

RUCIMĀ (*adj.*), Brilliant [रुचि + मत].

RUCIRO (*adj.*), Brilliant, beautiful; agreeable [रुचिर]. Ab. 693; Dh. 10; Mah. 68, 115.

RUDATI, see *Rodati*.

RUDDHO (*p.p.p. rundhati*), Obstructed [रुद्ध]. Ab. 745.

RUDDO (*adj.*), Furious [रुद्ध]. See *Nāṭyasaṁ.* Subh. quotes *kodhopacayasabhdvo ruddam*.

RUDHIRAM, Blood [रुधिर]. Ab. 281; Ras. 22.

RŪHATI, To grow, grow up, flourish [रुह]. Of a tree or plant (Dh. 60, comp. *sassāni na rūhanti*, Yātr.). *Tasmim anuvādo na rūhati*, blame does not arise against him (Pāt. 63). *Sabbāgatassa vassanāṃ na rūhati*, his word has no weight in a court of justice (Sig. 8.). *Abhūtavacanaṃ tasmim rūhati*, false reports get ground concerning him (Ditto).

RUHO (adj.), Growing [रुह]. Only at the end of a compound, e.g. *mahirūho*, *pañkerukaṃ*, *uttam-aigirūho*.

RUJĀ (f.), Disease, pain [रुजा]. Ab. 323; Alw. I. vii.

RUJATI, To cause pain [रुज]. With gen. *Pādd rujanā me*, les jambes me font mal, my legs ache (Mah. 60); *Devadattassa rujati*, D. is in pain (Cl. Gr. 144). *Pubbe me akkhāni thokaṃ rujimsu*, at first my eyes hurt me a little (Dh. 89).

RUKKHAKO, A small tree [रुक्क].

RUKKHAMŪLIKO (adj.), One who lives at the foot of a tree (*rukkhamūla* + रुक्क). *Rukkhamūlikaṅgaṃ*, is one of the dhutaṅgas, and enjoins residing in the open air at the foot of a tree (B. Int. 309; Man. B. 327; E. Mon. 134).

RUKKHAVĀ (adj.), Having trees, wooded [रुक्क + वत्]. Cl. Gr. 129.

RUKKHO, A tree [रुक्क]. Ab. 539. *Rukkhamūlaṃ*, root or foot of a tree. *Ekasmim rukkhāmūle*, at the foot of a certain tree (Mah. 49). *Rukkhādanī* (रुक्खादनी), a parasitical plant (Ab. 580). *Rukkhaggaṃ*, top of a tree (*agga*). At F. Jāt. 12 the reading should, I have no doubt, be *rukkhakotṭako*, "woodpecker."

RUKKHO (adj.), Rough; cruel [रुक्क]. Ab. 977. Comp. *Lūkho*.

RUNDHATI, and **RUNDHĪTI**, To restrain, shut up [रुद्ध]. Mah. 116.

RUNYAM, Weeping, lamentation. Ab. 165; Kh. 12; Das. 36. This interesting form is the equivalent of रुदन, through an intermediate form *rudna*, the *n* being due to the influence of the initial *r*. I have also met once with *roṇṇa* = *rodana*.

RŪPAKAM, A figure, image, representation [रूपक]. Mah. 154, 163, 183; Dh. 217; Das. 7.

RŪPAṂ, Form, figure, shape; image, representation; the body; in gram. a verbal or nominal form; beauty; natural state; characteristic [रूप]. Ab. 825. *Sihavyagghādirūpaṇi*, representations (bas-

reliefs) of lions, tigers and other animals (Mah. 163). *Loharūpaṇi*, bronze statues (Mah. 226). *Ravicandatararūpaṇi*, representations (on cloth) of the sun, moon and stars (Mah. 179). *Parijñāṇaṃ idaṃ rūpaṃ*, worn out is this bodily form (Dh. 27). *Migarūpaṇi*, bodies of animals (Dh. 155). *Itthirūpaṇi*, a female figure (Dh. 315). At Alw. I. 101 we have *rūpaṃ sikkhati*, which D'Alwis renders "learn drawing." *Rūpāpagato*, possessing form (Dh. 210). *Rūpasāññā*, consciousness of form. *Godhārūpena*, under the form of an iguana (Mah. 166, comp. 48). *Uttamarūpadhara* or *-sampaṇṇa*, possessed of remarkable beauty (Dh. 338). *Rūpa-siri* or *rūpasampatti*, personal splendour or beauty (Jāt. 60; Ten J. 51, 112). *Rūpappattā itthiyo*, beautiful women (Jāt. 61). *Rūpanandā*, name of a younger sister of Gotama Buddha (Dh. 313). Much used as the last part of adjectival compounds: *Cārurūpo*, of pleasant form, beautiful (Mah. 200); *Mūlharūpo*, foolish (Dh. 47); *Kilantarūpo*, weary (Dh. 401; *Mahākilantarūpo*, very weary, Dh. 263); *Āturarūpo*, ill (Dh. 97); *Taramānarūpo*, all trembling (Gog. Ev. 28); *Asamānarūpo*, dissimilar; *Akattabbarūpo hāso*, unseemly mirth (Dh. 312); *Sādhurūpo*, excellent (Dh. 47).—*Rūpa* is one of the technical terms of the Buddhist metaphysics. A sentient being consists of an aggregate of *nāma* and *rūpa* (see *Nāmarūpaṃ*), by the latter of which are designated the material or physical elements and attributes of the individual. *Rūpakkhandho* is the first of the khandhas: it consists of twenty-eight subdivisions, enumerated by Hardy at Man. B. 399. The Pali text I take from Visuddhi Magga: *paṭhavīdhātu*, *āpodhātu*, *tejoḍhātu*, *vāyodhātu*, *cakkhū*, *sotā*, *ghāṇā*, *jivhā*, *kāyo*, *rūpaṃ*, *saddo*, *gandho*, *raso*, *itthindriyaṃ*, *purisindriyaṃ*, *jvītindriyaṃ*, *hadayaavatthu*, *kāyaviññatti*, *vācīviññatti*, *ākāśadhātu*, *rūpassa lahuṭā*, *rūpassa mudutā*, *rūpassa kammaññatā*, *rūpassa upacayo*, *rūpassa santati*, *rūpassa jaratā*, *rūpassa aniccatā*, *kabalīkāro dhāro*, earth, water, fire, air, the eye, the ear, the nose, the tongue, the body, form, sound, smell, taste, virility, femininity, vitality, the heart, gesture, speech, space or void (explained as the orifices of the mouth, nose, etc.), buoyancy, elasticity, pliability, accumulation, duration, decay, impermanence, material food (see Man. B. 399). Of these twenty-eight the first four are called *bhūtarūpaṃ*, the remainder *upādāyarūpaṃ*,

which Vij. renders "elementary matter" and "accidental matter." Vij. says that *ākāsadhātu* is explained to mean the space surrounding an object by which its form and size are known. For *rūpa-kāyo* see *Kāyo*.—In another technical sense *rūpaṃ* or Form is the correlative of *cakkhu* or the Eye, being that whereon the eye feeds or exercises itself, and means anything perceptible to the sense of sight (comp. *cakkhumantorūpāni dakkhinti*, "they that have eyes to see shall see forms," and see *Āyatanam*).—The whole realm of sentient existence is divided into *rūpaloka*, and *arūpaloka*, the realm of beings that have form, and the realm of beings that have no form. The latter consists of the four arūpabrahmalokas, and the former of all the other worlds (the kāmaloḥka and the rūpabrahmaloka). For the *rūpabrahmaloka*, see *Brahmaloka*. For *rūpabhavo*, see *Bhavo*. *Rūpavacaro* is the rūpabrahmaloka (see *Avacaro*).

RŪPAVĀ (*adj.*), Having form; beautiful [रूपवत्].
Alw. N. 72. *Gokaṇṇarūpavā*, under the form of an elk (Mah. 78, comp. 111). Fem. *rūpavattī*, beautiful (Mah. 61).

RŪPI (*n.*), Silver. Ab. 489. *Rūpimayo* should be read at Sen. K. 401.

RŪPI (*adj.*), Having form; beautiful [रूपिन्].
Alw. N. 72. Fem. *rūpīnī*, beautiful (Mah. 43).

RŪPIKĀ (*f.*), An image, statue. Das. 26.

RŪPIYAM, Silver; bullion [रूप्य]. Ab. 486, 489, 903. Pāt. 10.

RUPPANAM, Being formed [पाप्. रूप + ञ].

RUPŪPAJIVINĪ (*f.*), A harlot [रूपोपजीविनी].
Ab. 233.

RURU (*m.*), A sort of deer [रुरु]. Ab. 619.

RUTAM, Cry, noise [रुत्]. Ab. 130.

RUTTHO (*p.p.*), Enraged [रुद्ध]. Mah. 72, 246, 261.

S.

SA-, "own," see *So* (1).

SA, see *So* (2).

SA, A prefix much used as the first part of compound adjectives and adverbs, and generally conveying the idea of possession or similarity [स]. Some of these compounds are peculiar to Sanskrit, as *sace*, *santikam*, *seyyathā*, *sakubbam*. Most of the compounds with *sā-* will be found separately. I here give a few others. *Sabāṇo sasārāsano*, with

his bow and quiver (Ras. 28). *Salajjo*, ashamed (Dh. 403). *Saphalako*, shield and all (Mah. 154). *Sakkuro*, hoofs and all (Jāt. 9). *Saseno*, with an army (Att. 197). *Sahattthi*, with his elephant (Mah. 155). *Sabhariyo*, with his wife (Alw. I. xlv). *Sabandhano*, together with its ligaments (of the tongue). *Sasambhano*, with great confusion (Mah. 31). *Sapariggaho*, having a family. *Sakadaliphaldāni nānāphaldāni*, various fruits, including banana fruits, etc. (Dh. 108). The compound *saddāthi*, "with her handmaidens," at Dh. 240 is interesting, but I have met with no other instance of this use of *sa*, and it may after all be an error of the copyist for *saha dāthi*.—In Pali, as in Sanskrit, the opposite of words compounded with the privative *a-* is either the simple word or the word compounded with *sa-*. Thus of the former we have *anariyo* "ignoble" and *ariyo* "noble," *asādhū* "bad" and *sādhū* "good"; and of the latter *aviññāṇako* "unconscious" and *saññāṇako* "conscious," *aphalo* "fruitless" and *saphalo* "fruitful." But in Pali the use of *sa-* is sometimes extended beyond what would be admissible in Sanskrit, for the sake of emphasis or forcible antithesis. An interesting case will be found at Dh. p. 10, where *saphalā hoti sakubbato* is opposed to *aphalā hoti akubbato*. Here we should properly have simply *kubbato* as the opposite of *akubbato*, but *sa-* is pleonastically added to make the antithesis and rhythm complete. Mr. Fausbøll is wrong in supposing *sakubbam* to be for *sakubbam* (from *सकुम्भ*); the use of *sakkaccam* by the commentator is either a coincidence or an etymological error. A still more remarkable instance of this anomalous use of *sa-* is to be found in *sace* "if." At first sight it appears impossible to account for the addition of *स* to *चेत्*, but when we find it opposed to *noce* "if not," as at Dh. p. 58, we see at once that it was added, as in *sakubbam*, to obtain a complete antithesis.

SĀ (*m.*), A dog [सङ्ग]. Ab. 518, 808. Pl. *sāno*, acc. sing. and gen. pl. *sānam* (Sadda Nīti).

SABALO (*adj.*), Variegated, mottled [सवस्व]. Ab. 99. Metaphorically: *a-sabalāni ellāni*, unvaried or unbroken moral practices, duties carried out with unvarying punctuality and thoroughness.

SABBABHUMMO, A universal monarch [सर्वभूमि + ञ, the S. equivalent is *सार्वभौम*]. Ab. 335.

SABBADĀ (*adv.*), Always [सर्वदा]. Dh. 37; Kh. 13.

SABBADHI (*adv.*), Everywhere, on every side, in every respect. Ab. 1161; Dh. 17, 60; Gog. Ev. 28. How is this remarkable form to be explained? Comp. ἅλλοθι, παντοθι, etc.

SABBAKO (*adj.*), All, every [सर्वक].

SABBAṄGAPACCAṄGI (*adj.*), Provided with greater and less members or requisites, complete in all its parts [सर्व + ञ्ङ + *paccaṅga* + इन्].

SABBAÑJAHO (*adj.*), Leaving everything [सर्व + *jaha* from हृत्]. Dh. 63.

SABBAÑÑU (*adj.*), Omniscient [सर्वज्ञ]. This is a common epithet of a Buddha, the only being who is omniscient (Ab. 1). *Sabbaññubuddho*, a Supreme Buddha, as opposed to a Pacceka Buddha (Alw. I. 76). *Sabbaññubodhi*, omniscience (Ten J. 120). Gen. *sabbaññussa* (Ten J. 1).

SABBAÑÑUTĀ, and -ÑÑUTĀ (*f.*), Omniscience [last + त]. *Sabbaññutappatti*, attainment of omniscience (Jāt. 2). Dat. *sabbaññūtāya* (Att. 202). Acc. *sabbaññutaṃ* (Dh. 118; Jāt. 56; Alw. I. 77). *Sabbaññutaṇṇaṃ*, omniscience (Dh. 118, wrongly corrected to *ū*; Att. 215). *Sabbaññutaṇṇaṃ*, (with long *u*, Alw. I. 77; Dh. 320, 343, 414; Gog. Ev. 2; Jāt. 75). The forms with long and short *u* are both right. The base is taken as *ū*, and in adding -*ā* this may be either retained or shortened (comp. *paññāva* and *paññavā*, *cittikāro* and *cittikaro*, *uttānikato* with *bhassmīkaraṇaṃ*, etc.). Comp. also *mattaññūtā* (Dh. 345) and *mattaññutā* (Dh. 34).

SABBASO (*adv.*), Wholly, altogether, from beginning to end, throughout [सर्वशस्]. Dh. 47, 76, 74, 183; Mah. 172, 252.

SABBATHĀ (*adv.*), In every way, thoroughly [सर्वथा]. Mah. 11, 12; Gog. Ev. 4.

SABBATHATTĀ (*adv.*), In every way [सर्वथा + *abl.*]. Sen. K. 415.

SABBATO (*adv.*), From every side [सर्वतस्]. Ab. 1146.

SABBATTATĀ (*f.*), "Identification of all beings with oneself" (Vij.), i.e. universal goodwill [सर्व + *आत्मन्* + ता].

SABBATTHA, and SABBATRA (*adv.*), Everywhere [सर्वत्र]. Ab. 1161; Dh. 15 (under all circumstances); Alw. I. cvii. *Sabbatthasaṃvaro*, restraint in all things (Dh. 65). *Sabbatthapaññatti*, a general enactment (one for all countries).

SABBATTHAKAṀ (*adv.*), Everywhere [last + क]. Jāt. 51; Dh. 240, 254.

SABBĀVĀ (*adj.*), Entire [सर्व + वत् with lengthened vowel]. I have met with the acc. *sabbāvantaṃ lokam* (Saṅg. S.), the gen. *sabbāvato kāyassa* (Sām. S. A.), and the gen. pl. *sabbāvataṃ uppalānaṃ* (Ditto).

SABBHI, see *Santo*.

SABBHŪTO (*adj.*), Real, true [सम्भूत].

SABBO (*adj.*), All, every; whole, entire [सर्व]. Ab. 702. *Sabbaṃ pahāya*, leaving everything (Dh. 153). *Sabbe 'o' aṭṭhādasā*, eighteen in all (Alw. I. 65, *sabbe — eva*). *Sabbaṃ* appears from Gog. Ev. 47 to be a technical term for the combination of the *bāhira* and *ajjhātika* Āyatanas. *Sabbalokasmiṃ*, in every world, or in the whole world (Kh. 16). *Sabbākārena*, in every way, thoroughly (*ākārena*, Dh. 433). *Sabbarattim*, all night (Dh. 155). *Sabbītiyo*, all dangers (Jāt. 27). *Sabbadisāsu*, in all directions (Dh. 155). *Sabbiriyāpāthesu*, in all positions (Dh. 245). *Sabbaseto*, entirely white (F. Jāt. 10; Dh. 158; Ten J. 54). *Sabbasādhu*, best of all (Mah. 252). *Sabbantimo*, last of all. *Sabbadaharo*, youngest of all (Jāt. 56). *Sabbahetṭhino*, lowest of all. *Imesaṃ samānabrāhmaṇaṇaṃ sabbadālo sabbamūḷho*, the silliest and most stupid of all these ascetics and brahmins (Sām. S.). *Sabbalokavināsi*, destroying all mankind (Mah. 126). *Sabbakāmadado*, conferring every wish (Dh. 161). *Sabba-apāyadukkhaṃ*, all suffering in states of punishment, or suffering in all the states of punishment (Dh. 245). *Sabba-pariyosāne*, at the end of all. *Sabbapacchato*, last of all, behind everybody (Dh. 239). *Sabbapaṭhamam* (*adv.*), first of all (Dh. 129). In grammar, *sabbanāmaṃ* is a class of nouns embracing the pronouns and pronominal adjectives, the first on the list being *sabbo*. *Sabbāni sabbanāmāni*, all nouns of the sabba class (Sen. K. 276). Fem. *sabbā* (Mah. 126, pl. *sabbā*, Mah. 2). Plur. *sabbe* (F. Jāt. 8; Kh. 16). Gen. and dat. pl. *sabbesaṃ* (Mah. 83).

SABHĀ (*f.*), An assembly; a hall, court, mansion; a court of justice [सभा]. Ab. 210, 1101. *Devasabbhapaṇṇāsaṃ*, like an assembly-room or palace of the devas (Mah. 12, comp. 164; Dh. 191). *Sabbhāyaṃ nisīditvā vinicchayaṃ dentā*, sitting in the court of justice and giving judgment (Das. 25). *Sabbhāgato*, when in a court of justice (as a wit-

ness). *Sacivasabhdā*, council of state (Alw. I. 112).

SABHĀGO (*adj.*), Common, shared by all, identical [स + भाग]. When all the members of a chapter of priests about to hold an uposatha are found to be guilty of the same offence, as eating in the evening, they are said to be *sabhdgaṃ āpattiṃ āpannā*, guilty of a shared offence (Pât. 2, 28). At Pât. xx, 65, *sabhdgavuttino* (pl.), living together or following the same mode of life (*ekājīvikā sabhdgajīvikā sabhdgavuttino*).

SABHĀGO, Own share [स्व + भाग]. Mah. 137; Kamm. 29.

SABHĀJANAM, Courtesy [सभाजन]. Ab. 760.

SABHATTO (*adj.*), Vj. says this word means taking rice, accepting an invitation to a meal, see Pât. 15, 90. He adds, "A priest residing with others in a monastery having received and accepted an invitation is not at liberty to go without first obtaining the consent of his brethren." Sansk. स + भक्ष.

SABHĀVO, Natural state, nature [स्वभाव]. Ab. 177. *Yathāsabhdvato*, according to its very nature (Dh. 209). *Suttasabhdvato*, from its having the nature of a string (Alw. I. iv). *Viññāya lokassa sabhdvaṃ*, having learnt the true nature of man (Att. 201).

SABHĀYAM, A hall of assembly. Ab. 210.

SABHIKKHUKO (*adj.*), Containing monks [स + भिक्षु + क]. Pât. 108.

SABHOGO (*adj.*), Wealthy [स + भोग].

SABHYO (*adj.*), Polite, well-bred, refined [सभ्य]. Ab. 333. *Sabhyo*, a member of an assembly, an assessor (Ab. 414).

SABRAHMACĀRI (*m.*), One who practises religious duties in association with others, a fellow student, fellow priest [सब्रह्मचारिन्]. Ab. 410.

SABRAHMAKO (*adj.*), Including the Brahma world [स + ब्रह्मन् + क]. Alw. N. 121.

SACCAKĀRO, Ratification; pledge, earnest [सत्त्वकार]. Ab. 471; Dh. 226.

SACCAKIRIYĀ (*f.*), Truth, act, asseveration [सत्त्व + क्रिया]. Hardy says, "A recitation is made of acts done either in this or some former birth, and by the power of this merit, when the recitation is truthfully made, the effect intended to be produced takes place, however wonderful its character may be" (E. Mon. 273). The first of several instances

given by Hardy is that of an upāsaka in Ceylon, whose mother being ill he went to her and solemnly asseverated, "I have never knowingly taken the life of any creature whatever from my childhood until now," whereupon she instantly recovered. At Mah. 151 we are told that when king *Duffhagāmaṇi* was waging war with the Tamils he made the solemn declaration, "This war is not for my aggrandizement, but for the re-establishment of religion; if this assertion is true may the armour of my men flash in the day of battle" (*taṃ taṃ' eva tadā ahu*, adds the chronicler, "the same day it came to pass accordingly"). In the *Mahāmora-jātaka* the converted Fowler by the truthful asseveration that he has attained *pacceka* *bodhi* *ñāna* obtains the instantaneous miraculous release of all animals kept in confinement in India (Ten J. 120). The *saccakiriya* of king *Dhammasoka* recorded at Mah. 113 is wrongly rendered by Turnour: it should be "If I am of undeviating faith in the commandment of Buddha, and if it, the great Bo-tree, is destined to go hence to the island of *Lankā*, then let, etc."¹

SACCĀPANAM, Ratification of a bargain [सत्तापन]. Ab. 471.

SACCHANDO (*adj.*), Self-willed [सक्खन्]. Ab. 728.

SACCHIKAROTI, To bring before one's eyes, see face to face, realize, experience, attain. Ger. *sacchikatvā*. P.f.p. *sacchikarāṇiyo*, P.p.p. *sacchikato* (Dh. 284). *Sacchikatalokuttaradhamma*, one by whom the *lokuttaradhammas* have been realized or attained (Dh. 361). There are two noun derivatives of this verb, *sacchikarapaṇi* and *sacchikiriya*. *Maggaphalasacchikarapaṇi*, realizing or seeing face to face the Paths and Fruitions (Dh. 277). *Nibbānasacchikiriya*, realization of Nirvāṇa (Kh. 6). *Viriyaṃ n' ārabhati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ sacchikiriya*, makes no effort for the abandonment of evil conditions, for the attainment of good conditions (Alw. I. 107). The corresponding forms in Sanskrit are *sākṣhātkṛi*, *sākṣhātkṛita*, *sākṣhātkarapa*, etc., but it must not

¹ A remarkable instance of a *saccakiriya*, though very un-Buddhist in its spirit, will be found at 2 Kings i. 19, "And Elijah answered and said to the captain of fifty, If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty."

be supposed that *sacchi* is a phonetic corruption of *sákshát*, it is really the Sanskrit *sákshí*, i.e. *sáksha* with *a* changed to *í* before *kṛi* (*sákshíkṛi* and *sákshíkṛitya* occur in Sanskrit); the *í* is shortened as in *uttánikato*, *yánikato*, *cittikato*. It is true that Ab. 1159 gives *sacchi* separately as an adverb meaning "in the presence of," but until we find an example of it I shall be disposed to look upon this as the result of a misconception, aided by the recollection of the adv. *sákshát*.

SACCO (*adj.*), True [सख]. *Girā saccā*, true speech, truth (Dh. 72; Ten J. 118). *Neṭṭ. saocam*, truth (Dh. 70), Nirvāṇa, i.e. the True (Ab. 6), a solemn asseveration (Mah. 151, and see *Saccakiriya*), truth in the sense of true doctrine or belief (Ab. 800). For the four cardinal truths of Buddhism see *Ariyasaccam*. "*Sammutisaccam*, that which is generally received as truth by the general consent of mankind, *paramatthasaccam*, an axiom, self-evident proposition" (Att. 67). Adv. *saccam*, truly, certainly, verily (Att. 206). *Saccasandho* (*adj.*), truthful, never swerving from the truth (Att. 62, 203). *Saccavādī* (*adj.*), truthful (Dh. 39). *Sacca-vajjam*, veracity (B. Lot. 453). *Saccakālo*, time to speak the truth (Kamm. 4). *Saccam nu kho etam no*, is this true or not? (Dh. 339). *Sattidā "saccam kira tayā bhikkhu pāṇātipātā kato" ti pacchitvā "saccam bhante" ti vutte*, the Teacher having asked him, "Is it true, priest, that you have committed life-slaughter?" and receiving the reply, "It is true, Lord" (Dh. 416, comp. Das. 38, Ten J. 46, 111, Dh. 145, 302; *saccam kira* is equivalent to "is what they say true?").

SACE (*indec.*), If [स + चेत]. Ab. 1147. For etymology see art. *sa* (3). With pres. *Sace mayham saḍḍo sakkoti*, if my friend is able (Alw. I. 78, 103; Ten J. 113; Dh. 24; Mah. 260). With opt. *Sace labhetha nipakam saḍḍam*, if he should obtain a prudent friend (Dh. 58; Ras. 84). With conditional (Dh. 325). With fut. *Sace gamissāmi*, if I shall go (F. Jāt. 3, 9, 17; Mah. 110). *Sace jja = sace ajja* (Ras. 84). *Sac' assa = sace assa* (Dh. 156).

SACETANO (*adj.*), Conscious, animate, rational [सचेतन]. *Sattā sacetanā*, sentient beings (Gog. Ev. 55). *Ko hi nāma sacetano*, what rational being . . ? (Mah. 260).

SACITTAM, One's own mind or heart or thoughts [स + चित्त]. Dh. 33, 58.

SACIVO, A minister, statesman [सचिव]. Ab. 340; Alw. I. 112.

SADĀ (*adv.*), Always [सदा]. Ab. 1153; Dh. 15, 37, 52. *Saddāro* (*adj.*), always reverential (*ādara*, Ras. 27). *Saddagati* (*m.*), air, wind (Ab. 38).

SADĀCĀRO, Good manners, right or virtuous conduct [सदाचार]. Att. 85.

SADANAM, A house [सदन]. Att. 205.

SĀDĀNO (*adj.*), Having attachment to the world, worldly, unconverted [स + आदान]. Dh. 72.

SADĀRO, One's own wife [सदार]. Ab. 783.

SĀDARO (*adj.*), Reverential; affectionate; enthusiastic [सादर]. Mah. 40, 84, 167, 206.

SADĀTANO (*adj.*), Perpetual [सदातन]. Ab. 709.

SADATTHO, One's own advantage or good [स + चर्य with euphonic *d* inserted]. Both at Mah. 12 and Dh. 30 it is used in the sense of spiritual good.

SADDAHATI, To believe, to have faith [अत् + धा]. Pr. *saddahati* (Dh. 284). *Na koci saddahiseṭṭi*, nobody 'll believe it (Dh. 305). With dat. of the person believed; *Sace me na saddahatha*, if you don't believe me (Dh. 169, comp. 123, *amhākam saddahitvā*). With acc. of the thing believed: *Tesam vaco saddhāno* (p. pres.), believing what they said (Ten J. 116); *Kammaṇ ca phalaṇ ca saddahitvā*, believing in merit and its reward (Dh. 288). Aor. *saddahi* (Dh. 169). P. pr. *saddahanto* (Dh. 157), also *saddahāno* and *saddhāno*. P. f. p. *saddhātabbo* (Ten J. 59), *saddheyyo*, credible (Pāt. 7).

SADDALO (*adj.*), Grassy [सादल]. Ab. 187; Mah. 84. Masc. *saddalo*, dubbā grass (Ab. 599).

SADDANAM, Making a noise [सद्दन]. Ab. 117.

SADDHĀ (*f.*), Faith [सद्धा]. Ab. 949; Dh. 26, 59. Instr. *Saddhāya katvā puññāni*, having done good works in faith (Mah. 209); *Saddhāya pabbajito*, having through faith in Buddha taken orders (Das. 43, and not from worldly motives, see Dh. 86, 313); *Kālaṇ ghoseṭṭi saddhāya*, in faith set up the call of refection (Mah. 167); *Saddhāya diṇno piṇḍo*, alms given in faith (comp. *saddhādeyyam*, the offerings of the faithful, Dh. 395). *Mahāsaddho* (*adj.*), having great faith. *Saddhādhano* (*adj.*), rich in faith (Alw. I. xiii). *Saddhāyutto* (*adj.*), faithful, believing (Ab. 733). *Jātasaddho Tathāgate*, having believed or had faith in Buddha (Mah. 109). For *saddhādhuro*, see *Puggalo*. Par. S. A. says there are four sorts of

faith, *dgamanīyasaddhā*, *adhigamasaddhā*, *paś-dasaddhā*, *okappanasaddhā*, the first is the faith of a *sabbaññubodhisatta* (one who will become a Supreme Buddha), the second is the faith of the Ariyapuggalas, the third is faith in Buddha, the Law, and the Church (*aveccappasādo*), the last appears to mean outward or seeming faith which makes a man keep up appearances, but does not touch his heart (*tāya hi saddhāya samannāgato saddhādimutto Vakkalītherasadiṣo hoti, tassa hi cetiyāṅgaṇabodhiyaṅgaṇavattam katham eva hoti upajjhāyavatta-ācariyavattāni sabbavattāni pūreti*). *Saddhāvimutto*, emancipated (i.e. having attained Arhatship) by faith (*idaṃ dukkhaṃ ti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodhagāminī paṭipaddā ti yathābhūtaṃ pujañāti, Tathāgatappaveditā c'assa dhammā paññāya vodiṭṭhā vocarītā paññāya, ayaṃ vuccati puggalo saddhāvimutto* (Subh.). *Saddhānusāri*, walking by faith. **SADDHĀLŪ** (*adj.*), Believing [अज्ञातु]. Ab. 733. **SADDHAM**, Alms offered to Petas, or the manes of deceased relatives [आत्त]. Ab. 423, 949. **SADDHAM**, said at Ab. 1147 to be an indeclinable with the sense of *anukūlya*. I have not met with it elsewhere. Can it be सार्धम्? but see *Saddhim*, which is given at Ab. 1136. **SADDHAMMO**, Good doctrine, true religion, the true faith, the religion of Buddha; good condition [सत् + धर्मे]. Dh. 7, 11, 33, 35, 65; Mah. 11. There are seven saddhammas or good states, faith, modesty, fear of sinning, learning, energy, intelligence, wisdom (*idh' evuso bhikkhu saddho hoti-hirama hoti ottappi hoti bahussuto hoti draddhaviriyo hoti upaṭṭhitasati hoti*, Saṅg. S.). **SADDHĀYIKO** (*adj.*), Trustworthy [अज्ञा + इक]. **SADDHIM** (*adv.*), With [सार्धम्]. Ab. 1136. With instr. *Mahatā bhikkhusaṅghena s.*, with a great company of priests; *Paṇḍakārena s. āgatā*, those who came with the present (Alw. I. 79); *Ten' dyaumatā s. pañca bhikkhusatāni ahesuṃ*, including this venerable man there were five hundred priests (Br. J. S. A.); *Tena s. gaccha*, go with him (Dh. 232); *Tena s. viṣṭaṃ akāṃsu*, struck up a friendship with him (F. Jāt. 17, similarly *sallapati*, F. Jāt. 12, *manteti*, Dh. 232); *Moliyā s.*, together with the top-knot (B. Lot. 864); *Tumhehi s. mittabhavaṃ icchaṃ*, wishes for friendship with you (Alw. I. 73). With loc. *Cariyāpiṭaka-apadāna-buddhavaṃseu s.* (see *Nikāyo*). With gen. *Gac-*

chasi amhākaṃ s., will you come with us? (F. Jāt. 17). In composition: *saddhimāro*, one who walks with another, a companion (Dh. 58).

SADDHIVIHĀRI, and **-VIHĀRIKO**, A fellow or brother priest, one who lives at the same monastery with another [सार्धम् + विहारिन्, and विहारिन्]. The disciples or pupils of a thera are called his S.'s (Ten Jāt. 34; Mah. 19). Gogerly renders the word "co-resident priest," and D'Alwis "colleague." *Asaṃsaṭṭhavihāro saddā saddhivihāri*, who dwells apart from the world and always lives with his fraternity (Jāt. 1).

SADDHO (*adj.*), Faithful, believing [आत्त]. Ab. 949; Dh. 2, 303; B. Lot. 313.

SĀDDHO, **SĀDDHYO**, and **SĀDHIYO** (*p.f.p.*), Practicable [आत्त]. *Viriyaṇa kiṃ sādhiyaṃ*, what cannot be accomplished by energy?

SADDO, Sound, noise; voice; a word [शब्द]. Ab. 128. *Padasaddo*, sound of footsteps (Mah. 228). *Saddavedhī*, one who shoots by sound, i.e. without seeing the object aimed at (Mah. 143). *Sadda-ggaḥo*, the ear (Ab. 150). *Saddam karoti*, to make a noise (Dh. 155, *mukhasaddam*, a noise with the mouth). *Manussasaddo*, the human voice (Dh. 155, comp. 85). *Jayasaddam ghosento*, uttering a shout of victory. Ten saddas, or noises and cries heard in a great city, are enumerated at Jāt. 3, the noise of elephants, horses, chariots, drums, etc. *Sadda* or Sound is one of the external Āyatana. *Kalyāṇo kittisaddo*, "good sound of fame," i.e. good report of a person's character, good reputation. *Pāpasaddo*, evil report, ill-fame (Pāt. 102). *Saddattho*, meaning of a word. *Saddasattham*, grammar (Alw. I. xiii).

SADDŪLO, A leopard [शार्दूल]. Ab. 611. At the end of a compound used in the sense of "excellent, pre-eminent" (Ab. 696).

SĀDETI, see *Sīdati*.

SADEVAKO (*adj.*), Together with the devas or deva-world [स + देव + क]. *Ayaṃ loko sadevako*, this world together with the world of devas (Dh. 9, comment says, *imaṃ manussalokaṃ ca devalekhaṃ saddhim*). *Sadevako* being a frequent epithet of the world of men, it is sometimes used substantively in the sense of "the world of men and devas," *ayaṃ loko* being omitted: *pāraṃ gacchaṃ lokaggo bhāsayaṃto sadevakam*, the chief of the world advances toward Nirvāṇa, illuminating the world of men and of devas (B. Lot. 576); *Buddho*

hassam sadevake, I shall become Buddha in the world of gods and men (Jât. 14, on the same page the pl. *sadevakā* means men and gods, *manussā sadevakā*).

SADEVIKO (*adj.*), Accompanied by his queen [सदेवीक]. Mah. 205.

SĀDHA KO (*adj.*), Accomplishing [साधक]. *Sabbasattānaṃ nibbānasādhako*, obtaining Nirvāpa for all beings (B. Lot. 332). *Atthasādhako*, causing good, useful, beneficial (Dh. 332). Superlative, *sādhakatamo*, prime agent (Ab. 901).

SADHAMMI (*adj.*), Practising similar duties [सधमिन्]. Ab. 632.

SĀDHANAM, Accomplishment, effecting; materials [साधन]. It seems also to mean *kāraka* or cause relation (Ab. 890, the Sinh. translation has *karṭṭikarapādikāraka*).

SADHANO (*adj.*), Rich [सधन].

SĀDHĀRANO (*adj.*), Common, joint, general [साधारण]. Ab. 718. *Sādhārapapaññatti*, an enactment of universal application. *Sabbasādhārapapaññānaṃ*, a public garden (Ab. 538). *Kim me imehi sādhārapena rajjena*, what is the good to me of kingdom shared (with me) by these? (Dh. 190). *Sabbasādhāraṇo* at Att. 204 appears to mean equal-minded or just to all. With gen. *Matakalabaraṃ sonasigūldānaṃ sādhārapabbhakkhāhātāṃ*, dead bodies, food which I share with dogs, jackals, etc. (Att. 205, comp. Kh. 14).

SĀDHE TI (*caus.*), To accomplish, effect, prepare [साधयति]. *Rājakeccāni sādheṇā*, performing state duties (Mah. 229, comp. Dh. 381). *Āsanaṃ sādheṇā taravo mama*, the trees afford me food (Att. 214). *Bhattāni sādhayitvā*, having got the rice ready (Mah. 49). P.p. *sādhito* (Ab. 743).

SĀDHIYYO, Better, and **SĀDHITTHO**, Best [साधीयस् and साधिष्ठ].

SĀDHU (*adj.*), Good, excellent, right, proper; respectable, well-born [साधु]. Ab. 333, 693; Dh. 7, 12, 37, 65. *Sādhavo*, good men, the righteous (Mah. 242). *Sādhupurisā*, a good man (Ab. 956). *Sādhurūpo*, good, or (perhaps) comely, fair (Dh. 47). *Sādhukūḷānaṃ* or *sādhukūḷitaṃ*, sacred festivity, holy jubilee (Mah. 11, 124). *Sādhuvādo*, saying *sādhū*, assent, approbation (Att. 129, 195). *Sādhupaññā*, truly wise men (Mah. 215). *Sādhusammuti*, kind permission (Sen. K. 329). *Sādhusammato*, esteemed a good man (Alw.

I. x). The neuter *sādhū* is much used as an interjection, well! good! (Ab. 1144). *Sādhūti vatvā*, saying, "Very well" (Mah. 231). *Sādhū tūta*, very well, my son (F. Jât. 10). *Tena hi sādhu*, very well, then (F. Jât. 9). *Sādhū dassāmi*, very well, I'll give it you (Dh. 159). *Sādhū sādhuṭi adhiṇḍesi*, assented, saying, "Good, good" (Dh. 168, comp. Alw. I. 93). *Sādhū rañño dārikāṃ dassāmi*, Yes, I'll give the king a damsel (Dh. 216). *Sādhū mayāṃ labheyyāma*, please let us receive, we would much like to receive (Dh. 107; Pât. xxii). *Yadi evaṃ sādhu*, if so it is well (Ditto). *Sādhū* is at the present day used in Ceylon at the Buddhist religious services, as a response, exactly as we use Amen. Comp. *Sādhukāro*. The voc. *sādhū* is sometimes used in addressing a person, as *sādhū dvuso Ānanda*, good brother Ānanda (Dh. 107). *Sādhū deva maṃ sarapaṃ gaccha*, good my lord, trust in me (Dh. 173). Adverb: *sādhū*, well, excellently. *Me sādhu gāhanta sādhuvo*, let good men listen to me well (Jât. 1). *Sakkāraṃ sādhu kārayi*, caused hospitality to be shown to him in a thorough manner (Mah. 231; comp. 246). *Nagaraṃ sādhu sajjīya*, having beautifully decorated the city (Mah. 240).

SĀDHUKAM (*adv.*), Well, thoroughly [साधु + क]. A substitute for the adv. *sādhū*. *Uppatṭhāsi sādhu-kam*, served her assiduously (Mah. 24). *Taṃ rakkha s.*, watch over him carefully (Mah. 47, comp. Dh. 192).

SĀDHUKĀRO, Saying *sādhū*, approval, congratulation [साधु + कार]. *Sādhukāraṃ dadāti*, to say *sādhū*, to shout applause, to express approval, to consent (Mah. 43; Ten J. 113; Dh. 294, 333). *sādhukārasahasāni*, thousands of shouts of *Sādhū* (Dh. 266).

SĀDHUTARO (*adj.*), Better [साधु + तर]. Ras. 21. **SĀDIKKHO**, and **SĀRIKKHO** (*adj.*), Similar [सदृक्]. Sen. K. 525, 526.

SADISATĀ, and **SADISATTAM**, Similarity [सदृशता, and सदृशल]. Dh. 390; Ab. 823.

SADISO (*adj.*), Like, similar [सदृश]. Ab. 530; F. Jât. 1. (*Sahāyaṃ*) *sadisam attano*, a companion like himself (Dh. 12). *Apabbajitasadiṇḍ yeva homa*, we are just as if we had not given up the world (Dh. 153). *Tumhe pi no purimasadiṇḍ pi hōtha*, do you also be to us as before, viz. be reconciled to us (Dh. 105). The grammars give a form *sādiso* (see Sen. K. 525), the *a* being length-

ened, as in *khandhādiso*, on the analogy of *tādiso*, *mādiso*, etc. I have not met with it in a text.

SĀDISSAM, Resemblance [सादृश]. Ab. 1174.

SĀDIYATI, To be willing, like, acquiesce, accept, permit [I think there can be little doubt that this singular form must be referred to *खदु*]. Of accepting a present (Pât. 8, 10). Of accepting an invitation (Pât. 15). *Purisapuggalassa chupanam sādīyeyya*, should acquiesce in or permit a man's touching her (Pât. 94, 95). P.f.p. *sāditabbo* (Pât. 8, comment explains it by *gaḥetabbo*). Inf. *sāditum* (Pât. 79). I find the foll. in a comment, *kamayamānassa icchamānassa sādīyamānassa patthayamānassa*.

SĀDO, Taste [खाद]. *Lohitasādo*, the taste of blood (Att. 206). *Appasādo* (adj.), having little taste, insipid (Dh. 34).

SĀDU (adj.), Sweet, agreeable [खादु]. Ab. 1067; Dh. 215. *Sādukaṇṇo*, name of a plant (*vikāṇkato*, Ab. 559).

SADUMAM, A house [सदन]. Ab. 207.

SAGABBHO, A uterine brother [सगर्भ]. Ab. 249. *Sagabbhā* (f.), a pregnant woman (Mah. 203). At Mah. 244 *sagabbham sukhitam akā* means, "cured her together with her unborn child," viz. enabled her to bring forth the child alive (she is said up to that time to have been delivered of none but still-born children).

SĀGALĀ (f.), and **SĀGALAM**, Name of a city, the capital of King Milinda [शाकल]. Ab. 200; B. Int. 620. The first introductory stanza of Milinda Pañha is, *Milindo nāma so rājā Sāgalāyaṃ puruttame abhigacchi Nāgasenaṃ Gaṇḍa'va yatha sāgarasā* (Trenckner).

SAGANDHAKO (adj.), Fragrant [सगन्ध + क]. Dh. 10.

SAGANO (adj.), Having a retinue; attended by an army [ससन्]. Mah. 7, 203.

SAGĀRAVO (adj.), Respectful [स + गौरव]. With loc. *Dhamme sagāravo*, full of reverence for the Law (Mah. 213).

SĀGARO, An ocean [सागर]. Ab. 659; Mah. 242; Kh. 11. Subh. tells me that the oceans between the rocky circles (see Man. B. 12) are called *sāntasāgara*. He adds that the oceans alluded to in Ab. 659 are *khīraṇṇava*, *nīlasāgara*, *pītasāgara*, etc.

SAGĀTHAKO (adj.), Containing gāthās [स + गाथा + क].

SAGGO, Abandonment; natural state, nature; making, creating; chapter, section [सर्ग]. Ab. 911.

SAGGO, Heaven, paradise [सर्ग], Ab. 911; Dh. 23. *Sagga* is generally used to designate the *kāmāvacaradevaloka* (e.g. the *Tāvātimsa* heaven, Dh. 94). But it may also mean the whole deva world (the twenty-six heavens) as opposed to the *apāyas* (Dh. 75, 434). *Saggeṇ*, in the heavens (Kh. 7). *Saggāya gacchati*, goes to heaven (Dh. 32). *Saggamokkhā* (pl.), heaven and Nirvāṇa (Pât. 92). *Saggamaggo eṇa*, 'tis the way to heaven (of righteous judgment, Ten J. 1). *Saggavāsi*, a deva (Ab. 11). *Saggapadam*, heaven, lit. the heavenly lot or place (Ten J. 91, 107, see *Pūreti*: Subh. says it means *svargasthāna*, and adds that he believes *saggapatha* to be a wrong reading, an opinion in which I concur).

SAGGUNO, Good quality [सगुण]. Att. 199.

SAGOTTO, A kinsman [सगोत्र]. Ab. 243.

SAHA (adv.), With, together with [सह]. Ab. 1136.

With instr. *Tumhehi saha gacchāmi*, I'll go with you (Mah. 177). *Saha gabbhena jīvitaṅkheyyaṃ pāpupisāmi*, I shall perish together with my unborn child (Dh. 155). *Sabbe 'o' aṭṭhādasa honti bhinnavādena te saha*, these, together with the heresies, are in all eighteen in number (Alw. I. 65). *Bhātārā saha*, in conjunction with his brother (Mah. 256). *Saha uddhaṭṭavelāya*, at the moment of utterance (B. Lot. 432). *Saha* like *sa* is much used to form compound adjectives, the foll. are examples. *Sahasevako*, accompanied by his servants (Mah. 227). *Sahorodho saḥmacco*, accompanied by his harem and ministers (*orodha*, *amacca*, Mah. 35, 229; Att. 197, 212). *Sahasāṅgho*, accompanied by his priests (Mah. 6). *Sahacetiya*, having a chaitya (Mah. 201). *Sahakriyo*, possessing action, animate (Ab. 406). *Sahanukkamo*, together with what accompanies it (*anukkama*, Dh. 71). *Sahaseyyā*, lying with, sleeping with (Pât. 12).

SAHABHĀVO, Endurance [सह + भाव]. Att. 199.

SĀHACARIYAM, Association [साहचर्य]. Context (Alw. I. vii).

SAHADHAMMIKO (adj.), Practising the same religious duties [सहधर्मिन् + क]. Ab. 436 (there are five classes, *bhikkhu*, *bhikkhunī*, *samaṇero*, *samaṇerī*, *sikkhamāno*). *Sahadhammika*, *tittikī*, co-religionists and unbelievers (Pât. 89). *Saha-*

dharmikam is a term designating the ordinances of Buddha binding on all the priests (E. Mon. 143). *Sahadhammikaṃ nāma yaṃ Bhagavatā paññattaṃ sikkhāpadaṃ etaṃ sahadhammikaṃ nāma* (Pāt. 74, 92). *Sahadhammikaṃ vuccamāno* appears to mean "being spoken to by the priests about the observance of the laws of the priesthood" (Pāt. 5, 17).

SAHADHENUKO (*adj.*), Accompanied by a cow [सह + धेनु + क]. Mah. 128.

SAHAGĀMĪ (*adj.*), Accompanying [सहगामिन]. With instr. *Attand sahaḡamino bhikkhū* (Dh. 81).

SAHAGATO (*adj.*), Accompanying or associated with, joined to [सहगत]. Ab. 833. With instr. *Sahagato uparājena*, who had gone with the subking (Mah. 130). Used in metaphysics as the last part of a compound in the sense of "connected with, based upon, imbued with, characterized by." *Mettasahagutāṃ ceto*, thoughts based on good-will, friendly thoughts. *Domanaṣṣasahagutāṃ cittāṃ*, thoughts accompanied with grief (Dh. 89, 99). See *Putṭhānam*.

SAHAJĀTĪ, Name of a town in India (Vij.). Mah. 16, 17.

SAHAJĀTO (*adj.*), Born at the same time [सहजात].

SAHAJĪVĪ (*adj.*), Living with [सह + जीविन]. Pāt. 107.

SAHAJO, A uterine brother [सहज]. Ab. 249.

SAHAKĀRO, A sort of fragrant Mango tree [सहकार]. Ab. 557.

SAHAM, Power [सह, सहस्]. Ab. 398.

SĀHAM, see *So*.

SAHAMPATĪ (*m.*), This is an epithet of Mahābrahma, who is often called *Sahampatibrahmā* or *Sahampatimahābrahmā* (B. Int. 596; Man. B. 43, 56; Dh. 119). The etymology is exceedingly doubtful. The North Buddhist form is *Sahāmpati*, which Burnouf renders "seigneur des êtres patients." Eitel says, "lord of the *Sahaloka*, which means the inhabitable part of every universe, embracing all who are liable to transmigration." I have never as yet met with *sahaloka* or *sahalokadhātu* in Pali.

AHANAM, Endurance [सहन]. Dh. 170.

AHANO (*adj.*), Enduring [सहन]. Ab. 732.

AHASĀ (*adv.*), Hastily, arbitrarily [सहसा]. Ab. 1148. *Attham sahasā nayati*, to decide a case arbi-

trarily, to wrest judgment (*mustoddhena* Dh. 46). *Sahasā pitā te mato ti vutte*, if they said suddenly "Your father's dead" (Das. 4). *Sahasā gato*, going in great haste (Mah. 61). *Sahasākkammaṃ*, an arbitrary act. *Sahasākkāro*, violence.

SĀHASAM, Violence; punishment, fine [साहस].

Ab. 349, 1130. *Sāhasāni anekāni*, may acts of oppression (Mah. 46). *Asdhasena, dhammena, samena*, not arbitrarily, but righteously and justly (Dh. 46). *Atisāhaso* (*adj.*), violent (Mah. 126).

SĀHASIKO (*adj.*), Violent, cruel, ferocious [साहसिक]. Ten J. 43; Dh. 86. *Sāhasiko so*, this tyrant (Mah. 261).

SAHASSADHĀ (*adv.*), In a thousand ways [सहस्रधा]. Das. 43.

SAHASSAM (*num.*), A thousand [सहस्र]. Ab. 474.

In the sing. with a pl. noun: *Sahasam mānuse jine*, should conquer a thousand men (Dh. 19, and *sahasam gāthā*); *Saṭṭhi sahasāni brāhmaṇe bhojeto*, maintaining sixty thousand brahmins (Mah. 23). In the sing. with noun in gen. pl. *Accharānaṃ sahasaṃ*, a thousand nymphs (Mah. 162, comp. Dh. 290). As first part of a compound, the whole word being in the plural: *Sahassajaṭilā*, a thousand jaṭilas (Mah. 2). As last part of a compound, the whole in the neuter sing.: *Accharāsaḡhasaṃ* (Dh. 94). *Anekāni haṭṭhisahasāni*, many thousand elephants (Dh. 156). *Dasa manussasatasahasāni*, ten hundred thousand men (Dh. 286). *Sahasam sahasena*, a thousand multiplied by a thousand, a million (Dh. 19). *Attihaṭṭhisahasaparivāro* (*adj.*), accompanied by eighty thousand elephants (Ten J. 89). *Sahassagabbhasampanno*, furnished with a thousand chambers (Mah. 162). In Mahāparinibbāna Sutta the gen. *sahassassa* is used in the sense of "in companies of a thousand" (*sambahulā devatāyo sahasass'eva*). *Sahassaraṃsi* (*m.*), the sun (Ab. 63). *Sahasakkho*, and *sahasannetto*, Indra (Ab. 18). *Sahasam datvā*, giving him a thousand pieces of money (Alw. I. 97, probably *kahāpapas*). At Dh. 20 *sahasena yajati* seems to mean to make sacrifices to the amount of a thousand *kahāpapas* (comment says *sahasapariccedgena*).

SAHASSĪ, This curious form possibly originated in *सहस्रिन्*, but it is used very irregularly, sometimes as a masculine and sometimes as a feminine, and it is difficult very often to know how to consider it. It is used only in connection with *cakka-*

vālas. A thousand cakkavālas are called *sahasī-lokadhātu*, a million are *dvisahassī-*, a billion are *tisahassī-*, or *maḥsahasī-*. These must be compound words, for at Dh. 94 we have *dasasahasacakkavāle* (loc.), "in ten thousand worlds." The following are further instances: *Sakaladasasahasīlokadhātu*, the whole of ten thousand cakkavālas (Jāt. 51). *Dasasahasīlokadhātu* (Jāt. 17, 32, the *i* being shortened in accordance with frequent practice in samāsas). *Dasasahasīlokadhātu* (Jāt. 26). *Vasudhā dasasahasī pakampatha*, the earth shook in ten thousand worlds (Jāt. 25, comp. *putthavī dasasahasī*, Jāt. 26). Sometimes *vasudhā* is omitted, and *dasasahasī* is treated as if it were a fem. noun; *Dasasahasī pakampati*, ten thousand worlds quake (Jāt. 18); *Viroca dasasahasīyam*, shine in ten thousand worlds (Jāt. 27). Judging from these examples we should say that *sahasī* was a fem. adjective. But in the example above given from Dh. 94 it cannot possibly be fem., and at Jāt. 17 it is used as a pl. masc., *Katañjalī namassanti dasasahasī sadevakā*, "with uplifted hands the inhabitants of ten thousand worlds, including the devas, worship;" while at Jāt. 19 we have *dasasahasīnam*, "of the inhabitants of ten thousand worlds." At Jāt. 18, *Niraye dasasahasī aggi nibbīyi*, the fire of ten thousand hells died out, it appears to be an adj. masc., unless we read *dasasahasī-aggi*, as a compound. At Jāt. 17, instead of *sahasīlokadhātu* we have *sahasīko loko*, "the universe of a thousand worlds." In two instances I find *sahassa* instead of *sahasī* in connection with cakkavālas; the first is *dasasahasacakkavāladevatā*, the angels of ten thousand worlds (Dh. 118), and the second is *dasasacakkavālasahasseru*, in ten thousand worlds (Jāt. 51).

SĀHASSIKO (*adj.*), Belonging to a thousand, costing a thousand [सहस्र + इक].

SAHATI, To bear, endure, resist, overcome [सह]. Pr. *sahate* (Alw. I. 107). *Yam tapāḥ sahati*, he whom lust overcomes (Dh. 60). At Dh. v. 31 *saham* should be *ḍaham*. *Khuppiḍsam sahamto*, enduring or suffering hunger and thirst (Ten J. 116). *Avasesā nam asahamānā*, the rest unable to put up with him (Ten J. 89). Opt. *saheyya* (Att. 193). Inf. *sahitum* (Dh. 170).

SAHATTHO, One's own hand [सहस्र]. Instr. *Sahatthen' eva khīraṃ gahetvā*, taking the milk with her own hand (Jāt. 68). Abl. *sahatthā*, from

or with one's own hand (Dh. 300; Mah. 26; Pāt. 10, 80).

SAHAVYATĀ (*f.*), Companionship [सह + वय + ता, comp. *dāsavya, pātavyatā*]. *Upagacchi deva-rājasahavyatam*, went to companionship with Sakka, i.e. was re-born in the Tāvātimsa heaven (Mah. 250). *Kusalam kammaṃ karitvā tidesanam saavyatam patto*, having done good works he obtained association with the devas, i.e. was born in the devaloka (Dh. 96, 97). *Brahmapārisajjānam devānam saavyatam uppajanti*, are re-born to companionship of the Brahmapārisajja angels (Gog. Ev. 18).

SAHĀYAKO, A companion, ally, friend [सहायक]. Dh. 119, 153; F. Jāt. 17; Mah. 74. Fem. *sahāyikā* (Ten J. 40).

SAHĀYATĀ, and **SAHĀYATTAM**, Companionship [सहायता, and सहाय + त्व]. With loc. *Natthi bhāle sahyatā*, there can be no companionship with a fool (Dh. 12, 59). *Cetiyakammamāṇā sahyattam nikāmayam*, wishing to be associated in the work of the Dagōba (Mah. 176).

SAHĀYO, A companion, ally, friend [सहाय]. Ab. 346, 380. *Corā vā corasahāyā vā*, robbers or the confederates of robbers. *Dukkhasahāyo*, companion in misfortune (Mah. 256). Mah. 2; Dh. 58; Alw. I. 74.

SAHETUKO (*adj.*), Having a cause [सहेतुक]. Cl. Gr. 82.

SAHIRIKO (*adj.*), Modest [स + ह्रीका]. Dh. 398.

SAHITĀ (*m.*), One who endures [सहित].

SAHITO (*adj.*), Endowed with, accompanied by; united [सहित]. *Sāpipākārasahitam sayanam*, a couch fitted with a curtain inclosure (Mah. 49). *Gatisatisahito*, endowed with prudence and intelligence (Alw. I. 112, comp. Mah. 161). With instr. *Āyuttena sahito*, provided with an agent (Dh. 390). *Sabbe sahittā*, all with one accord (Mah. 63). *Aññamaññam paṭiccasahittā dhammā*, conditions causally connected among each other (B. Lot. 532). *Samaggasāṇṇā sahitaṣṣa cittaṃ ca saritena ca aviyuttasāṇṇā attho*, samagga means united, not separated mentally or physically (Pāt. 73). *Bhinnānam vā sandhātā sahitanam vā anuppadātā*, setting at one those who are at variance or confirming those who are friendly (Br. J. S., see *Anuppadātā*). In Br. J. S. a quarrelsome person is represented as saying to another *sahitan me asahitan te pure vacanīyam pacceḍā vacce*, etc.:

this is taken by the comment in the sense of "I have wise speech, you have foolish speech:" the gloss is as follows, *mayham vacanam sahitaṃ si-
liffham atthayuttam kārappayuttam*, "my speech is *sahita*, that is connected, sensible, appropriate to the matter in hand." Whether this last passage throws light on the use of *sahita* at Dh. vv. 19, 20, is a difficult question; but on the whole I am inclined to think that Max Müller is right in taking it as equivalent to *संहिता* "text" of the Buddhist Scriptures (the use of *appa* in v. 20 is strongly in favour of this), as Buddhaghosa does. Still we know that the commentators sometimes put a very strained interpretation upon difficult passages, and it is possible that after all *sahita* may here mean, as in Br. J. S., "to the point, sensible." See *samhita* under *Sandahati*.

SAHO (*adj.*), Enduring [सह]. *Mama bhārasaḥ*, bearing my burdens (Dh. 387).

SAHODAKO (*adj.*), Containing water [सह + उ-
दक]. Mah. 15.

SĀHU (*adj.*), Good. Softened form of *saddhu* (Sen. K. 200).

SAJALO (*adj.*), Watery [सजल]. Att. 70.

SAJANO, A kinsman [सजन]. Ab. 243.

SAJATI, To cling [सज्ज]. Pass. *sajjati*, to cling, be attached. P.pr. *sajjamāno* (Dh. 40). P.p.p. *satto*, attached, devoted to (Ab. 816). With loc. *Satto caṇḍaliyā*, enamoured of a caṇḍāla woman (Mah. 200). *Saññojanasāṅgasatto*, bound in the fetters of the Saññojanas (Dh. 61).

SAJĀTI, and SAJĀTIKO, and SAJĀTIYO (*adj.*), Of the same class or species, or caste [सजाति, and सजाति + क, and सजातीय]. Ab. 504, 632.

SAJIVAM, Rule of life, precept governing the monastic life of the Buddhist priests [स + जा-
वीव]. Pāt. 5, 65 (*sajjivam nāma yaṃ Bhagavatā
paññattam sikkhāpadam etam sajjivam nāma*).

SAJIVO (*adj.*), Alive; living with [सजीव]. Mah. 68. *Sajivo*, a king's minister, one who lives with him (Ab. 340).

SAJJANAM, Decking, equipping [सज्जन]. Ab. 956.

SAJJANO (*adj.*), Well-born, respectable, good, virtuous [सज्जन]. Ab. 333, 956.

SAJJATI, see *Sajati*.

SAJJETI (*caus.*), To prepare, equip, deck [caus. सज्ज]. *Adhisakkāraṃ s.*, to prepare hospitality (Dh. 135). *Yuddham s.*, to make ready for battle

(Dh. 352). *Pāve s.*, to prepare cakes (Dh. 189). *Nagaraṃ s.*, to decorate a city (Mah. 240). Also *sajjāpeti* (Dh. 243, 388). P.p.p. *sajjito* (Ab. 366, of a caparisoned elephant); Dh. 263; F. Jāt. 52; Mah. 104, 162.

SAJJHAM, and SAJJHU (*n.*), Silver. Ab. 489. *Hemasajjhughaṭṭa*, vessels of gold and silver (Mah. 115). *Sajjhunā khacito*, inlaid with silver (Mah. 163). *Sajjhumayo* (*adj.*), made of silver (Ditto). Mah. 167.

SAJJHĀYATI, To repeat, rehearse, read aloud [साज्जाय]. Mah. 254. *Dvattimsākāraṃ sajjhāyanti*, repeat the dvattimsākāra (Dh. 165, a Buddhist formula enumerating the thirty-two constituents of the human body). Caus. *sajjhāyāpeti*.

SAJJHĀYO, Repetition, rehearsal [साज्जाय]. Dh. 43. See *Gaṇasajjhāyo*.

SAJJHU, see *Sajjham*.

SAJJO (*adj.*), Diligent [from सज्ज, comp. the meanings of सज्ज]. Ab. 516.

SAJJO, The Sal tree, Shorea Robusta [सर्ज]. Ab. 562.

SAJJO (*adj.*), Prepared, ready, equipped, decorated [सज्ज]. Ab. 378. *Gamanasajjo*, prepared to march (Par. S. A.). *Yuddhasajjo*, equipped or armed for battle (Mah. 64).

SAJJU, and SAJJUKAM (*adv.*), Instantly, immediately, quickly, suddenly [सज्जस् and *sajju + क्*]. Ab. 1149; Pāt. 28. *Sajjukhīraṃ*, new milk (Dh. 13). *Sajjukam* (Mah. 47, 83, 98).

SAJJULASO, Resin [सर्जरस]. Ab. 304.

SAKABALO (*adj.*), Containing a mouthful, full (of the mouth) [स + कवच]. Pāt. 22.

SĀKACCHĀ (*f.*), Conversation. Ab. 120. *Dhammasākkacchā*, religious conversation (Kh. 5). *Sā-kacchaṃ karoti*, to converse (Dh. 121). This form is perhaps *संक्वा* with the term. *य* and *ṛiddhi*, representing a form *sānkathyā* (comp. *sārambha*). But it may possibly represent *स + कवा + य*. At Pāt. xv. there is a curious verb *sākkacchati*, which I think must be formed back from *sākkacchā* (*aññamaññaṃ dhammaṃ sākkacchissanti*, shall talk with each other about religion).

SAKADĀGĀMĪ (*adj.*), Returning once [सकदागमि-
नि]. This is the technical name given to those who are walking in the second Path (see *Maggo*, and *Phalaṃ*). There is the Path (*sakadāgāmi-maggo*) and the Fruition (*sakadāgāmi-phalaṃ*).

Those who have attained the path are called *sakaddágáminaggaṭṭho*, and those who have attained the fruition are called *sakaddágámiphalaggaṭṭho*. Hardy says, "The path sakradágámi is so called because he who enters it will receive one more birth. He may enter this path in the world of men, and afterwards be born in a deva-loka; or he may enter it in a deva-loka, and afterwards be born in the world of men" (E. Mon. 290). Alabaster says, "There will be only one birth among men or angels before reaching Nirwana" (Wheel of the Law, 171). The fact is that a man who has attained Sakadágámiship is re-born *twice*, once in the deva world and once in the world of men. His name implies that he *returns* to the world, and consequently he must in the interval have been in another world. This is I think proved by a passage in Par. S., in which Buddha says of a devout disciple who had recently died, *Sudatto Ānanda upāsako tiṇṇaṃ saṃyojanānaṃ parikkhayaṃ rāgadosamohānaṃ tanuttā sakaddágámi sakid eva imaṃ lokaṃ dgantvā dukkhaṃ antaṃ karissati*, "O Ānanda, the upāsaka Sudatta by the destruction of the three Saṃyojanas, by the attenuation of lust, hatred, and ignorance, having become a Sakadágámin, returning once only to this world will make an end of suffering." The Sakadágámin has entirely got rid of the three Saṃyojanas (*sakkāyaditṭhi*, *vicikicchā*, and *śīlabataparādmā*), and greatly diminished or reduced to a minimum the passions of *rāga*, *dosa*, and *moha*. With regard to the expression *tanuttā* of the text (see also p. 269, a, of this Dict.) the comment on Par. S. says, *sakaddágāmiṃ hi putthujjanānaṃ viya abhiññaṃ rāgādāyo na uppajjanti, kaddāci karahaci uppajjanti, uppajjamānā ca putthujjanānaṃ viya bahalabahalā na uppajjanti, macchikapattānaṃ viya tanutanukā uppajjanti*, "for the lusts and other passions of the sakadágámin do not arise repeatedly like those of unconverted men, they arise only now and then, and when they arise they do not arise gross and thick as with unconverted men, but they arise exceedingly attenuated like fishes' scales" (!). A little further it speaks of the seven births of the Sotāpanna, the two births of the Sakadágámin, and of the single birth of the Anágámin. Burnouf takes the right view, for he says the S. is "a being who has yet to traverse sixty thousand kalpas, to be re-born

once among the devas and once among men" (Int. 293). The sakadágámin may be *kāmaḥavādhigataphalo*, or *rūpabhavādhigataphalo*, or *arūpabhavādhigataphalo*, according (I suppose) as he is re-born in a kāmadevaloka, a rūpadevaloka, or an arūpadevaloka.

SAKALO (*adj.*), All [सकल]. Ab. 702, 1026. *Sakalasamvaccaram*, a whole year (F. Jāt. 10).

SAKALO, and -LAM, A portion; a potsherd [सकल]. Ab. 53, 946.

SĀKALYAM, Totality [साकल्य]. Ab. 1193.

SAKARANIYO (*adj.*), Having duties to perform [स + करणीय]. Epithet of a Sekha, who still has much to do before attaining complete sanctification (B. Lot. 297).

SĀKĀRO (*adj.*), With its characteristics [साकार].

SAKĀSO (*adj.*), Near [सकाश]. Ab. 708.

SAKATAM, A cart, waggon; a measure of capacity, a cart-load [शकट]. Ab. 373, 484. *Sakata-maggo*, a cart road, high road (Ab. 191). Mah. 143, 167; Ten J. 112.

SĀKATĀNO, and -ĀYANO, A proper name = शकटायन (Sen. K. 387).

SĀKATIKO (*adj.*), Belonging to a cart [शकटिक]. Sen. K. 380.

SAKATTĀ (*m.*), One's own self [स्व + आत्म]. Mah. 13.

SAKATTHO, One's own object or advantage [स्व + चर्च]. Att. 199.

SĀKETAM, Name of the city Ayodhyā [सकेत]. Ab. 201.

SAKHĀ (*m.*), Companion, friend [सखि]. Ab. 346. The declension, which is very irregular, will be found at Sen. K. 287 (loc. *sakhe*, instr. pl. *sakhehi*, *sakhdrehi*). Acc. pl. *sakhi* (Att. 203).

SĀKHĀ (*f.*), A branch [शाखा]. Ab. 542; F. Jāt. 7, 12; Mah. 108. *Sākhānagaraṃ*, a suburb (Ab. 199). *Sākhānigo*, a monkey (Ab. 614; Dh. 329). A Cākhā of the Veda (Alw. I. cxxiv). A neuter form *sākhāsmiṃ* (loc.) occurs at Dh. 329, and at Mah. 5 we have *pattasodhanasākhāni*, which Turnour renders, "leaves to cleanse their sacred dishes with."

SĀKHALYAM, see *Sakhilo*.

SAKHĪ (*f.*), A female friend [सखी]. Ab. 238; Ten J. 37.

SĀKHĪ (*m.*), A tree [शाखि]. Ab. 540.

SAKHILO (*adj.*), Friendly [सखि + ल]. Dh. 186. I have met with a derivative *sākhalyam*, friend-

ship, which I think is authentic, the *a* points to the base with that vowel.

SAKIM (*adv.*), Once; at once, simultaneously [स-इत्]. *Sakim vijdtā*, a woman who has borne one child (Dh. 233). *Sakim vijdtavaṇṇo*, appearance of a woman who has borne one child (Dh. 315). *Sakim vadanto*, speaking to him once (Dh. 272). At the same time, simultaneously (Mah. 108). *Sakim yeva*, at the very same time (Mah. 34). *Tesaṃ sakim uppannaṃ veraṇṇaṃ na sammati*, their wrath when once roused does not pass away (Dh. 100). *Sakid eva*, at one and the same time (Att. 193), once only (see *Sakadāgāmi*).

SAKINĀCANO (*adj.*), Having something, wealthy [स + क्तिञ्चन]. Dh. 71 (here it may also mean not freed from the Kīṭṭhanas).

SAKIYO (*adj.*), Own [स्वकीय]. This is the correct spelling (comp. *parakiya*, *dutiya*, *gahita*, etc.), *sakya* at Att. 216 is merely a return to the Sanskrit. At F. Jāt. 18 we have *vācāya sakiyā* 'vadhī, where *sakiyā* is a shortened instr. fem. from *sakiya*, and not as at first sight would appear an instr. from an anomalous fem. *sakī* from *sako*.

SĀKIYO, SAKYO, and SAKKO, Name of the princely family to which Gautama Buddha belonged [सत्त्व]. Ab. 1001. The Čákyas formed a great clan or people, engaged in agriculture, among whom probably only a very few families were princely (Dh. 351). Their territory seems to have been of some extent. At Ab. 184 *Sakkā* "the Čákyas" is given as the name of a people. At Dh. 351 we are told that on one occasion Buddha was living among the Čákyas (*Sakkesu viharanto*). In Sutta Nipāta also I find *Ekaṃ samayaṃ Bhagavā Sakyesu viharati. Sakyānaṃ Uḷumpaṃ nāma nigamaṃ*, a town of the Čákyas named Uḷumpa (Dh. 222). *Sākiyo* or *Sakko*, a Čákya prince (Ab. 336, 1001; Mah. 9, 55). *Sakya-rājano*, Čákya princes (Dh. 217). *Sakya-rājakulaṃ*, Čákya royal family (Dh. 117). *Sakya-rājadhītā*, or *Sākiyadhīkā*, a Čákya princess (Dh. 216). *Mahānāma Sakko*, the Čákya prince *Mahānāma* (Dh. 218). *Suppabuddhasakko*, the Čákya prince Suppabuddha (Dh. 296). *Sākiyā nāma mānaniṣiṭṭā*, the Čákya princes are haughty (Dh. 142). Gautama Buddha is sometimes called *Sakyaputta*, son of the house of Čákya, or Čákya prince (Att. 135 fr. *Dīpavansa*, see *Sakyaputtiyo*). *Rājā Sākiyānaṃ*, the king of the Čákyas (Dh.

223). *Sākiyavaṇṇo*, the royal line of Čákya (Dh. 224). *Sakyaṃuni*, the Čákya sage or philosopher, is given as an epithet of Gautama at Ab. 5, I have elsewhere met with it only at Kh. 7. I here enter my protest against the continental custom of speaking of Gautama Buddha as "Čákyaṃuni," which is a mere epithet. It is as though we spoke of Jesus Christ as "The Lion of the Tribe of Judah" (Rev. v.), or the "Prophet of Nazareth" (Matt. xxi.). Gautama is the name by which he was universally known and addressed (at Kh. 8 we have even *Gotamasāsanam*, "the commandment of Gautama"), and I see no reason to depart in this matter from the practice of antiquity.¹ I may here add that his proper designation in his antecedent births is Gautama Bodhisattva (*Gotama-bodhisatto*). Another epithet of Gautama Buddha is *Sakyaṭho* "the Lion of the Čákya tribe" (Ab. 5). In one instance only I find him addressed (by a believer) as *Sakka*, "O Čákya" (Vaṅgīsa S.).

SAKKĀ, See *Sakko* (2).

SAKKACCAM (*adv.*), Respectfully, attentively, carefully, zealously, thoroughly [सत्कृत्य with *m* added, as in *kuddācanam*, *kuvaṃ*, *cirassam*]. Dh. 98, 230. *Sakkaccaṃ naṃ namasseyya*, let him assiduously pay reverence thereto (Dh. 70). *Daṭṭā sá táni sakkaccaṃ yāvajjivāṃ*, she having provided them unfailingly during the whole course of her life (Mah. 162). *S. suḍḍhi*, to listen attentively (Kh. 6; comp. Das 41). *S. anumodati*, to return grateful thanks (Kh. 11). *Sodhāpetvāna s.*, having cleared the road thoroughly (Mah. 111). *Sakkaccaṃ sādādhukam*, thoroughly well (Mah. 198).

SAKKĀRO, Hospitable reception, hospitality, honour, festival [सत्कार]. Dh. 14, 232; Mah. 156, 231. *Katvā vividhasakkāraṃ*, having showed them every hospitality (Mah. 157). *Tumhākaṃ mahāsakkāraṃ karissāmi*, I will pay you great honour (Dh. 78, said to a *devatā*). *Ambassa sakkāro mahā ahoṣi*, much care was devoted to the mango tree (F. Jāt. 6). *Sakkāraṃ antimaṃ akā*, paid the last honour to the dead (Mah. 125). *Kāretvā dhātusakkāraṃ*, having held a relic-fête (Mah. 38).

SAKKAROTI, To receive hospitably, to honour,

¹ I suppose it is to Burnouf that we owe this fashionable use of the word Čákyaṃuni (see Int. 70). I myself at one time followed the custom, as the early pages of this Dictionary will show.

revere [सत्कु]. *Pituvacanāṃ sakkaronto*, reverencing my father's command (Sig. S.). Ger. *sakkatvā* (Mah. 245), *sakkaritvā* (Mah. 196). Inf. *sakkātuṃ*. P.f.p. *sakkātabbo*. P.p.p. *sakkato*. Caus. *sakkāreti* (Sen. K. 527).

SAKKATAÑÑU (*adj.*), Acquainted with the Sanskrit language [संस्कृत + ञ्]. Bál. i.

SAKKATI, To go (Clough's Pali Verbs, 1). See *Osakkati*, *Paccosakkati*, *Nissakkanāṃ*, *Parisakkati*. Weber is doubtless right in referring it to खक्.

SAKKATI, see *Sakkoti*.

SAKKATO (*p.p.p. sakkaroti*), Entertained, honoured [सत्कुत]. *Pañca māse vasitvāna te 'maccā 'tīva sakkatā*, these ministers having resided five months most hospitably entertained (Mah. 70).

SAKKATO, and **SAKKATO** (*adj.*), Sanskrit [संस्कृत]. *Sakkatabhāsā*, the Sanskrit language (Bál. i). *Sakkatagandhesu*, in Sanskrit books (Sen. K. 202).

SAKKATTAM, Çakraship [चक्र + स्व]. *Sakkattam pāpupāṭi*, to obtain Çakraship, by which is meant being re-born after death as Sakka the king of the devas (F. Jāt. 2, see *Sakko*). It is of course the reward of very high merit (Dh. 185, 187). *Sakkattam pattheti*, to pray for re-birth as Çakra (Dh. 134).

SAKKĀYO, Own body or person [स्व + काय]. Kh. 9; Dh. 296. *Sakkāyadiṭṭhi*, "the heresy of individuality," is one of the three saṃyojanas, release from which is obtained by entrance into the first Path (*sotāpatti*). Yātr. states that *sakkāyadiṭṭhi* is identical with *attavādo* (which see), and quotes, *visativatthukā sakkāyadiṭṭhi attavādupādānaṃ*. Hardy says, "he also rejects the error called *sakkāya-dṛishti*, which teaches, I am, this is mine" (E. Mon. 289). Subh. in answer to my question as to the etymology says it means "svakīya çarīra," and I have no doubt that he is right. We should naturally expect *sakāya*, but the *k* is doubled to compensate for the loss of the *v* (comp. *paṭikkūla*; and *abhikkanta* = अभिक्कन्त, where the *k* is doubled to compensate for the shortening of the vowel). The North Buddhists, puzzled by the double *k*, have (as in numerous other instances, see *Paṭisambhida*) ascribed a wrong etymology to this word, and turned it in Sanskrit into *satkāyadrishṭi*, as if the first part of the com-

pound were सत् instead of स्व. Burnouf adopts this etymology (Int. 263), rendering *sakkāya* by "existing body," or "aggregate of what exists," and *satkāyadrishṭi* by "the view that the body is what exists." From the passage which he goes on to quote from Abhidharma Kośa Vyākhyā it is clear that the author of that work had a correct understanding of the meaning of the term, and was only at fault as to its etymology; the original of the passage will be found at Alw. N. 72, in an extract from Saṃyutta Nikāya. Here it is shown that *Sakkāyadiṭṭhi* may be held in twenty different ways (see above *visativatthukā*). A man may look on Form, the first khandha, as Self (*rūpaṃ attato samanupassati*), or he may look on Self as possessing Form (*rūpavantaṃ attānaṃ*), or he may look on Self as residing in Form (*attani rūpaṃ*), or Form as residing in Self (*rūpasmiṃ attānaṃ*). If for Rūpa we substitute in turn each of the four remaining khandhas we obtain the twenty modes of heretical view as regards the Attā or Self.—According to Saṅgīti S. there are three Antas or goals of doctrine, *sakkāyo anto*, *sakkāyasamudayo anto*, *sakkāyanirodho anto*, the body or Self, the origination of the Self, and the annihilation of the Self.

SAKKHARĀ (*f.*), A potsherd; gravel; clayed or brown sugar, jagghery, sugar [शर्करा]. Ab. 462, 925. *Sakkharodakam* or *sakkharapānaṃ*, eau sucrée (F. Jāt. 8; Mah. 177). Dh. 416; B. Lot. 576; Mah. 197.

SAKKHARAPPABHEDO (*adj.*), Together with the distinction of letters [स + चर + प्रभेद]. This compound is used as an epithet of the three Vedas, and points to some sort of supplementary treatises upon them called *akkharappabheda*. D'Alwis renders it "distinction of letters," and identifies it with the brahminical *çikshā* (Alw. I. lxx). Burnouf says "the differences which distinguish the letters from each other" (Int. 207). *Sakkh-* is the correct reading.

SAKKHI, **SAKKHISSATI**, See *Sakkoti*.

SAKKHI (*m.*), A witness [साक्षिन्]. Dh. 100. *Sakkhipuṭṭho*, interrogated as a witness. *Sakkhi-bhūto*, having been witness of or to (Att. 219). *Me sakkhi bhava*, be my witness (Att. 216). So often written *sakkhi* that I feel doubtful whether this is not the right reading, or at least an alternative one, comp. *katthi*.

SAKKO, Çakra or Indra [सक्र]. Ab. 1001. When Gautama Buddha deposed Indra from his godship, he made him a powerful archangel ruling over the five lowest kāmadevalokas and having his abode in the Tāvātimsa heavens (see *Māro*). He is widely different from the Hindu Indra, though retaining many of his attributes. He is inferior in majesty and power to the two other archangels Mahābrahma and Māra. Like Mahābrahma, he is represented as exercising a beneficial influence over the affairs of men. When a good man is struggling with adversity, the fact is made known to Sakka by the throne on which he sits becoming warm (*uphāḍakāraṃ dasseti*, Ras. 15; F. Jāt. 54; Dh. 87; Man. B. 50). It is then his wont to take some earthly disguise and descend to the relief of the sufferer. When king Dhammasodhaka, seeking in vain to obtain a knowledge of the Truth, had given up his throne and resigned himself to the life of an ascetic, we are told that the moment he entered the forest, by the power of his merit the throne of Sakka became hot. *Atha devarājā cintesi akāmaṃ me paṇḍukambalasīdānaṃ uphāṃ ahoṃ, kiṃ nu kho kāraṇaṃ? ti lokam oloketvā Sakko devarājā Dhammasodhakam mahārājānaṃ sakalajambudīpaṃ vicinītvā saddhammajjheyyakam alabhītvā pavitṭhabhāvaṃ addasa*, "Then the archangel thought, Without my wish my marble throne has become hot, what can be the cause? and gazing over the world the archangel Sakka beheld the great king Dhammasodhaka, who had entered the forest, having sought throughout the whole land of Jambudīpa a teacher of the Truth, and having found none." Sakka then assumes the shape of a rakkhasa, meets him in the forest and puts his faith to the severest trials. At the last moment he resumes the radiant form proper to him, reveals to the astonished monarch the Truth he was in search of, and restores him to his kingdom (Ras. 18, and foll.). In the Sasajātaka, Sakka in the disguise of a brahmin tries the faith of the Bodhisatta, and rewards him for his heroic endurance by imprinting the figure of the hare upon the moon as a lasting memorial of his good deed (F. Jāt. 54). In the Dadhivāhana Jātaka he is represented as bestowing upon three pious hermits the means of supplying their wants without trouble to themselves (Jāt. 2). Shortly after Gautama's attainment of Buddhahood, Sakka went

down to meet him in the disguise of a young brahmin and sung his praises (Dh. 120).

What I have said of the personality of Mahābrahma holds good also of Sakka: there is a Sakka in every cakkavāla, and the office of Sakka, which is in fact the sovereignty of the Tāvātimsa angels, and is called *Sakkattam* (q.v.), is only held for a limited period by the same individual. The Çakra of the Dadhivāhana Jātaka was a pious hermit of Himavanta (F. Jāt. 2). The Çakra of Gautama's time had been a young brahmin named Magha, who was re-born as Çakra as a reward for his zeal in doing good (Dh. 6). And according to Hardy, Gautama Buddha himself was Çakra in twenty of his antecedent births (Man. B. 100).

Sakka's usual designation is *Sakko devānaṃ indo* (Dh. 185), or *Sakko devarājā* (Dh. 120, 184, 357, 415). Many of his brahminical titles are preserved, but always explained so as to harmonize with his new Buddhist character. Thus he retains the epithet of *sahassanetto* (Dh. 87), or *sahassakkho* (Ab. 18), but it is said to mean that he can think of 1000 things at the same instant (Dh. 185; comp. the use of *pañcacakku*). He is said to be named Sakka because when a man he assiduously exercised the virtue of charity (*sakkaccaṃ dānaṃ adāsi*! Dh. 185). His title of purandara is changed to *purindada* (q.v.). He is called *maghavā* because his name when a man was Magha, and he is called Indra because he is prince or lord of the Tāvātimsa angels (Dh. 185).

Sakka with his consort Sujātā reigns with great splendour in the Tāvātimsa heaven situated on the summit of Mount Meru (Man. B. 11). His royal city is called Masakkasāra or Vassokasāra, and his palace is called Vejayanta. He is the Recording Angel of Buddhism, and four times a month, seated in his Hall of Justice called Sudhammā, he reads aloud from a golden book a record of good works done by men during the week. Sakka has a splendid car called Vejayanta driven by the charioteer Mātali, an elephant named Erāvapa, and a chank or trumpet called Vijayuttara, of tremendous power. *Sakkakaraṇā dhammā* at Dh. 185 means the conditions or qualities that qualify a man for attaining Çakraship; they are truthfulness, dutifulness to parents, respect for elders, mildness of speech, etc.

SAKKO (*p.f.p. sakkoti*), Able; possible [सक्र], and

it is just possible that it sometimes represents [मक्क, comp. mukka = mukta]. Ab. 1001. With inf. (Sen. K. 521). *So arahattaṃ pattuṃ asakko*, he being unable to attain Arhatship (Dh. 210). *Sá na sakká hi taṃ vindá*, for it (the saṅgíti) could not be held without him (Mah. 11). *Sakká vata bho rájakumára*, the royal princes are able (or competent, or powerful, Man. B. 133, here it is perhaps çakta). Out of this declinable participle has grown a remarkable indeclinable word *sakká*, the use of which the foll. examples will illustrate. *Pun' idikkhasamágamo na sakká laddhuṃ aji' eva*, "such a meeting as this cannot again be held at the present day" (Mah. 49); here we have *sakká*, where according to Sanskrit usage we should have *sakko*. Again at Dh. 80, *Na sakká so (dhammo) agáramajjhe páretuṃ*, this law cannot be fulfilled in a household. *Buddhá ca náma na sakká sa-ṭhena árdhetuṃ kalyāṇajjhāsayena k' ete árd-dhetabbá*, Buddhas cannot be propitiated by a wicked man, but they are to be propitiated by a man of good inclinations (Dh. 81). *Assame va-santena sakká hoti imāni aṭṭha sukhāni vindituṃ*, by one who lives in a hermitage, these eight advantages are able to be enjoyed (Ját. 8, here according to Sansk. use we should have *sakkāni*). The syntax of the above examples is the same as in Sanskrit, the infinitive being used passively, and the person able being in the instr. case. But in the great majority of cases *sakká* is accompanied by an infin. used *actively* (often followed by an acc.), while *sakká* has the neuter or impersonal signification "it is possible," *hoti* being sometimes added. *Sakká bhavēyya sammāsa-buddhaṃ pesetuṃ*, would it be possible to send Buddha? (Alw. I. 76, and see l. 22). *Sakká hoti methunaṃ dhammaṃ paṭisevituṃ*, it is possible to practise fornication (Pát. 75). *Na sakká puñ-ñaṃ saṅkhātūṃ im' ettam api kenaci*, no one can calculate this so great merit (Dh. 35, *im'* for *imaṃ*). *Satthárá gantuṃ na sakká*, the Teacher cannot go (Alw. I. 76). *Na sakká etehi saddhīṃ eka-ṭṭhāne vasituṃ*, it's impossible to live in the same place with these people (Dh. 100). *Sakká gehaṃ ajiḥvasanteh' eva puññāni kātuṃ*, it is possible for people to do good works while still living at home (Dh. 80). *Na sakká mayá rájānaṃ yācituṃ*, I cannot ask the king (F. Ját. 9). With *iti*: *Jān-petuṃ kathaṃ sakká anitá te tathá iti*, how is it

possible to manifest that they have been thus brought here? (Mah. 198). I have difficulty in accounting for the indec. *sakká*, except by supposing that it arose out of the frequent recurrence in phrases containing *sakka* of nom. plurals masc. and feminines sing. and plural, the majority of which end in -á. The transition may be seen in two of the quotations given above, *Sá na sakká hi taṃ vindá*, and *Buddhá ca náma na sakká saṭhena árdhetuṃ*. It is also seen in a Sanskrit phrase, quoted by Benfey s.v. चक्यारक्षितम्, "they can be guarded," and in one quoted by Williams, na sá çakyá netum balát, "she cannot be led by force." It is curious that a p.f.p. from चकृ has in Pali undergone a precisely similar change. *Labbha* = लब्ध is used both as a declinable adj. and as an indeclinable in -á. Of the latter I have given two examples s.v., and I have met with another in Dhammika S., *Na k' eso labbhá sapariggahena phassetuṃ yo kevalo bhikkhu dhammo*, for the whole of the conditions of a monk cannot be obtained by one who has a family, viz. the duties of the priesthood are incompatible with married life. The construction of the sentence is exactly the same as in *assame vasantena sakká hoti*, etc. (see above).

SAKKOTI, and SAKKATI, and SAKKUNĀTI, To be able or competent (with inf.) [चकृ]. Pres. *sakkoti* (F. Ját. 12; Mah. 110). *Sakkati* (= çak-yati) occurs in Nává S., *kiṃ so pare sakkati tīra-yetuṃ*, is he able to save others? and in Sadda Nīti the átm. form occurs, *Sakkate jārāya paṭi-kammaṃ kātuṃ*, he is able to repair what is worn out. *Sakkate* at Sen. K. 439 is probably the act. átm. Pres. *sakkupāti* (Dh. 101). Opt. *sakkupēyya* (Mah. 72). Opt. 2nd pl. *sakkupēmu* (Fausböll). Aor. *asakkhi*, *sakkhi* (F. Ját. 5; Ten J. 114; Mah. 39), *sakkupī* (Mah. 48). A regular or Sanskritic future *sakkhiti* = çakshyati, is given in Sadda Nīti, and I have since met with it in Dhanīya S., *na sakkhīnti dhenupā* . . . the calves will not be able. But the future generally used is *sakkhissati*, a double future of later origin, formed upon *sakkhiti* treated as a present (compare *dakkhissati* and *hohissati*); it will be found at Dh. 84, 89, F. Ját. 6, Mah. 110. Conditional *asakkhissa* (Dh. 292). P.pr. *sakkonto* (F. Ját. 15; Ten J. 40; Alw. I. 80). Ger. *sakkupitā* (Ten J. 114). P.f.p. *sakko*. P.p.p. *satto*. The

aor. *asakkhi* and cond. *asakkhissa* are formed, like *sakkhissati*, from *sakkhiti* treated as a present. We should expect *sakundāti*, *sakupeyya*, etc., but the doubling of the *k* is carried on from *sakkoti* (= *çaknoti*), where it is philologically correct. A precisely similar instance will be found in *aggini* = *agni*, and analogous cases in *parissilesa* = *praviçlesha*, *kallahāra* = *kahlāra*, *sassirika* = *sacrika*, etc. The *ṣ* is a compensation for the change of *श्र* to *स*, comp. *sakupo*. At Mah. 141 we have a remarkable p.f.p. *sakkupeyyo*. The passage is as follows, *asakkupeyye pāsāṇe uccātum catupaṇcahi kīlāmāno khipi tadda so kīlāguḷake viya*, "at that age he could toss about stones which four or five men could not lift, as if he were playing at hand balls." Here *asakkupeyye uccātum* means "unable to be lifted," and the construction is like that of several sentences given under *Sakko* (e.g. *Buddhā nāma na sakka sathena āraddhetum*). In one example given under my art. *Parāmaṭṭho* will be found a word *asakkupeyyattam* "inability," which is this p.f.p. + *त्तम*. I have met with *asakkupeyya* in several other places.

SAKO (*adj.*), Own [सक]. Ab. 736. *Sakattho*, one's own advantage (B. Lot. 297). *Sakagharam*, and *sakam gharām*, one's own house, home (Mah. 200; Kh. 11). *Sakatṭhānam*, own place, home (Ten J. 120). *Sakāyatto* (*adj.*), subject to himself (Mah. 23, in Sansk. the corresponding word is *svāyatta*). *Sakāramo*, his own monastery, built by himself (Mah. 35). Mah. 42, 155.

SĀKO, and **SĀKAM**, A potherb [शाक]. Ab. 459; Dh. 223; Pāt. 81. See also *Dāko*. In Sansk. we have *dākinī* side by side with *sākinī*.

SAKUBBAM, see *Sa* (3).

SAKUNAGGHI (*f.*), A kind of hawk [शकुन + घ्न fem.]. Ab. 637.

SAKUNI (*m.*), and **SAKUNIKO**, A bird [शकुनि, and शकुनि + क]. Ab. 624; Dh. 104. Fem. *sakunika*, a hen-bird (Dh. 191). At Mah. 22 read *sakunika*.

SĀKUNIKO, A fowler [शाकुनिक]. Ab. 513; Sen. K. 391; Mah. 337.

SAKUNO, A bird [शकुन]. Ab. 624; Dh. 282; F. Jāt. 12. Fem. *sakunī*. *Morasakunī*, a peahen (Ten J. 111). For the *ṣ* comp. *Sakkuṇḍāti*.

SAKUNTO, A bird; the Indian vulture [शकुन्त]. Ab. 624, 645, 1049; Dh. 17, 32.

SAKYAPUTTIKO, and **-IYO**, Belonging to the

Çākya prince [शाक्य + पुत्र + इक]. By *Sakya-putto* is meant Gautama Buddha, the son of a Çākya king, and the *adj.* *Sakya-puttiyo* is an epithet of a *samāṇa* or Buddhist priest (Kamm. 9; Sen. K. 388; Alw. I. 72, 101). *Sakya-putti* (*m.*), another derivative of *Sakya-putta* with the same meaning is also given at Sen. K. 388.

SAKYO, see *Sākiyo*.

SĀLĀ (*f.*), A house, hall, room [शाला]. Ab. 207, 934; Dh. 189. *Kammārasāḍā*, a workshop (Mah. 22). *Assasāḍā*, a stable (Pāt. 71). *Hatthisāḍā*, elephants' stables.

SALABHO, A grasshopper or moth [शलभ]. Ab. 645.

SALĀBHO, One's own advantage, self-gain [स्व + लाभ]. Dh. 66.

SALĀKĀ (*f.*), A peg, slip, bit of wood; a blade or sprout [शलाका]. Ab. 1087; Alw. I. cvii. *Tīpasalāka*, a blade of grass (Kamm. 10). *Ayasa-lāka*, iron wire or ribbon (Dh. 211, used to fasten together a bundle of bamboos). Food belonging to the collective saṅgha of a monastery was sometimes distributed to the monks by tickets called *salāka*, and consisting of slips of wood, bark, bamboo, talipot leaf, or other similar material. Food so distributed was called *salākabhattam*, "ticket-food" (Kamm. 9; Alw. I. 103; comp. B. Int. 259; Att. 59). Similar tickets seem to have been issued by private persons, like our soup-tickets (Mah. 162). The room in which the food was distributed by ticket was called *salākaggam* (Mah. 229, as we say "soup-kitchen"), or *salāka-ṭṭhānam* or *salākabhājanatṭhānam*. Priests sometimes voted by *salāka*, a sort of ballot, the ticket-issuer was called *salākagādhāpako* (Vij.; see Pāt. 62).

SĀLĀKIYAM, A branch of surgery [शलाकाय]. *Sāḍakiyan ti salākavejjakammaṃ* (Br. J. S. A.).

SALAKKHANAM, see *Sāmañño*.

SALAM, A porcupine's quill [शल]. Ab. 616.

SĀLAPANNI (*f.*), The shrub *Hedysarum Gangesicum* [शलपणी]. Ab. 584.

SALĀTU (*adj.*), Unripe [शलटु]. Ab. 546.

SĀLĀYATANAM, The six organs of sense [शलयायतन]. Alw. N. 48; B. Int. 500; Gog. Ev. 69. See *Āyatanam*, *Paṭiccasamuppādo*.

SĀLEYYO (*adj.*), Fit for rice [शलिय].

SĀLI (*m.*), Rice, especially hill paddy [शल]. Ab. 450. *Sālikhetam*, a paddy field (Dh. 126). *Sālinam* (*pl.*) *saṭṭhi vāhasatāni*, six thousand cart-

loads of paddy (Mah. 70). *Sāliyavan* or *edliyavā* (pl.), rice and barley (F. Jāt. 15).

SĀLIKĀ (f.), The Maynab bird, *Gracula Religiosa* [शारिका]. Ab. 628.

SĀLIKO (adj.), Belonging to paddy [सालि + क]. Dh. 128.

SALILĀM, Water [सलिल]. Ab. 661; Mah. 160. *Gaṅḍasalilam*, Ganges water (Mah. 70). *Sallabhamo*, a whirlpool (Ab. 660, खम).

SALLAHUKO (adj.), Light [स + लघु + क]. Ab. 710. *Dhāraṇasallahuko*, light to wear (of a bark dress, Jāt. 9, comp. Dh. 245). *Sasakā c'eva harinādayo ca sallahukamigā*, animals of light weight such as hares, antelopes, etc. (Ten J. 35). *Sallahukavutti*, living on light food, temperate, frugal (Dh. 80, 402; Kh. 15).

SALLAKATTIYĀM, and **-KĀM**, The art of the surgeon or physician (from next). Br. J. S.

SALLAKATTO, A surgeon, physician [शल्य + कर्तु]. Ab. 330; Att. 208. *So' haṃ brāhmaṇa sambuddho sallakatto anuttaro*, brahmin, I am the Supreme Buddha, the Great Physician (Sela S.). For the form comp. *nahāpito* (नापित), where we should expect *nahāpita* (नापितु).

SALLAKĪ (f.), The tree *Boswellia Thurifera* [शल्यकी]. Ab. 568.

SALLAKKHANĀM, Distinguishing, testing [संलक्ष्य].

SALLAKKHETI, To observe, perceive, distinguish, consider, intend [संलक्ष्]. *Nāyaṃ manusso devatā bhavissatī sallakkhesi*, come to the conclusion, "this is not a man, it must be an angel" (Dh. 87). *Yuttam eṣa vadatīti sallakkhetvā*, recognizing the justice of the remark (Dh. 96). *Bhaviṣṣati ettha kāraṇaṃ ti sallakkhetvā*, considering within himself, "there must be some reason for it" (Dh. 123). *Kāsāvaṇ ti sallakkhetvā*, perceiving it was the yellow robe (Dh. 114). *Manussānaṃ paṇādaṃ sallakkhetvā*, watching till the people are off their guard (Dh. 372, Subh. supplies me with this correction of the text). *Imaṃ kāraṇaṃ sallakkhetvā*, having duly noted this fact (Dh. 234). *Atthaṃ asallakkhetvā*, paying no attention to, neglecting, misunderstanding the true meaning (Pāt. 61). *Asallakkhetvā*, unawares, inadvertently, accidentally (Fausb.). To consider, meditate upon (Att. 201). P.p.p. *sallakkhito*. *Mayā laddhakālaṃ paññāya ayaṃ tumhākaṃ eva sallakkhito*, ever since I re-

ceived it this robe has been intended for you (Dh. 190, comp. 198). *Anattamanadhatuko 'so kin te sallakkhitam*, you are out of spirits, what is on your mind? (Dh. 121). *Sallakkhāpeti*, to cause to be noted or found out (Mah. 58).

SALLAKO, A porcupine [शल्यक]. Ab. 616.

SALLĀM, A javelin; an arrow; a stake, splinter [शल्य]. Ab. 393, 1087. Metaphorically in the sense of pain, evil: *Acchidda bhavasallāni*, broke the shafts of existence (Dh. 63). *Sokasallāni*, pangs of grief (Mah. 124, comp. Dh. 49). See *Sallo*.

SALLAPATI, To talk with [संलप]. *Rañā sādham sallapamāna*, conversing with the king (Dh. 154). F. Jāt. 12; Dh. 324.

SALLĀPO, Conversation [संलप]. Ab. 124.

SALLAVEJJO, A surgeon or physician [शल्य + वैज]. Ab. 330.

SALLEKHIYAM, and **SALLEKHO**, Scratching out, erasing [from संलक्ष्]. This word appears to be only used in a religious sense, with the meaning of eradicating sin. At Alw. I. xiii we have, *sallekhiyena likhitākilakibbiassa*, rendered "had scratched off all sin by Sallekhiya"; of the latter word D'Alwis says, "the religious observances which lead to the destruction of Kilesa." Subh. quotes, *sallekko ti kilesānaṃ sammaṃ eva likhanta chodanta tanukarapa*. I have also met with a form *sallekhatā* = *sallekha* + ता.

SALLĪNO (p.p.p.), Bent together, cowering, depressed [संलोज्ज]. *Asallīno*, unquailing, resolute (B. Lot. 339, comment says, *asallīnanti assakucitena suvikaṣitaṇ' eva cittaṇa*).

SALLO, A javelin, arrow, stake, etc. (see *Sallam*); a porcupine; the shrub *Vangueria Spinosa* [शल्य]. Ab. 393, 567, 616.

SĀLO, The tree *Shorea Robusta*; a tree in general [शाळ]. Ab. 539, 562, 932; Dh. 29. *Mahāḍāla*, a great tree, or a great Sāl tree (Jāt. 26, for another meaning see sep.).

SĀLO, A brother-in-law (*jāyāya bhātiko*) [शाळ]. Ab. 244.

SĀLOHITO, A blood or near kinsman, asphyxiated [स or स्व + लोहित + क], or perhaps with abnormally lengthened *a*, as in *pāvacaṇa*, *ānuḍāva*, *pāṭibhaga*, etc.]. Ab. 243; Dh. 82.

SĀLŪKĀM, Root of the water-lily [शाळूक]. Ab. 688.

SĀLŪRO, A dog (Ab. 518).

SAM, With, together [सम]. One of the upasaggas, only used as the first part of compounds.

SAM (*indec.*), Happily [सम]. Ab. 1151.

SAM, see *So* (1).

SAMĀ (*f.*), A year [समा]. Ab. 81, 922; Mah. 53, 94. *Aṭṭhārasasamo*, eighteen years of age (Mah. 30). *Sataṇṇasamā*, for a hundred years (Dh. 20). According to Ab. 116 also "a compilation, abridgment."

SĀMĀ, see *Sāmo*.

SAMABHISIṆCATI, To sprinkle or inaugurate as a king [सम + अभि + सिच्]. Mah. 15, 21.

SAMABHIVADDHETI, To encourage [समभि-वर्धयति].

SAMABHIVĀHĪ (*adj.*), Leading up together [सम + अभि + बाह्वि]. B. Lot. 567.

SAMĀCARANAM, Good manners [समाचरण]. Att. 37.

SAMĀCARATI, To follow, practise; to act, behave [समाचर]. Kh. 15; Dh. 230; Att. 196; Mah. lxxix (*samācare nītipathānuraṭṭham*).

SAMACĀRĪ (*adj.*), Living tranquilly [सम + चारिन्]. Dh. 419.

SAMACARIYĀ (*f.*), Living tranquilly [सम + चारिया]. Dh. 69, 425.

SAMĀCĀRO, Conduct, manners [समाचार]. *Pāpakā samācārā*, bad manners, misconduct (Pāt. 6, 74).

SAMACCHATI, To sit down [समास]. *Tuṇhī sammachare*, they sit round in silence (F. Jāt. 48, *tuṇhī hutvā nisīdantīti vuttam heṭi*).

SAMACCHINNO (*p.p.p.*), Cut off [p.p.p. समाच्छिद्]. Dh. 410.

SĀMACCO (*adj.*), Accompanied by ministers of state [सामास].

SAMĀCINNO (*p.p.p. samācarati*), Practised, performed [समाचीर्य].

SAMĀCITO (*p.p.p.*), Overspread [समाचित]. Att. 210.

SAMACITTATĀ (*f.*), Equanimity [समचित्तता]. Att. 203.

SAMĀDAHATI, To put together [समाधा]. *Jotim s.*, to make a fire (Pāt. 15, Gogerly says "kindle"). Pass. *samādhīyati*, to become tranquillized or self-absorbed. P.p.p. *samāhito*.

SAMĀDĀNAM, Undertaking; taking, acquiring [समादान]. *Pañcasīlasamāddānam*, taking upon oneself the five precepts (Mah. 230, comp. *samādiyati*). *Aviparītadaḥsamāddānāni*, steady and

steadfast undertakings (B. Lot. 787). *Micchādiṭṭhisamāddāno* (*adj.*), taking up false views (Dh. 56). *Kammāsamāddānam*, acquiring Karma. *Micchādiṭṭhikammāsamāddāno* (*adj.*), acquiring the evil merit of false doctrine (B. Lot. 866). *Attānāḡatapaccuppannānam kammāsamāddānānam vipākaḡamattatānāḡam*, knowledge of the diversity of the consequences resulting from the acquisition of merit, past, present, and to come (B. Lot. 786).

SAMĀDAPETI, SAMĀDĀYA, see *Samādiyati*.

SAMĀDHI (*m.*), Agreement, peace, reconciliation; tranquillity, self-concentration, calm [समाधि]. Ab. 155, 858; Dh. 26, 44, 66; B. Lot. 789, 791; E. Mon. 244; Man. B. 498. *Asamādhisaḡvattanikā vācā*, language not conducive to agreement, i.e. quarrelsome language. As a technical term *samādhī* is a state of supernatural tranquillity or calm, and is one of the most characteristic attributes of the Arhat (see *Samādhito*). It is sometimes confounded with *Jhāna*,¹ but it is really a far wider term. The preternatural calm is a necessary preliminary to the attainment of *Jhāna*, while it accompanies *Jhāna*, and is a permanent attribute of the Arhat (*Anantariko s.*, Kh. 7). This calm may amount to absolute unconsciousness as the higher *Jhāna*, or may, as in the Arhat, consist in the annihilation of passion, and a mastery over the emotions which influence ordinary men. At Dh. 311 *samādhī* in the text is said to be *aṭṭhasamāpattisamādhī*, *samādhī* co-extensive with the eight *samāpattis*. At Dh. 375 we have *upacāraḡppanavasena vā maggaḡphalavasena vā samādhinā nādhigacchati*, "he attains *samādhī* neither according to *upacāra* and *appanā*, nor according to the Paths and Fruitions," thus distinguishing between *samādhī* induced by *Jhāna* and *samādhī* which accompanies entrance into the Paths. The epithets *suññato*, *animitto*, *appaḡihito* are applied to the *samādhī* of the Arhat (Saḡg. S.). The three *samādhīs* are *saḡvitakko saḡvicāro s.*, *avītakko vicāramatto s.*, *avītakko avīcāro s.* (see *Jhānam*). The four *samādhīs* are *hāḡapabhāḡgiyo s.*, *ḡhītibhāḡgiyo s.*, *visesabhāḡgiyo s.*, *nībbedahāḡgiyo s.* True *samādhī* has five elements (*pañcaḡḡgiḡko samādasamādhī*), viz. *piṭṭipharapaṭā*, *sukhapharapaṭā*, *cetopharapaṭā*, *lōkapharapaṭā*, *paccavekkhandaḡni-*

¹ See B. Lot. 791; Kh. 7; Clough's Dict. sub voce. At Mah. 90 it appears to be used for *Jhāna* (*appetvā samādhin*, "indulged in *samādhī* meditation," Turnour).

mittam. The aṭṭh. says, *dvīsu jhānesu paññā pīti-pharaṇatā, tīsu jhānesu paññā sukhapharaṇatā, paracitte paññā cetopharaṇatā, dibbacakkhū dlo-kapharaṇatā, tamhā tamhā samādkimhā vuṭṭhi-tassa paccavekkhānimittam*, "the diffusion of joy is the knowledge obtained by the first two jhānas, the diffusion of serenity is the knowledge obtained by the first three jhānas, the diffusion of thought is the knowledge of the thoughts of others (*cetopariyañña*), the diffusion of light is the divine eye, and the sign of reflexion is the self-reflexion of one who has risen from one of the states of supernatural absorption." The samādhi of ecstatic meditation is of two degrees, the inferior called *upacārasamādhi*, and the higher or perfect called *appanāsamādhi* (E. Mon. 257). Saṅgīti S. enumerates four samādhībhāvanās, or attainments of samādhi; the first leads to bliss in this world (*ditṭhadhammasukkhavihāro*), the second to nāpādasana, the third to satisampajañña, the fourth to Arhatship. Saṅgīti S. also enumerates seven requisites to the attainment of samādhi (*satta samādhipariikkhārā*), which are *sammā-saṅkappo, sammāvacā, sammākamanto, sammā-dīṭṭho, sammāvyāmo, sammāsati*.

SAMADHIGACCHATI, To attain [समधिगम].

Ger. *samadhigamyā* (Alw. I. xiii).

SAMĀDHIJO (*adj.*), Originating in self-absorption [समाधि + ज]. See p. 169 (b), line 12.

SAMĀDHIKO (*adj.*), Connected with self-absorption [समाधि + क]. Dh. 254.

SAMADHITṬHAHATI, To practise resolutely [समधिष्ठा]. *Māgādikaṃ vatavidhaṃ samadhi-ṭṭhahitvā*, having resolutely acted the part of a man who is dumb or otherwise afflicted (Att. 203).

SAMĀDHIYATI, see *Samādhahati*.

SAMĀDINNATTAM, Fact of having been undertaken [*samādinna* + त्त]. Dh. 185, 399.

SAMĀDISATI, To indicate; to command [समादिश]. *Dīpetuṃ Dīpavaṇisaṃ samādisi*, gave orders to publish the Mahāvamsa (Mah. 257, comp. 254).

SAMĀDIYATI, To take with one, take away; to take upon oneself, solemnly undertake [समादय]. *Samāddya pattācivaraṃ*, taking with him his bowl and robes (Mah. 4). *Samāddy' eva pakkamati*, which at B. Lot. 472 is rendered "y va ramassant toujours," is thus explained in the aṭṭh., *samāddy' eva pakkamatīti taṃ aṭṭhaparikkhāra-*

mattakaṃ sabbam gaheva kāyapaṭibaddhaṃ katvā 'va gacchati, "takes all these eight requisites only, and attaching them to his person departs." *Kāliṅgo suvaṇṇapaṭṭe likhāpetvā dāhataṃ Kuru-dhammaṃ diṇvā samāddya sādhuṇaṃ pūresi*, the Kāliṅga king having read the Kuru laws brought to him after he had had them written out for him, made it a point of honour to carry them out, and rigidly enforced them (Dh. 417). *Porāṇaṃ Vajji-dhammaṃ samāddya vattanti*, scrupulously adhere to the old Vajjian customs (Par. S., comp. Dh. 306). Generally used of a religious undertaking or vow to fulfil some or all of the religious precepts (*sikkhāpadas*, or *sīlas*), either for a time or permanently. Thus a layman may make a vow to keep intact the five precepts, or the eight precepts for a limited period (as a year or five years), or for life. This is frequently done at the present day, the vow being solemnly recorded before a priest. *Sikkhāya padāni pañca akhaṇḍaphullāni samādiyassu*, do thou solemnly undertake to keep the five *sikkhāpadas* inviolate (Dh. 97; comp. Kh. 17). *Samāddya sikkhati sikkhāpadesu*, having taken them upon himself he exercises himself in the precepts (Saṅg. S.). *Sīlaṃ s.*, to vow the performance of the moral precepts (Mah. 249; F. Jāt. 53). *Aṭṭhaṅgasīlaṃ s.*, to undertake the eight precepts (Att. 204, 210). *Upasathaṃ s.*, to take upon oneself the uposatha vows (Dh. 308). *Dasasīlaṃ s.*, to take upon oneself the ten precepts (Mah. 110). *Pāramiṃ s.*, to undertake solemnly to perform a Pāramitā (Jāt. 20). *Vissaṃ dhammaṃ s.*, to take upon oneself the whole Law of Buddha (Dh. 47). Pres. 1st pers. *samādiyāmi* (Dh. 308). Imperat. *samādiya* (Jāt. 20), *samādiyassu* (Dh. 97). Ger. *samāddya* (Mah. 110, 249; Dh. 47, 417), *samādiyitvā* (Jāt. 53; Att. 204, 210). P.p.p. *samādinno*. *Samādinno uposatho* (*adj.*), one by whom the uposatha vows have been taken (Dh. 314). Caus. *samādapeti*, to instigate, rouse, advise (B. Lot. 431). *Sayaṃ deti paraṃ na samādapeti*, himself gives alms but does not urge others to give (Dh. 112, see also 113, line 16). *Attano upaṭṭhāke samādapetvā*, suborning their own servants (to compass the death of Moggallāna, Dh. 298). With dat. of thing advised: *Marapāya s.*, to incite or advise a person for death, i.e. to commit suicide (Pāt. 3, 67). With loc. of thing advised: *Mahājanaṃ puññakammaṃ samādapento*, en-

couraging the multitudes in the performance of good works (Dh. 309). At Mah. 249 we have an anomalous caus. *samādeti* (*śīlaṃ samādetvā mahā-janaṃ*), having induced the people to take the śīla vows).

SAMĀGACCHATI, To assemble; to associate with (with instr.) [समागच्छ]. Aor. *samāgacchi* (Dh. 38), *samāgami* (Mah. 3, 107; Jāt. 26). Ger. *samāgantvā* (Mah. 83), *samāgamma* (Mah. 50). P.p.p. *samāgato* (Mah. 160, 172; Alw. I. 54; Dh. 60; Kh. 6).

SAMĀGAMO, Assembly; intercourse, society [समागम]. Mah. 3, 160, 172, 239; Dh. 37.

SĀMAGGI (*f.*), Concord [सामग्री]. Dh. 35, 105. *Sāmaggikarano* (*adj.*), causing reconciliation (Mah. 6). There appears to be also a form *sāmaggiyaṃ* = *sāmagrya* (Dh. 105).

SAMAGGO (*adj.*), All, entire; friendly, harmonious, reconciled [समग]. Ab. 702; Dh. 35; F. Jāt. 58; Pāt. 95; Ten J. 37. *Samaggo saṅgho viharati*, the brethren dwell together in unity (B. Lot. 316). *Samaggā hontu*, let them be at one again (Dh. 105). Unanimous (Mah. 3; Pāt. 59). *Samaggaṃ*, unity, concord. *Samaggarato*, and *samaggarāmo*, delighting in concord (Par. S.; Sen. K. 498).

SAMĀHARATI, To collect together [समाहृ]. Dh. 113.

SAMĀHĀRO, Collection [समाहार]. Ab. 1187.

SAMĀHITO (*p.p.p.* *samādahati*), Steadfast, firm, fixed; tranquil; attentive; established in [समाहित]. Steadfast (Dh. 65, “*suttiḥupphapito*”). *Asamāhito*, unstable, thoughtless (Dh. 20). *Khurappo cāpavare samāhito*, an arrow fitted to thy good bow (Ten J. 115). *Suṇātha samāhitā*, listen attentively (Ras. 7). Frequent epithet of an Arhat in the sense of “calm, tranquil, whose passions or senses are stilled” (Kh. 7; Jāt. 44). Sometimes used of the self-absorption of Jhāna, which may amount to total unconsciousness (Mah. 262). *Paññāsīlasamāhito*, established in or endowed with wisdom and morality (Dh. 41, comp. 304, and Das. 44, where it is made a synonym of *samānāgata*).

SAMAJĀTIKO (*adj.*), Of equal birth, of the same caste [समाजाति + क]. Jāt. 68; Dh. 218; Ras. 35; Mah. 254.

SAMĀJIKO, A member of an assembly [समाजिक]. Ab. 414.

SAMAJJĀ (*f.*), An assembly [समज्जा]. Ab. 414; Dh. 120; Mah. 213. At Ten J. 17 *mahā-samajjaṃ*.

SAMĀJO, An assembly [समाज]. Alw. I. 112.

SAMĀKAḍḍHATI, To pull along; to attract, entice [समाकृष]. Mah. 244. Ger. *samākaḍḍhiya* (Mah. 244). P.p.p. *samākaḍḍhito* (Dh. 315).

SAMĀKIṆṆO (*p.p.p.*), Covered, crowded [समाकीर्ण]. Att. 213.

SAMAKO (*adj.*), Equal, same, similar [सम + क]. Pāt. xxi; Alw. I. xliii.

SAMĀKULO (*adj.*), Covered, filled [समाकुल]. Mah. 118.

SAMALĀṆKAROTI, To adorn splendidly, decorate [सम + लस + कृ]. Mah. 51 (ger. *samalaṅkariṭvā*). P.p.p. *samalaṅkato* (Mah. 82, 159, 199).

SAMĀLAPATI, To speak [समाक्षप]. *Mūḍa samālapimṇu* (Jāt. 51).

SĀMALATĀ (*f.*), The creeper *Ichnocarpus* [सामलता]. Jāt. 60.

SĀMALO (*adj.*), Brown, dark [सामल]. Ab. 96.

SAMAM, see *Samo*.

SĀMAM, Conciliation; name of one of the three Vedas [सामन्]. Ab. 108, 348, 839. *Sāmavedo*, the Sāma Veda (Alw. I. cxxiv). Adv. *sāmam*, of oneself, spontaneously (Ab. 839, 1144). *Sāmam vā gantabbam dūto vā pāhetabbo*, either he must go himself or a messenger must be sent (Pāt. 9). *Sāmam saccāni abhisambujjihi*, by himself, unassisted, discovered the Four great Truths (B. Lot. 337).

SAMAṆAKO, A bad or contemptible ascetic [असम + क]. The naked faquirs (*nigaṇṭhas*) are frequently called *naggasamaṇako* (Dh. 240, 299; Ten J. 117). Payoga Siddhi says, *nindito samaṇo samaṇako*.

SĀMAṆAKO (*adj.*), Belonging to a monk or Buddhist priest, monachal, sacerdotal [असम + क]. *Sāmaṇakā parikkhārā*, the requisites of a Buddhist priest (Mah. 177, comp. 16, 160). *Sāmaṇakam bahu*, many presents suitable to a monk (Mah. 26).

SAMANAM, Stopping, suppression [शमन]. Mah. 17.

SAMAṆAMACALO, Ćramaṇa Rock, an epithet of the sotāpanna [असम + लस + क with euphonic m inserted]. See *Puggalo*. Subh. quotes, *samaṇamacalo ti samaṇaacalo m-kāro padasandhimattam*, so sotāpanno ti veditabbo, sotāpanno catūhi vātehi

indakkhilo viya parappavādehi akampiyo acalasa-
ddhāya samannāgato ti samannamacalo.

SAMANANTARĀ, and **-TARĀM** (*adv.*), Immediately after [समन्तर abl. and acc.]. Att. 214. With gen. *Yesam dhammānaṃ samanantara*, immediately after which doctrines.

SAMĀNATTATĀ (*f.*), Impartiality, feeling towards others as towards oneself [समान + आत्मन् + तत्]. Att. 138; Lot. 406.

SĀMANERO, A Buddhist monk in deacon's orders, a novice, neophyte [अमण + ञ्]. Ab. 440; E. Mon. 18; B. Int. 276; Mah. 25, 132. Fem. *sdmaṇeri* (Ab. 438). See *Pabbajjā*.

SAMĀNETI, To bring together, put together; to assemble; to compare [समाजी]. *Aldāni samānetvā aggim jālesi*, having put the sticks together lighted the fire (Jāt. 68). *Māse divase samānetvā*, comparing months and days (Dh. 328). *Tassa kiriyam tena samānetvā*, having compared the prisoner's offence with the offence described in the book of Precedents (Alw. I. 99).

SAMAŅĠI (*adj.*), Possessing, endowed with [सम् + ञ् + इन्]. Loc. *samaṅgini* (Ab. 845, 923). *Uttamayasaṃamaṅgino* (pl.), enjoying the highest reputation (Ten J. 46). *Samaṅgibhūto*, possessed of.

SAMĀṆI, see *Samaṇo*.

SAMĀṆĀ (*f.*), Name, designation, term [समा + ञ्]. Ab. 114; Alw. I. xvii, xxv; Sen. K. 203; Att. 195. *Etāya samāṇāya abhidhīyate*, is designated by this name (Yātr., comp. Att. 218 *samaṇānaṃ alaṃbhi*, "received the name").

SAMANNĀGATO (*p.p.*), Endowed with [समन्वा + गत]. B. Lot. 343. With instr. *Bhadrēna yobbaneṇa s.*, blest with auspicious youth (B. Lot. 863). *Paramāya vaṇṇapokkharatāya s.*, possessed of distinguished personal beauty (Ras. 36). Alw. I. 78.

SĀMAṆṆĀM, Ćramapaship, state of being an ascetic (Dh. 146), or a Buddhist priest [अमण + ञ्]. *Sāmaṇṇaṃ dūpparāmaṭṭhaṃ nirayāya upakāḍḍhati*, monasticism ill handled brings a man to hell; that is a man is not necessarily saved by becoming a Buddhist priest, for if he misuse the privileges of that holy state he is worse off than the worldling (Dh. 55, comment says if he abuse his calling by breaking the sīla precepts, etc.). At Dh. 4 we are told that the priest who makes a good profession, but does not practise what he preaches, is not a partaker of Ćramapaship, that is, is no

true priest of Buddha, does not reap the benefits of his sacred calling (comment says *sāmaṇṇa* here means the four Paths). *Sāmaṇṇa* originally meant, as its etymology implies, merely the state of being a Buddhist priest, monasticism; then it came to mean true monasticism, priesthood as it should be; and next, since if it be asked, "who is the true bhikkhu?" the answer will naturally be, "the bhikkhu who has entered the Paths," it came to be applied to the four Paths. Buddhaghosa in his comment on *Sām. S.* clearly points to this transition of meaning, for he says, *ettha paramatthato maggo sđmaṇṇaṃ ariyaphalaṃ sđmaṇṇaphalaṃ*, "in its highest sense *sāmaṇṇa* means the Path and *sāmaṇṇaphala* the fruition of Arhatship." He also quotes Buddha's words, *katamaṃ ca bhikkhave sđmaṇṇaṃ? ayam eva ariyo aṭṭhaṅgiko maggo*. Subh. quotes, *samaṇassa bhāvo sđmaṇṇaṃ, kiṃ taṃ? ariyamaggo: sđmaṇṇassa phalaṃ sđmaṇṇaphalaṃ, kiṃ taṃ? maggaphalaṃ*, "*sāmaṇṇa* is the state of a Ćramapa, what is this? the holy Paths: *sāmaṇṇaphala* is the fruit of Ćramapaship, what is this? the fruition of the Paths." The four *sāmaṇṇaphalas* are the four Fruitions, viz. *sotāpattiphalaṃ, sakadāgāmiṃphalaṃ, anāgāmiṃphalaṃ, arāhattaphalaṃ* (Saṅg. S.). The term *sāmaṇṇaphala* has given a name to a famous sermon of Buddha's, a masterly translation of which forms one of the principal features of the Lotus de la Bonne Loi. Unfortunately Burnouf has entirely missed the leading idea of this great discourse by taking *sđmaṇṇa* as the equivalent of *sāmānya* instead of *Ćramānya*, and rendering *sđmaṇṇaphala* by "résultat général." The fact is as follows: Ajātasattu, pondering on the various systems of ascetic philosophy prevalent in his day, goes to each of the principal sect-founders in turn, and puts to them a question which is briefly this, "all the practical arts and sciences exhibit a visible and immediate result or fruit (*sandīṭṭhikaṃ sippaphalaṃ*); thus the potter makes vessels which are useful to mankind and moreover bring him in a tangible result in the shape of wealth, and the utility of the potter's calling is obvious and immediate; but now I wish to ask, is there in the ascetic life (*sđmaṇṇa*) any visible, tangible and immediate reward or advantage (*phala*) analogous to that reaped by the potter, or the carpenter, or the warrior?" Each of the tīrthikas avoids the main

issue and goes off into a bombastic harangue on the origin of matter or some such unpractical subject of speculation. As Ajātasattu observes, it is "as if you wanted to know all about a mango and were told all about a bread-fruit." Then the king comes to Gautama Buddha and puts the question to him, and receives as his answer a discourse which sets forth the duties and rewards of the Buddhist *çramaṇa*, culminating in the sublime attributes of Arhatship.

SĀMAÑÑATĀ (*f.*), *Çramaṇaship* [*sāmañña* + *ता*]. Dh. 59 (but comment explains it as right conduct towards Buddhist monks).

SAMANNESATI, To seek [*समन्विष*]. Dh. 255.

SĀMAÑÑEVA, Of one's own accord, = *sāmañ* + *yo*.

SĀMAÑÑO (*adj.*), General, universal, common [*समाञ्ज*]. Ab. 718. *Sāmaññakaṇḍo*, general chapter, one treating of miscellaneous subjects (Alw. I. ix). *Saḷakkhaṇasāmaññalakkhaṇavaṣeṇa*, according to special or individual (*sva*-) and general characteristics (Ten J. 48). Neut. *sāmaññaṃ*, universality, general property, kind, species (Ab. 792). *Diṭṭhisāmaññagatā*, who have arrived at unity or identity of belief, of one faith (Par. S. 9, comment says *samānadiṭṭhibhāvaṃ upagatā kutod*).

SAMAÑO, An ascetic; a Buddhist ascetic or monk, a Buddhist priest [*समण*]. Ab. 433; Dh. 34, 47, 69; B. Int. 155, 275. Fem. *samaṇī*, a female ascetic, a Buddhist nun (Pât. 99). *Samaṇindo*, lord of *çramaṇas*, viz. Buddha (Mah. 85, 239, *samaṇa* + *inda*). *Samaṇo Gotamo*, the ascetic Gautama is a common orthodox appellation of Buddha (B. Lot. 863). Unbelievers sometimes address Buddha as *samaṇa* simply, e.g. the brahman in Kasibhāradvāja S., and the demon in Ālavaka S. *Samaṇuddeso*, a novice, *sāmaṇera* (Ab. 440; Pât. 17). *Samaṇadhammaṃ karoti*, to perform the duties of a *çramaṇa*, to endeavour to attain the Paths (Dh. 81, 82, 328, 396; Jât. 9). *Samaṇasukkhaṃ*, advantage or comfort of being an ascetic: eight are enumerated at Jât. 7, non-possession of wealth, etc. *Samaṇabrāhmaṇā* (pl.), Buddhist priests and brahmins. Burnouf has pointed out (Int. 158) that this compound, which is of constant occurrence, places the two classes on an equal footing, the only advantage given to the Buddhist monks being that they are named

first. Nothing shows more strongly the universal veneration in which the Brahmins were held in Gautama's time, a veneration due to their birth and intellectual endowments, than the fact that Gautama, whose mission it was to break down the brahminical system, nevertheless held up the brahmins themselves to the respect of his followers, placed them on a level with his own monks, and even adopted their name into his own system, applying it figuratively to the Arhat, or Buddhist monk who has attained the highest sanctification. Hence we have the word *samaṇabrāhmaṇā* (pl.), in which *brāhmaṇa* sometimes has its ordinary meaning and sometimes its secondary meaning of Arhat.¹ In Vasala sutta we are told that a man is an out-caste who deceives a monk or brahmin or other ascetic, or refuses him hospitality (Alw. N. 120). At Dh. 392 we are told that pious monks and brahmins are to be treated with kindness. At Dh. v. 142 we are told that even if a man be gorgeously arrayed (as a king's minister) yet if he be self-restrained, virtuous, and merciful, he is a brahmin, a *samaṇa*, a *bhikkhu*. That is to say, the man who wears the humble garb of an ascetic has not the monopoly of true religion. The comment on this verse tells the story of king Prasenajit's minister Santati, who, on hearing Buddha repeat a religious stanza, instantly became an arhat, and attained Nirvāṇa (by fire *kammaṭṭhāna*) while yet dressed in his court attire. The priests ask each other, "Is this man who has attained Nirvāṇa dressed in his court attire to be considered as a *samaṇa* or a brahmin?" The question is referred to Buddha, who makes this reply, *bhikkhave mama puttāṃ samaṇo ti vattum vaṇṇati brāhmaṇo ti pi vattum vaṇṇati*, "It is right to call a son of mine (i.e. a convert) both a *samaṇa* and a *brāhmaṇa*." Although Gautama treated caste as worthless from a religious point of view, yet none was more fully alive to the advantages social and intellectual of good birth, and we are constantly told of a man being born a brahmin or *kshatriya* as a reward of good actions in a former existence, or a low caste man as a punishment for crimes committed in a former existence.

¹ In a dictionary article it is impossible to do more than glance at this important question, which I hope to treat of more fully elsewhere.

SAMĀNO (*adj.*), Similar, equal, same [समान]. Ab. 530. *Asamāno*, unequal. *Dukkho 'samāna-saṃvāso*, dwelling with those who are not our equals is an evil (Dh. 53). *Samānasukhadukkho mitto*, a friend who is the same in prosperity and adversity (Sig. S.). *Samānakulam*, equal rank (Mah. 51). *Vayena me samāno*, my equal in age (Alw. I. 73). *Samānajātiko*, of equal birth, of the same caste or rank (Dh. 233).

SAMĀNO (*part. pres. fr. atthi*), Being (Alw. I. 39). This interesting ātmane form exists side by side with *santo* the equivalent of सत्, and is in common use. *Putṭho samāno*, being asked (B. Lot. 410). *Āgato samāno*, étant venu (B. Lot. 481). *Arahā samāno*, being an Arhat (Br. J. S. A.).

SAMANTO (*adj.*), All, entire [समन्त]. *Samanta-cakkhu*, all-seeing, an epithet of Buddha (Ab. 2; Dh. 148). *Samantakūṭo*, Adam's peak (Man. B. 211, Subh. says so-called because it is surrounded by peaks). *Samantapāsādikā* (*f.*), pleasing all, name of Buddhaghosa's *aṭṭhakathā* on the Vinaya (comp. B. Int. 198; Lot. 596). Abl. *samantā* and *samantato*, from every side, on all sides, completely (Ab. 1146). With gen. *nagarassa samantato*, all round the city (Mah. 211). *Parikkhipāpesuṃ samantā 'ritṭhapabbataṃ*, they surrounded the Aritṭha mountain on all sides (Mah. 64). *Samantato* (Mah. 3, 35). *Samantā* (F. Jāt. 8; Ten J. 36; Mah. 107, 153, 155). *Samantattaṃ*, entirety (*samanta* + त्).

SĀMANTO (*adj.*), Neighbouring, bordering [सामन्त]. Ab. 706; Das. 2. Loc. *sāmante*, in the neighbourhood, close by (Ten J. 111).

SAMANUBANDHATI, To start together in pursuit [समनु + बन्ध्]. Mah. 59.

SAMANUBHĀSANĀ (*f.*), Addressing (from next). Pāt. 61.

SAMANUBHĀSATI, To join in addressing a person [समनु + भाष्]. P.pr. pass. *samanubhāsiyamāno* (Pāt. 95). P.f.p. *samanubhāsitabbo* (Ditto).

SAMANUGGĀHIYAMĀNO, Being taken up (about a false assertion), being pressed, closely questioned [p.pr. pass. caus. समनुगृह्]. Pāt. 3, 68.

SAMANUÑÑĀTO (*p.p.p.*), Approved, allowed [समनुञ्जान]. Mah. 54.

SAMANUPASSANĀ (*f.*), Consideration (from next). Alw. N. 72.

SAMANUPASSATI, To see, perceive [समनुदृश्]. B. Lot. 403, 654; Dh. 85. *Rūpaṃ attato s.*,

regards Form as the Self (Alw. N. 72). P.pr. *samanupassamāno* (Mahānidāna S.).

SAMANUSĀSATI, To direct, rule, exhort [समनुशास्]. Mah. 7, 21, 90.

SAMANUYUNĪYAMĀNO, Being inquired about [p.pr. pass. समनुयुज्].

SAMANVITO (*p.p.p.*), Possessed of [समन्वित].

SAMĀPAJJATI, To come into, enter upon, undergo, attain [समापद्]. *Jhānaṃ s.*, to enter upon or attain ecstatic meditation (Dh. 177). *Samāpattiṃ s.*, to attain the samāpattis (Dh. 202; Mah. 102, comp. Dh. 133, 309). *Kayavikkayaṃ s.*, to engage in trading (Pāt. 10, 81, comp. 4). Aor. *samāpajji* (Mah. 102). P.p.p. *samāpanno*, endowed with (Dh. 47; Pāt. 3, 65), having entered or attained (Dh. 122, *arahantamaggaṃ*, 133). *Nirodhasamāpanno*, plunged in a miraculous trance (Mah. 222). *Samāpattisamāpanno*, absorbed in abstract meditation (Mah. 30). *Paribbājakasamāpanno*, an ascetic (Pāt. 88, 89). Also p.p.p. *samāpajjito* (*sākkacchā samāpajjito*, Par. S.).

SAMĀPANAM, Conclusion, completion [समापन]. Ab. 1188.

SAMĀPATTI (*f.*), Attainment [समापत्ति]. This is a Buddhist technical term. There are eight samāpattis, attainments or endowments, which are eight successive states induced by the ecstatic meditation. They are *paṭhamajjhānasamāpatti*, *dutiyajjhānasamāpatti*, *tatiyajjhānasamāpatti*, *catutthajjhānasamāpatti*, *ākāśānañcāyatanasamāpatti*, *viññāṇañcāyatanasamāpatti*, *ākāśañcāyatanasamāpatti*, *nevasaññānāyatanasamāpatti* (Subh.). Hardy calls them eight modes of abstract meditation (Man. B. 170). *Nāndsamāpattihi divasabhāgaṃ vītināmetvā*, spending the day in the various degrees of ecstatic meditation (Dh. 118). *Mahākarundsamāpattito vuttāhāya*, rising from a trance of compassion (Dh. 94, by this is meant jhāna induced by the *karuṇābhāvanā*, q.v.). For *nirodhasamāpatti* see *Nirodha*. Burnouf, translating from Jinālaṅkāra, mentions five samāpattis which I venture to re-translate as follows, *saññāsamāpatti*, *asaññā*, *nevasaññānāññā*, *ākāśaññā*, *nirodhas*. (Lot. 789). Mah. 102; B. Lot. 348; Ten J. 107.

SAMĀPETI (*caus.*), To complete, conclude [समापयति]. Pāt. 2. *Imāya gāthāya desanāṃ samāpeti*, sums up or concludes his discourse with this stanza (Fausböll). *Saṅgatiṃ samāpayi*, brought

the Rehearsal to an end (Mah. 42). *Vāpiṃ samāpayi*, completed the tank (Mah. 144). Imperat. 2nd pers. *samāpaya* (Mah. 179). P.p.p. *samāpito* (Mah. 60, 100).

SAMAPPETI (*caus.*), To put, deposit, fix; to consign, commit, deliver; to give back [समर्पयति]. *Tassa rajjaṃ samappayi*, bestowed on him the kingdom (Mah. 209). *Paṇḍakāraṃ samappayun Viyayassa*, handed over the present to V. (Mah. 52). *Lekhaṃ tassa samappayi*, committed the letter to his charge (Mah. 139, comp. 47). *Soḷasannaṃ samappetvā kulānaṃ rajjaṃ attano*, handing over his kingdom to the sixteen families (Mah. 117). *Tāle sappam samappayi*, hung the snake up to the palmyra-tree (Mah. 128). P.p.p. *samappito*. *Yasabhogasamuppito*, possessed of fame and wealth (Dh. 54). *Nirayamhi s.*, cast into hell, consigned to perdition (Dh. 56). *Kucchirogas.*, afflicted with an internal disease (Mah. 243, comp. 124). *Ratikhiḍḍās.*, filled with pleasure and merriment (Mah. 66). With instr. *Samappitā nerayikā dukkhena*, the damned afflicted with torments; *Pañcahi kāmāgūḇhi s.*, possessed of the five pleasures of sense.

SAMĀRABHATI, To begin, undertake [समारम्भ]. *Kārapetun samārabhi*, began to build (Mah. 26). Fut. *samārabhissati* (Pāt. vii). P.p.p. *samāradḍho* (Dh. 52).

SAMĀRAKO (*adj.*), Including the Māra world [स + मार + क].

SAMĀRAMBHO, Undertaking; injury, obstruction [समारम्भ]. *Gihisamārambho*, preparation by a layman (of food, Pāt. 13, 88). *Bijagāmas.*, injuring seeds (Br. J. S.).

SAMARO, and -RAM, Battle [समर]. Ab. 399.

SAMĀRUHATI, To ascend [समारुह]. *Brahmalokaṃ samāruhi*, went up to the B. heaven (Mah. 81). *Pallaṅkaṃ s.*, to mount upon a throne (Mah. 25). P.p.p. *samārūḇho*. *Mahābodhisamārūḇhā nāvā*, the ship in which the Bo-tree was embarked, lit. the ship ascended by the Bo-tree (Mah. 116). Caus. *samāropeti*. *Sūlamhi s.*, to impale (Mah. lxxxvii).

SAMASAMO (*adj.*), Exactly the same [सम + सम]. Dh. 172 (comp. *attano balena samasamaṃ na samanupassāmi*).

SAMĀSANNO (*p.p.p.*), Near [समासन्न]. Ab. 92.

SAMĀSETHA, In the phrase *sabbhir eva samāsetha*,

"associate with the good," we have no doubt an opt. 2nd pers. pl. from समास्.

SAMĀSETI, To abbreviate, condense (Vij.). Probably a denominative from next.

SAMĀSO, An abridgment [समास]. Ab. 116. *Samāsato*, concisely (Mah. 252).

SAMASSĀSETI, To console, encourage; to relieve, refresh [समाश्वासयति]. Dh. 84; Ras. 34.

SAMASYATI, To be compounded (in gram.) [समस्यति].

SAMATĀ (*f.*), Sameness, equality [समता]. Ab. 137.

SAMATALAM, A level surface [सम + तल]. Jāt. 7; Pāt. 71 (is it here an *adj.*?).

SAMATHO, Tranquillity, calm, quietude; cessation [श्म + थ on the analogy of *damatha*]. Ab. 155, 757; Alw. I. 93. *Yass' indriyāni samathaṃ gatāni*, whose senses are stilled (Dh. 17). *Adhikaraṇa-samatho*, settling or removal of questions or disputes. *Sabbasaṅkhārasamatho*, cessation of all being (Gog. Ev. 6). *Samatha* and *vipassanā* are frequently mentioned together as attributes of the Arhat (Dh. 196, 425). There are two orders of Arhats, the *sukkhavipassako* and the *samathayāniko*. Vij. writes to me, "The first is so called because he attains sanctification by contemplating the dry facts of physical and moral phenomena, such as impermanence, suffering, non-identity, etc. This order of Arhats is devoid of the supernatural powers attributed to the higher class, their passions are merely dried up. The other and superior order, those who make the Samatha the vehicle to the attainment of Arhatship, possess various supernatural powers (*anekavihiṭṭam iddhividham*)."
Samathayāniko is therefore *samatha* + यान + इक, "one who makes quietude his vehicle."

SAMATIKKAMATI, To cross over (a stream, Dh. 412); to elapse (of time, Mah. 76) [समतिक्रम]. P.p.p. *samatikkanto*, having crossed over or escaped from (Dh. 35).

SAMATIKKAMO, Rising above, getting beyond [समतिक्रम].

SAMATIMSA, see *Samo*.

SAMATITTHIKO (*adj.*), Said of the Ganges when quite brimming. Vij. tells me it is सम + तीर्थ + इक, having its fords or banks levelled (with the top of the stream).

SAMATIVIJJHATI, To penetrate [समति + व्यध]. Dh. 2.

SAMATTAM, Equality [सम + त्व]. Mah. 11.

SAMATTHANAM, Allaying disputes [समर्चन].

Ab. 858.

SĀMATTHIYAM, Strength; ability, competence [सामर्थ्य]. Ab. 1052; Mah. 252.

SAMATTHO (adj.), Fit, able, adequate, competent, strong; significant [समर्थ]. Ab. 1068; F. Jāt. 3; Dh. 354; Mah. 14, 40. *Samatthakāle*, when you were strong, viz. in good health (Dh. 147). *Samatthabhāvo*, ability, power (Mah. 41).

SAMATTO (p.p.p.), Concluded; complete, entire, all [समाप्त]. Ab. 702, 1068; Mah. 169; Kh. 24. *Sattā samattā*, all beings (Att. 208). *Samattāni samāddānāni*, accomplished and undertaken (of duties or vows, Dh. 185).

SAMAVATTHITO (p.p.p.), Ready [समवस्थित]. *Samavattitā no savandya sotā*, our ears are ready to hear.

SAMAVĀYO, Combination, union; multitude [समवाय]. Ab. 630; Att. 192.

SAMAVEPĀKI (adj.), The following phrase occurs in Raṭṭhapāla S., *bhavaṃ kho pana Raṭṭhapālo etarahi appābādho appātāko samavepākinīya gahapīya samannāgato nāstītiya nācuphāya*. It is clear from the context that *samavepāki* represents a possible Sansk. word समवेपाक्विन् and means "promoting equal or steady digestion," the idea being, I suppose, that digestion went on satisfactorily if the महुषो diffused neither too great nor too little warmth.

SAMAVETI, To be united [समवे]. Pāt. 73.

SAMAVHAYO, A name [समाह्वय]. Alw. I. ix.

SĀMAYIKO (adj.), Temporary [सामयिक].

SAMAYO, Agreement, combination; multitude; season, time; custom, rule, religious obligation; order, precept; religious belief, doctrine [समय]. Ab. 66, 161, 778. *Ekam samayaṃ*, or *ekasmim samaye*, at one time, at a certain time, once upon a time, once (Alw. I. lxix; Kh. 10; Ras. 27). *Tena kho pana samayena*, now at that time (Alw. I. 92; Dh. 121). *Tasmim samaye*, at that time, then (Dh. 154, 230, 258). *Uphasamayo*, time of heat, hot season (Pāt. 15; Dh. 210). *Majjhantikasamayo*, noon-tide (Ras. 32). *Sāyanhasamayam*, in the evening (Jāt. 9). *Pubbaphasamayam*, in the morning. *Paccūsasamaye*, at dawn (Dh. 94). *Tassa maraṇasamayam nātvā*, perceiving that his death-hour was come (Dh. 93). *Sitasamaye aggim katvā addasi*, when they were cold he made fire and

gave it them (Dh. 186). *Samaye*, in due time, in due course (Mah. 134). *Samaye pupphanti*, blossom in season, at the right time (Jāt. 27). *Hoti kho yo bhikkhave samayo*, priests, there will come a time when . . (Gog. Ev. 14). *Ānātra samayā*, except on occasion, except under particular circumstances, or at a particular time (Pāt. 8, 13). *Buddhabhāvyā samayaṃ olokeno*, awaiting the time for his becoming B. (Mah. 199, comp. Pāt. 106). *Brāhmaṇasamayasmim*, according to brahminical observance or custom or views (Alw. I. xlv). *Saddhammarājasamayo*, the doctrine or religion of the King of Truth (Yātr. comp. Mah. 41). *Sammāvinnāṭasamayo*, to whom all forms of religious belief were thoroughly familiar (Mah. 250, Turnour says "possessed of great aptitude in attaining acquirements"). *Tumhākaṃ jānana-samayo ettako 'va*, is that all the learning or religious truth you know? (Dh. 121). *Akkhara-samayaṃ na jānāti*, he was illiterate, lit. did not know the combinations of letters (Alw. I. 101). *Samayantaram*, foreign usages or politics (Att. 125, 224). Vij. informs me that *samaya* in *mahā-samayo* means "a multitude" (see Ab. 778, "*sam-ūha*"). Thus *Mahāsamayasutta* means the discourse preached to a great company, and on Pāt. 14, line 4, he says, "when three priests live by alms, and a fourth comes and there is not enough, the occasion should be regarded as a large company and meals taken accordingly."

SAMĀYOGO, Combination, multitude [समायोग].

SAMBADDHO, see *Sambandhati*.

SAMBĀDHETI (caus.), To oppress, afflict [सम्बाध]. Att. 202.

SAMBĀDHO, Pressure, crowding, difficulty, obstruction [सम्बाध]. Ab. 1085. *Sabbesaṃ idha sambādho*, this place is too small for all of you, lit. there is crowding here for all (Mah. 83). *Sambādhapaṭipanno 'smi*, I am in great straits or distress (Gog. Ev. 28). *Yassa sambādho bhavissati*, any one who is crowded (Pāt. 12). *Asambādho* (adj.), without crowding, unconfused (Mah. 182). *Ati-sambādhata*, too great narrowness (Jāt. 7). Also used as an adj. (Ab. 718). *Sambādho gharāḍo*, the householder's life is a confined one. *Anta-garam sambādham*, the interior of the city is crowded (Dh. 233). At Alw. I. x and Ab. 182 we have *sambādhikata*, thronged, = *sambādhakata* with *a* changed to *i* (as in मङ्गलीकृत).

SAMBĀHANAM, Rubbing the body, shampooing [संवाहन]. Ab. 769; Ten J. 42.

SAMBĀHATI, To rub, shampoo [संवाह]. Ten J. 20.

SAMBAHULO (adj.), Many [सम् + बहुल]. Ab. 703. *Sambahulā jānapaddā bhikkhū*, a number of monks from the country (Das. 38; Dh. 348, 379).

SAMBALAM, Provision for a journey [सम्बल]. Ab. 380; Sen. K. 537.

SAMBANDHANAM, Binding [सम्बन्ध + बन्ध]. Dh. 175.

SAMBANDHATI, To bind [सम्बन्ध]. Ger. *sambandhitā* (Pāt. 29, 68). P.p.p. *sambaddho*. At Mah. 150, *Mahāgāmena sambaddhā sēd'gā Gut-tahālakam*, is rendered by Turnour, "his army formed one unbroken line from M. to G." If this rendering is correct, the lit. translation would be "the army reached G. while (its rear was) yet connected with or shut in by M."

SAMBANDHO, Connexion; relationship, kinship [सम्बन्ध]. Pāt. 29, 69, 77, 79.

SAMBARĪ (f.), Jugglery [शम्बर]. Ab. 512.

SAMBARO, Name of an Asura [शम्बर]. Ab. 14.

SAMBHAGGO (p.p.), Broken [सम्भग]. Das. 8.

SAMBHAJJATI, To be broken [सम्भज्जते]. Dh. 331 (*sambhajj-* should I think be the reading in each case).

SAMBHAMO, Confusion, excitement; fear; respect [सम्भय]. Ab. 916.

SAMBHĀRO, Preparation; materials; necessities; constituent part, element [सम्भार]. Ab. 970. *Evam samatthā sambhāre*, "thus the collection of the materials being completed" (Mah. 169). *Dabbasambhāro*, collection of materials (Mah. 236), mass of masonry (Mah. 152). Paramattha Jotikā says that a lie has four *sambhārad*, elements or constituents, the intention to deceive, the effect produced on the person spoken to, etc. At Pāt. xli we seem to have *majjasambhāro*, the elements of intoxication (in newly-drawn toddy), opposed to *majjāsāhavo*, intoxicating property (in fermented toddy, or palm wine). *Bodhisambhārad* (pl.), constituents or requisites of Buddhahood, e.g. the accomplishment of the Pāramitās (Jāt. 1).

SAMBHĀSĀ (f.), and **SAMBHĀSANAM**, Conversation [सम्भाषा, सम्भाषण]. Ab. 124; Dh. 188.

SAMBHATTO (p.p.), Devoted, faithfully attached (of a friend) [सम्भत]. Ab. 346; Dh. 103; Pāt. 92.

SAMBHĀVANĀ (f.), and **-NAM**, Honour, fame;

imagination, idea, reflection [सम्भावन]. Dh. 284; Mah. 172; Att. 199.

SAMBHAVATI, To arise, be produced, spring from (with abl.); to meet with [सम्भव]. Gog. Ev. 66; Alw. N. 36. P.pr. *sambhavam* (Kh. 10). *Na sambhossāma taṃ mayam*, we shall not meet with or reach this, i.e. we shall not live to see that day (Mah. 28). *Suddhodanamahārdjassa puttāṃ sabbaññutāṃ pattāṃ sambhaveyyāma vā no vā*, whether or not we live to see the son of king S. after he has attained omniscience (Jāt. 56). P.p.p. *sambhūto*, produced, born, sprung from, originating in (Gog. Ev. 46; Dh. 428; Jāt. 1). Caus. *sambhāveti*, to honour, esteem (Mah. 25); to think, fancy (Att. 199); to gratify (Jāt. 60, read *maṅgalavacanathutighosehi sambhāventesu*). P.p.p. *sambhāvito*, suitable (Ab. 740).

SAMBHAVO, Production; birth; origin, cause; union; semen [सम्भव]. Ab. 91, 274, 977. *Damilikucchisambhavo* (adj.), the issue of a Tamil womb (Mah. 253, comp. Dh. 71). *Attasambhavo*, originating in self (Dh. 29). *Sambhavesi* (adj.), seeking re-birth (Kh. 16). *Bhavo kalisambhavo*, continued existence caused by sin (Alw. I. vii).

SAMBHEDO, Confluence of two rivers; difference [सम्भेद]. Ab. 681; Att. 213. *Jātisambhedo*, distinction of birth or caste (Alw. I. xlv). *Jātisambhedato bhayāmi*, I'm afraid on account of difference of caste (Dh. 155).

SAMBHINNO (p.p.), Broken, interrupted [सम्भिन]. Mah. 9.

SAMBHĪTO (p.p.), Terrified [सम्भीत].

SAMBHOGO, Sensual enjoyment; happiness, enjoyment; use [सम्भोग]. Ab. 104; Das. 6. *Sambhogakarasam*, making use of (Pāt. 61).

SAMBHŪ (m.), Progeny [सम्भु].

SAMBHUÑJATI, To eat with [सम्भुज्ज]. Pāt. 17.

SAMBHŪTO, see *Sambhavati*.

SAMBODHI (f.), Perfect knowledge or enlightenment; perception of the Truth, attainment of Buddhahood; Buddhahood, Buddhahood [सम् + बोधि]. Mah. 2; Dh. 128. A form *sambodho* is occasionally met with (Sen. K. 470, I have seen also the dat. *sambodhāya*). *Sambodhi-aṅgo* = *sambojjhaṅgo* (Dh. 16).

SAMBOJJHAṅGO, see *Bojjhaṅgo*.

SAMBUDDHO (p.p.), Thoroughly known or understood; one who is thoroughly enlightened, has known or discovered the Truth, a Buddha

[समुच्च]. Dh. 33. *Rāgadosaparetehi nāyaṃ dhammo susambudho*, this doctrine is not easily understood by those who are lost in sin (Gog. Ev. 6). *Sambuddhaputtā*, sons of the All-enlightened (Ras. 39, of Arhats). *Paccekasambuddho*, a Pratyeka Buddha (Mah. 24). *Sambuddhuparinibbānaṃ*, the death of Buddha (Mah. 15). *Dīpaṅkaro sambuddho*, Dīpaṅkara Buddha (Mah. 1).

SAMBUJJHANAM, Knowing thoroughly (from समुच्च).

SAMBUKO, A bivalve shell [समुक्क]. Ab. 676.

SAMC-, **SAMCH-**, For words beginning thus, see *Sañc-*, *Sañch-*, the spelling *ñc* in the MSS. is an inaccuracy or abbreviation.

SAMECCA (*ger.*), Having acquired, learnt, known [समेत्त = समे]. Comp. *abhisamecca*.

SAMEKKHITO (*p.p.*), Considered, reflected upon [समीक्षित, or समा + ईक्षित]. Ten J. 10, 94.

SAMENA, see *Samo* (2).

SAMETI, To meet together; to harmonize; to be equal to, correspond with [समि]. *Sameruṃ* (aor.), they made friends together (Ten J. 42, of two vicious horses). *Samet' āyasmā saṅghena*, let the venerable one live at peace with the fraternity (Pāt. 5). With instr. *Ettha sabbo saṅgho sametu no*, let all the clergy meet me here (Mah. 170); *Imāni suttasaṅkhyāni nyāse āgataruttasaṅkhyāni na samentī*, these numbers of rules do not agree with the numbers given in the Nyāsa (Alw. I. 104, comp. Pāt. xviii). Aor. 3rd pl. also *samiṃsu* (Jāt. 29). P.p.p. neut. *samitam*, connectedly, continuously, constantly (Gog. Ev. 2).

SAMETI, see *Saumatī*.

SAMETO (*p.p.*), Brought into contact with, connected with, possessing [समेत]. *Mahābodhisametā nāvā*, the ship which carried the great Bodhi tree (Mah. 120).

SAMHANANAM, Striking, destroying [संहनन].

SAMHARATI, To collect; to fold up [संह]. *Dhanam s.*, to accumulate wealth (Ras. 73). *Nānaphalāni samharitvā*, having collected together various fruits (Dh. 108). Of rolling up a carpet to remove it (Dh. 324). Of rolling up a golden scroll (Alw. I. 78, see *Paṭṭo*). Of a monk collecting food on his begging rounds (Jāt. 66). P.f.p. *samhāriyo* (Dh. 193). Caus. *samhārāpeti* (Dh. 324; Pāt. 105).

SAMHĀRO, A compilation, abridgment [संहार]. Ab. 116.

SAMHATI (*f.*), Assemblage, mass [संहति]. Ab. 630; Alw. I. 111; Att. 192.

SAMHATO (*p.p.*), Firm, well-knit, compact [संहत]. Att. 191.

SAMHITO, see *Sandahati*.

SAMI (*f.*), The tree Acacia Suma [शमी]. Ab. 566.

SĀMI (*indecl.*), Half; blamably [सामि]. Ab. 1200.

SĀMĪ (*m.*), Lord, master, owner; husband [सामिन]. Ab. 725. Fem. *sāminī*, wife (Mah. 24). *Sāmiḥagatī*, husband's sister, sister-in-law (Ab. 245). Voc. *sāmi*, husband! (Dh. 290; Ten J. 40). See *Kṛakam*.

SĀMĪCI (*f.*), Correctness, propriety, proper or respectful act or duty [a derivative of सम्यक्, Sobh. identifies it, I think rightly, with सामीची "stud vandanā"]. *Sabbam cetiyavandanādisāmicikammanam niṭṭhapetvā*, having performed all right and proper duties, beginning with worship at sacred shrines (Pāt. xxix). Subh. quotes, *sāmicikamman ti anucchavikakammanam*. *Therānaṃ pādadhoo-nacivaradānadhedaṃ sabbam sāmicikammanam*, all proper duties (of laymen towards priests) such as washing their feet and giving them robes (Par. S. A.). *Tato paṭṭhāya tesam sāmicimattam pi na karimsu*, from that time forward they never showed them any sort of civility (Dh. 105). *Sāmicipaṭṭipanno*, living with propriety, in the discharge of proper duties (Alw. I. 78). *Āyam sāmicī*, this is the proper course, this is the rule in the case (Pāt. 6, 10, 14, 17). Pāt. 75 says, *sāmicīti anudhammatā, lokuttaradhammam anugatā ovaḍḍanusāsaṃ sāmicidhammatā ti vuttam hoti*, "sāmicī means acting according to law; right and lawful proceedings are intended, that is, injunctions and commands in accordance with divine truth." The final vowel appears to be short, if so it is to avoid the concurrence of the three long vowels in three consecutive syllables.

SAMIDDHI (*f.*), Success, prosperity [समृद्धि]. Dh. 15; Ras. 16.

SAMIDDHO, see *Samijjhati*.

SAMIDHĀ (*f.*), Firewood [समिध]. Ab. 36.

SAMIJJHANAM, Success, accomplishment (from next). Dh. 135.

SAMIJJHATI, To succeed, prosper, take effect [समृद्ध]. Of business prospering (Sām. S.). Of a wish or prayer being fulfilled or realized (Ras. 24, 62; Dh. 134, 161). *Sace me idam nāma samijjhati*, si telle et telle chose me réuissit (Br. J.

S. A.). Fut. *samijjhissati* (Dh. 134). P.p.p. *samiddho*, successful, prosperous.

SAMIKKHAM, Investigation [समीक्ष].

SAMIKO, Lord, master; husband [स्वामिन्]. Ab. 240, 1122. *Tāya tassa attano sāmikabhāve akkhāte*, when her being his husband had been told by her (Dh. 156). *Dāyajjasāmiko*, lord or owner of the heritage, heir (Alw. I. xlv). *Atthi nu kho etassa sāmiko*, I wonder does any one claim this property? (F. Jāt. 53). *Me ghare hessati sāmiko*, will be master in my house (Mah. 25). Das. 3.

SAMIṢSU, see *Sameti*.

SĀMINI (f.), see *Sāmi*.

SAMINJATI, To be moved, tremble, falter [समिञ्ज]. Dh. 15, 273.

SAMIPAGO (adj.), Approaching [समीपग]. Mah. 16, 155.

SAMIPAKO, at the end of a compound = *samīpa* (Mah. 204).

SAMIPATTHO (adj.), Standing near [समीपस्थ]. Mah. 246.

SĀMĪPIKO (adj.), Proximate (a grammatical term) [next + र्वा].

SAMĪPO (adj.), Near [समीप]. Ab. 705. Of time, proximate, recent (Sen. K. 428). Neut. *samīpaṃ*, proximity; used at the end of compounds in the loc. and acc., the latter where there is motion, the former where not. *Khattasamīpaṃ gantvā*, went up to the field, lit. went to the neighbourhood of the field (F. Jāt. 15; Dh. 266). *Jetavanasamīpe*, near or in the neighbourhood of J. (Ten J. 19).

SAMĪRANO, Air, wind; name of a plant [समीरन्]. Ab. 37, 579; Alw. I. c.

SAMĪRATI, To be moved [समीर]. *Vātena* (Dh. 15).

SAMĪRO, Air, wind [समीर]. Ab. 38.

SĀMISO (adj.), Having food [स + आमिष]. *Sāmisō hatthi*, hand soiled with food (Pāt. 23).

SAMITAM, see *Sameti*.

SAMITATTAM, State of being quelled or removed [समित + त्व]. Dh. 47.

SAMITI (f.), Union; an assembly [समिति]. Ab. 414, 630, 1057; Dh. 56.

SAMITO = समित, see *Sammati*.

SAMMA, A term of familiar address, used by equals, or by a superior to an inferior, my good sir! friend! I think it must be सौम्य, it can hardly be a vocative from *samyañc*. *Tvaṃ pana s. Jivaka kiṃ*

tuphī, and you, my excellent J., why are you silent? (Sām. S., king Ajātasattu speaking to a favourite). *Tvaṃ pi s. kacchapa*, and you, friend tortoise (F. Jāt. 17; in the Jātaka it is the usual address of the animals to each other, e.g. see F. Jāt. 12, Ten. J. 14, 15). By a king to a fowler (Ten. J. 113). By a man to a rakkhasa (Ras. 21). By two brahmins to each other (Dh. 12). Dh. 88, 186; Das. 46. Pl. *sammā*. *Rakkhissāmi sammā*, I'll hold my tongue, my good friends! (Dh. 419, comp. 187).

SAMMĀ (f.), The pin of a yoke [शस्त्रा]. Ab. 449. *Sammatālo*, a kind of cymbal (Ab. 142).

SAMMĀ (indecl.), Fully, thoroughly, accurately, rightly, properly, well, really, truly [सम्यक्]. Ab. 127, 1154. *Rāgaṃ s. vinayatu*, let him wholly put away lust (Mah. 253). *S. dhammaṃ vipassato*, to one who clearly beholds the Truth (Dh. 67). *Ye-saṃ sambodhi-aṅgesu s. cittaṃ subhāvitaṃ*, whose mind is fully perfected or versed in the bojjhaṅgas (Dh. 16). *S. paṭijaggati*, to tend carefully (Dh. 85; Ras. 38). *S. santappayitvā*, having thoroughly satisfied him (Ras. 20). *Thitā s. paṭipāṭiyā*, standing duly arranged in a row (Mah. lxxxvii). *Sammā vadamāno*, speaking rightly or truly (Alw. N. 34). *S.* before a vowel, to avoid hiatus, takes the form *sammā*, instead of *sammag* as one would expect, e.g. *sammā eva āsavehi vimuccati*, is wholly freed from human passion (Par. S.); *sammā eva rajanaṃ patigaphāti*, takes the dye perfectly (but *sammā 'va* in a recent text, Alw. I. 112); *sammā-dakkhāto*, well preached (Dh. 16); *sammādaññā*, perfect knowledge (Dh. 11, 18). *Sammā* is much used as the first part of a compound. *Sammā-dājīvo*, right living (B. Lot. 519). *Sammādasannaṃ*, right views (Dh. 137). *Sammādhārd* (f.), a heavy shower (Sām. S.). *Sammādiṭṭhi* (f.), right views, true doctrine, orthodoxy (Ab. 154; Dh. 56; B. Lot. 519). With affix *-ka*, *sammā-diṭṭhiko* (adj.), orthodox, a true believer (Dh. 98, 137). *Sammākamanto*, right occupation (B. Lot. 519). *Sammāpaṭipanno* (adj.), living a proper life, well-conducted. *Sammappajāno*, see *Pajāno*. *Sammappaññā*, right knowledge, true wisdom (Gog. Ev. 47; Dh. 35). *Sammāsamādhi* (m.), right abstraction of the mind (B. Lot. 519; Dh. 285). *Sammāsamodhi* (f.), perfect knowledge of the Truth, supreme Buddhahip (Ten J. 48). *Sammāsbuddho*, one who is truly and perfectly

enlightened, who has true and perfect knowledge of the Truth, a supreme Buddha (Alw. I. 92; Ab. 3; Ras. 25; Dh. 34, 70; Kh. 2). *Kassapasammā-sambuddho*, the supreme B. Kassapa (Alw. cxxiv). Of Gautama Buddha (Alw. I. v). *Sammāsaṅkappo*, right thought or wish (Dh. 3; B. Lot. 519; there are three, *nekkhammasaṅkappo*, *vyāpādas.*, *avihiṃsā.*). *Sammāvācā* (f.), right speech (B. Lot. 519). *Sammāvataṇṇa*, right religious practice or ceremony. *Sammāvāyāmo*, right exertion (B. Lot. 519).

SAMMADDATI, To trample [सम्मुह्]. Pāt. xxviii (tipāṇi).

SAMMADETI (caus.), To intoxicate, exhilarate [सम्मद].

SAMMADO, Exhilaration [सम्मद]. Ab. 87. *Bhatta-sammado*, the drowsiness caused by a heavy meal (Dh. 401).

SAMMAGGATO (adj.), Walking rightly, living a blameless life [सम्यक् + गत].

SAMMAJJANAM, Sweeping [सम्मार्जन]. Pāt. 1; Dh. 154; Att. 198.

SAMMAJJANĪ, and **SAMMUÑJANĪ** (f.), A broom [सम्मार्जनी]. Ab. 223; Pāt. 1. *Dve tayo sammuñjanippahāre datvā*, giving two or three strokes of the broom (Dh. 372).

SAMMAJJATI, To sweep [सम्मार्जति]. Dh. 106, 198, 372, 402. P.f.p. *sammajjitabbo* (Pāt. xx). P.p.p. *sammajjho* (Jāt. 10).

SAMMĀNAM, and **SAMMĀNANAM**, Honour, veneration [सम्मान, and सम्मानन]. Mah. 53, 240, 241; Dh. 135; Att. 196.

SAMMANNATI, To agree to, decide, resolve; to sanction, approve, select [सम्मन्वति]. *So mahāthero . . kṛtūṃ saddhammasaṅgītiṃ . . bhikkhū pañcasate yeva mahākkhūpāsava vare sammanni*, this great therā authorized or chose (the corresponding word in Br. J. S. A. is *uccini*) five hundred eminent Arhat priests to hold a rehearsal of the Law (Mah. 11). *Ānandathero pi sammanni kṛtūṃ saṅgītiṃ*, the therā Ānanda also decided or chose to join in the rehearsal (Ditto). *Tato therō vinayaṃ puṇṇanāthīdya attanā ca attānaṃ sammanni Upāṭṭhthero pi vasaṇṇanāthīdya sammanni*, then the Elder undertook (lit. himself chose or authorized himself) to put the questions on Discipline, while Upāṭṭh Therā undertook to make the answers (Br. J. S. A.). *Pācīnake ca caturo*

caturo Pāṭheyyake pi ca sammanni, he selected four Pācīnaka and four Pāṭheyyaka priests (Mah. 18). *Sammannitvā deti*, decides upon giving it, lit. after resolution gives it (Pāt. 87). *Saṅghe . . bhikkhūṃ saḍḍakagdhāpakāṃ sammannitvā*, the chapter having elected a priest to act as ticket-distributor (Pāt. 62). For two other instances of this word see the extract under art. *Kammavācā*. I find in a comment *sammannīti sammataṃ akkhi*. One would expect *sammāññati*, as the simple verb takes the form *maññati*, but analogous irregularities are not wanting, e.g. compare the double forms *paññatti* and *paṇṇatti*, *paññāsa* and *paṇṇāsa*, *aññā* and *dāḍā*; compare also *paṇṇarasa* and *paṇṇuvisati* with *pañcadasa* and *pañcaviṇsatī*. P.p.p. *sammato*, approved, assented to, authorized, chosen; allowed; esteemed, honoured, considered, regarded. *Sammataṇi saṅghena imāni pañca bhikkhusatāni . . dhammaṃ ca vinayaṃ ca saṅgāyitūṃ*, is the assembly in favour of these 500 monks rehearsing the dhamma and vinaya? lit. are these 500 monks approved of by the assembly to rehearse (See *Kammavācā*). *Kuṭimbi sammato*, a landholder of high character (Mah. 142). *Dutiyasammato asso*, the second best horse, lit. esteemed second (Mah. 134, opposed to *maṅgalavāhī*, the state charger). *Alattha aṭṭh' amacce 'va mahante yodhasammato*, gained over eight great nobles, warriors of reputation (Mah. 205, comp. lxxvi). *Sādhūsammato* means, not "esteemed by good men" (Alw. I. x), but "considered good, excellent, estimable." A comment says, *ayaṃ sādhu sappuriso ti evaṃ sammato*. *Seṭṭhasammato*, considered the best, the most esteemed (Ten J. 109). *Thapāpepi sammataṇa amaccena*, caused to be laid by a minister specially selected for that purpose (Mah. 173). *Sāsākasammataṇa raṭṭhaṃ*, a country reputed dangerous (Pāt. 107). *Saṅghena sammato*, authorized by the clergy, having received permission from the clergy (Pāt. 87, comp. 13, 93). *Lokasammataṇa*, universally esteemed, held by the world in the highest repute (Jāt. 49). *Amhe uttamaṛājakulasammataṇa*, we are looked upon as belonging to one of the best princely families. *Ratanaṃ vā ratanasammataṇa vā*, jewels or valuables (Pāt. 18, lit. what may be looked upon as a jewel). *Maṅgalasammato*, or *abhiṃmaṅgalasammato*, festive, festively arrayed (Mah. 173; Dh. 246; Jāt. 53). Comp. *Sammati*. Caus. *sammānati*, to honour

with, to present with. With instr. *Upaḍḍha-
rajjena sammānesi*, presented him with the half of
his kingdom (Dh. 341, 324). There appears to be
also another form of the caus. *sammānneti*, for in
Sām. S. A. I find *amaccā bhikkhū hantabbā ti
sammānneyitvā*, the ministers having resolved
that the priests should be put to death. *Samma-
nneto* is perhaps a p.p.p. form from this caus.
Yā ad saṅghena sīma sammānnetā, the boundary
determined by the chapter (Ras. 69).

SAMMANETI, To consult together [सम्मन्].
Dh. 333.

SAMMĀPĀSO, see *Yāgo*.

SAMMAPADHĀNĀM, Right exertion [सम्यक् +
प्रधान]. There are four, exertion to prevent sin-
ful conditions arising, exertion to put away sinful
states already existing, exertion to produce meri-
torious states not yet in existence, exertion to re-
tain meritorious conditions already existing (Att.
57; Man. B. 499; Dh. 382; Kh. 27). The text
is, *idh' evuso bhikkhu anuppannānaṃ pāpakānaṃ
akuselaṇaṃ dhammānaṃ anupāddiya chandaṃ ja-
nenti vāyamaṭṭhi viriyam ārabhati cittaṃ paggaṇhāti
padaḥati, uppannānaṃ pāpakānaṃ ak. dhammā-
naṃ pāhāṇiya chandaṃ janenti*, etc. (Saṅg. S.).

SAMMASATI, To seize, grasp [समुत्त]. I have
only met with this word in the metaphorical sense
of seizing or grasping with the mind, gaining a
thorough knowledge of, mastering; it is one of
the terms of the ecstatic meditation. *Yato yato
sammasati khandhānaṃ udayanyayaṃ*, as soon as
he masters the idea of the arising and vanishing
of the skandhas (Dh. 67). *Kammaṭṭhānaṃ s.*, to
grasp with the mind and dwell upon one of the
forty karmasthānas or subjects for ecstatic con-
templation (Dh. 184, 228, 286, see *Kammaṭṭhā-
naṃ*). *Tilakkhaṇaṃ s.*, to realize or imbue one-
self with the idea of the transitoriness, the evil
and the unreality of existence (Ten J. 119, see
Lakkhaṇaṃ). *Paccayākkāraṇānaṃ anulomapaṭi-
lomavaseṇa s.*, to cause the mind to dwell succe-
ssively on the twelve Nidānas in direct order and
in reverse order (lit. forwards and backwards,
Dh. 320; at Jāt. 25 the ten Pāramitās are simi-
larly meditated upon). Dh. 132, 134; Jāt. 74.

SAMMĀSATI (f.), see *Sati* (1).

SAMMATI, To be appeased or calmed; to cease
[सम्]. *Verāni sammanti*, hatred is appeased
(Dh. 2, comp. 70). P.pr. *sammamāno* (Pāt. 63).

P.p.p. *santo* (Ab. 749, 841). *Santaṃ tassa manaṃ
hoti santā vācā*, tranquil is his mind, tranquil his
speech (Dh. 18, comp. 26, 67; B. Lot. 376).
Paḍaṃ santaṃ, the quiet place or lot, Nirvāṇa
(Dh. 66; Kh. 15). *Santindriyo* (adj.), whose
senses are stilled or calmed (Alw. I. 93). *Santa-
vutti*, living a tranquil life (Alw. I. x). Also
p.p.p. *samito* (Ab. 749, 841). *Samitagamaṇaṃ*,
a staid or sober gait (Dh. 234). Caus. *saṃeti*, to
appease, to extinguish, suppress, put a stop to.
Taṃ saṃetuṃ, to suppress this heresy (Mah. 15,
18; comp. Pāt. 62). *Lokaṃ saṃetuṃ*, to give
peace to the world (B. Lot. 376). *Pāpāni s.*, to
extinguish sin (Dh. 47).

SAMMATO, see *Sammānati*.

SAMMATTAṂ, Correctness, truth [सम्यक्]. See
Rāsi.

SAMMATTHO, see *Sammajjati*.

SAMMATTO (p.p.p.), Delighting in, intoxicated
with [समत्त]. Dh. 51.

SAMMIṆJETI, To bend back or together, double
up. *Sammiṇjitaṃ vā bhāṇaṃ pasāreyya pasāritaṃ
vā bhāṇaṃ sammiṇjeyya*, should outstretch his bent
arm, or draw back his outstretched arm (B. Lot.
306; Gog. Ev. 8). Burnouf refers this word to
इङ्, wrongly I think, as it does not account for
the double *m*: moreover we have already *sammiṇjati*
= समिङ् with a different, nay opposite, meaning.

I diffidently suggest समुङ्.

SAMMISSO (adj.), Mixed [समिश्र]. Dh. 191.

SAMMODATI, To agree with, be in harmony with,
be friendly with [सम् + मुह]. *Saddhiṃ s.*, to
make friends with, to exchange friendly greeting.
Sammoditvā tīya saddhiṃ (Mah. 121, comp. Par.
S. 1, *Bhagavatā saddhiṃ sammodi*). P.pr. *Sa-
maggo hi saṅgho sammodamāno avivādamāno
ekuddeso phāsu viharati* (Pāt. 5; Ras. 36; F.
Jāt. 58; B. Lot. 316). *Sammodamāno therena*,
making friends with the elder (Mah. 78, Turnour
says "conversing graciously"). P.f.p. *sammoda-
niyo*. *Sammodaniyā kathā*, friendly talk, pleasant
converse (Par. S. 1).

SAMMOHO, Bewilderment, infatuation, error [स-
मोह].

SAMMOSO, Confusion (from सम् + मुष).

SAMMUKHATĀ (f.), Presence, confrontation [स-
मुमुख + ता]. Pāt. 62.

SAMMUKHO (adj.), Face to face with, in the

presence of [सम्मुख]. *Sammukhacīṇṇaṃ*, a deed done in a person's presence (F. Jāt. 13, a personal kindness). *Buddhānaṃ sammukhaṭṭhāne ṭhitā*, standing in a spot in the presence of Buddhas, i.e. standing before Buddhas (Dh. 268). Loc. *sammukhe*. *Dvīnaṃ tīṇaṃ sammukhe*, in the presence of two or three (F. Jāt. 9). *S. ṭhatvā*, standing before him (Dh. 134). *Sammukhekato*, done in the presence of some one (F. Jāt. 14). Abl. *sammukhā* (Ab. 1157; Dh. 272). With acc. *Hessāma s. imaṃ*, we shall stand (lit. be) before him (Jāt. 17). With gen. *Kasmā me s. hasati*, why does he laugh in my presence? (Mah. 219). *Buddhānaṃ sammukhāḍḍassanaṃ*, beholding the Buddhas face to face (Ras. 62). *Sammukhāḍḍiṭṭho*, seen face to face (Alw. I. 92). *Cirassutā no Ānanda Bhagavato sammukhā dhammikathā*, it is a long while, Ānanda, since we heard a religious discourse from the mouth of the Blessed One (Dh. 107; Pāt. xxii). *Pakkāmi hatthisammukhā*, went away from the other elephants (Att. 135). *Sammukhāvinayo* is one of the *Adhikaraṇasamathas* (Pāt. 62). Vij. explains it thus, "The principle requiring the presence of the party accused (*puggalasammukhatā*), and the presence of a chapter of priests adjudicating the case (*saṅghasammukhatā*)." With final *ā* changed to *i*, *sammukhābhūto*, confronted; *sammukhābhāvo*, presence (Dh. 314). Pāt. 62.

SAMMULHO, see *Sammuyhati*.

SAMMUÑJANĪ, see *Sammajjanī*.

SAMMUTI (f.), Consent, authorization, permission; choice, selection; general consent or use [सम्प्रति, for the *u* comp. *muti*, *nuto*]. Ab. 1133. *Āññatra saṅghasammutiya*, without, or except by, the permission of the fraternity (Sen. K. 329; Pāt. 7). *Sādhusammuti me tassa Bhagavato dassanāya*, let kind permission be (granted) to me for seeing the Blessed One (Ditto). *Sīmāsammuti*, choice or determination of a boundary (Pāt. 61). *Yass' āyasmato khamati imesaṃ pañcannaṃ bhikkhusatānaṃ sammuti*, every priest who approves the selection of these 500 priests (see *Kammavaddā*). *Sammutisaccaṃ*, *paramatthasaccaṃ*, "that which is generally received as truth by the general consent of mankind, and truth which is an axiom. . . Independently of its being supported by the authority of mankind" (D'Alwis), I suppose we might render them subjective and objective truth (Att. 67). *Dakkhiṇeyyasāṅgho*,

sammutisāṅgho, the clergy worthy of offerings (i.e. who are converted men) and the clergy generally (Pāt. xl). *Sammutideva*, devas by consent or choice of mankind (*Mahāsammatakalato paṭṭhāya lokena devāti sammata*, i.e. kings and princes addressed as deva). *Sammutiya* (loc.) *ñāṇaṃ*, general knowledge (see *Ñāṇaṃ*). Comp. *Sammannati*.

SAMMUYHATI, To be stupefied, bewildered, paralyzed [सम्मूह]. Mah. 126; Dh. 173. P.p.p. *sammūlho*, bewildered, infatuated (Das. 6. 35).

SAMO, Tranquillity [शम]. Ab. 757, 922. *Samaṃ carati*, to lead a life of spiritual calm (Dh. 26).

SAMO, Toil, fatigue [श्रम]. Ab. 529, 922.

SAMO (adj.), Even, level; like, similar, same, equal; upright, just, impartial; full, complete, entire [सम]. Ab. 922. *Bālasuriyasamappabho*, glittering like the morning sun (Mah. 112). *Samo bhāgo*, equal portion (Ab. 54). *Sesaṃ pasusamā*, the rest are on a level with the brutes. *Samaṃ ruphasitaṃ*, smooth and soft (Dh. 232). *Samasāḍḍani samapantāni akkharāni*, letters (of an inscription) regular (lit. having equal tops) and arranged in regular lines (Alw. I. 80). *Ubbho samā bhavaṃti*, both are alike (Dh. 54). With instr. *Rāgena samo aggi nāma n'atthi*, there is no fire like lust (Dh. 354, comp. 36, Kh. 7). *Attanā samasamāṭṭhānena anuggahito*, favoured with a position exactly similar to his own (Br. J. S. A.). *Paṭha-vīśamo*, like the earth (Dh. 18). *Tassābhisekasa-makālaṃ*, at the identical time of his inauguration (Mah. 22). *Paṇḍuṃ samam karonto*, smoothing down the earth (Dh. 154). *Bhūmiṃ samam karonto*, clearing the ground (Mah. 140, so *maggaṃ* Jāt. 52). *Unnatam samam hoti*, the valleys are filled up (B. Lot. 576). *Samakaraṇam*, levelling (Ab. 796). *Samatalo* (adj.), level (Dh. 135). *Sārapena saddhiṃ sineruṃ samam kātum*, to bring down Mount Meru to the level of a mustard seed (Dh. 132). *Samaṃ paṭhaviyaṃ katvā*, levelling it with the ground (Dh. 178). *Sukkhakaddamakaṇḍehi cindpetvāna taṃ samam*, raising (a bit of ground) by piling it with lumps of dried mud, to a level (with the elephant's back, Mah. 107). *Samatimsapāramiyo*, all the thirty Pāramitās (Dh. 117; Ras. 25; Subh. says "exactly 30, not 29, or 31"). *Katvāna viriyaṃ samam*, making an adequate exertion, exerting his full strength (Mah. 13). Adv. *samam*, with (Ab. 1136). With instr.

Tassābhisekkena samam, at his inauguration (Mah. 68). Instr. *samena*, impartially. *Samena nayatī pare*, judges others with equity (Dh. 46). *Samena dhammena*, justly and righteously (Ten J. 1; Mah. 53, 208 *dhammena ca samena ca*; Dh. 373). **SĀMO** (*adj.*), Black, dark [साम]. Ab. 839. Fem. *sāmā*, the Priyaṅgu plant (Ab. 571). Masc. *sāmo*, the colour black (Ab. 96). **SAMODHĀNĀM**, Combination [समवधान]. Ab. 1170. *Dasanakhāsamodhānam*, bringing the ten finger-nails together (in clasping the hands). **SAMODHĀNETI**, To join, connect (denominative from last). *Saṅgitaṇ ca asaṅgitaṇ ca sabbam samodhānetvā*, combining all both that was rehearsed and was not rehearsed (Br. J. S. A.). *Dabbasambhāre s.*, to bring together building materials (Jāt. 9). *Pañca dukkhāni samodhānetvā*, summing up the five evils (Dh. 392). *Jātakam samodhānetvā*, connecting the Jātaka, i.e. connecting the incident in hand with the tale related in illustration of it (F. Jāt. 8, 30; Dh. 115). **SAMOKIRATI**, To sprinkle all over [समवकु]. *Samokiranti pupphehi*, they sprinkle him with flowers (Jāt. 27). **SAMORUYHA** (*ger.*), Having descended [ger. समव + ह]. Mah. 61. **SAMOSARĀNĀM**, Union, junction (fr. next). **SAMOSARATI**, To come together [समव + सु]. P.p.p. *samosaṇṇa* (Att. 190). **SAMOTARATI**, To descend, disembark [समवतु]. Mah. 63. **SAMPADĀ** (*f.*), Success, happiness, blessing; successful attainment, success in obtaining; attainment, possession (comp. *sampanna*) [सम्पद्]. Ab. 385, 993. The five sampadās or blessings are *śītisampadā*, *bhogasampadā*, *ārogyasampadā*, *śīlasampadā*, *diṭṭhisampadā*, friends, wealth, health, virtue and truth. *Bhogasampadam labhati*, obtains the blessing of wealth (Dh. 112). *Puññasampadā*, possession of merit (Kh. 14). *Śīlasampadā*, successful practice of a moral life (see *Ānisaṇṇa*). *Appamādena sampādettha*, with diligence work out your salvation, i.e. attain the four Paths (B. Lot. 305; Burnouf has oddly confounded it with *sampādeti*). **SAMPADĀLETI** (*caus.*), To cleave, rend [caus. ह with सम्]. Mah. 137. **SAMPADĀNĀM**, Giving [सम्पदान]. In gram. a name of the dative relation (Sen. K. 330).

SAMPĀDANĀM, Effecting, accomplishment; preparing, obtaining [सम्पादन]. Jāt. 80; Att. 202. **SAMPĀDANIYO** (*p.f.p.*), To be prepared or effected [सम्पादनीय]. Mah. lxxxvi. **SAMPĀDETI**, see *Sampajjati*. **SAMPADHŪPĀYATI**, To send forth clouds of smoke [सम्प + धूप]. **SAMPADUTTHO** (*p.p.p.*), Impure, wicked [सम्पदुष्ट]. **SAMPAGGAHO**, Favour, patronage [सम्पगृह + ह]. Mah. 18. **SAMPAHĀMSĀ** (*f.*), and **SAMPAHĀMSANĀM**, Satisfaction, pleasure, approval [from सम्पहृ]. Ab. 790, 1186. **SAMPAHĀMSETI** (*caus.*), To gladden, delight; to express approbation of a person, to praise [सम्पहृषयति]. B. Lot. 431; Dh. 349. **SAMPAHĀRO**, Wounding; strife, battle [सम्पहार]. Ab. 399; Pāt. 90. **SAMPAJĀÑÑĀM**, Consciousness, intelligence (abstract noun from next). Ab. 154; Dh. 389; Alw. I. 78. **SAMPAJĀNO** (*p.pres.* from सम्पज्ञा), Knowing, understanding, conscious. *Sampajānamustōdō*, a knowing or intentional falsehood (Pāt. 12; Jāt. 23; B. Lot. 342). *Sampajānakārī*, acting consciously, with full knowledge of what one is doing. See *Sato*. **SAMPAJJALITO** (*p.p.p.*), Kindled, burning [सम्पज्जलित]. *Kodhena s.*, burning with anger (Dh. 172). **SAMPAJJATI**, To turn out, happen; to succeed, prosper; to be obtained, fall into any one's possession [सम्पद्]. With dat. *Santike upagacchantānam agayhūpagā sampajjati*, to those who come up close to it, it turns out to be intangible (Dh. 210, of a mirage). *Sampajjamāno dūmo*, a flourishing tree (Ten J. 119). *Kammaṭṭhānam sampajjati*, his k. succeeds (Jāt. 7). *Mahanto puññakkhandho sampajjissati*, a great accumulation of merit will be obtained or realized (Att. 195). *Tesaṃ ambam khādītva atṭhi ropitaṃ na sampajjati*, when after eating the mango they planted its stone it would not grow, lit. "having eaten the mango the stone planted does not succeed, or thrive, to them" (F. Jāt. 6). *Tesaṃ petānam dibbannopānam sampajjatu*, may celestial food and drink be the portion of these Pretas (Dh. 130). *Dassāmi sampajjissati nu kho mano*, if I shall give alms I wonder

whether my good intention will be rewarded (Dh. 292). P.p.p. *sampanno*, successful; complete, abounding, perfect; having obtained, possessed of; well-flavoured, sweet (Ab. 845). *Sampanna-vijjācarapa*, endowed with *vijjā* and *carapa*, lit. by whom *v.* and *c.* have been obtained (Dh. 26; Alw. I. xxxiv). *Sampannasākhā vanaspati*, a well-branched forest tree (Dh. 77). *Sampannasālo* (adj.), virtuous (Dh. 11). *Sampannakhattamā*, most rich in milk (of a cow). *Āñño tayā sampannavagataro n'atthi*, there is no one possessed of greater fleetness than yourself (Dh. 161). *Sampannodako padaso*, a district abounding in water, well-watered (Das. 3, comp. Mah. 12). *Sampannavaggiyākarapaṇaṃ*, a full or complete explanation. *Sabbākārasampanno maṇi*, a gem of the first water, lit. perfect in all its facets? (Sām. S.). Caus. *sampādeti*, to succeed in obtaining, procure, obtain, effect, work out, accomplish. *Ekavacanam pi sampādetvā kathetum na sakkoti*, could not succeed in getting out a single word, could not successfully or effectually speak a single word (F. Jāt. 8, and see p. 9, *katham s.*, to succeed in speaking). *Muhutten'eva yāgukhaṇṇakam sampādesi atha bhaddam sampādessāmīti*, succeeded at once in obtaining broth, but saying "I must manage to get some rice." (Dh. 403). *Attham eva sampādeti na pālīṇi*, gets the sense correctly, but not the text or exact words (Dh. 419). *Abhiññā s.*, to attain the supernatural faculties (Dh. 182, comp. Att. 212). *Kasiravijjādiḥ kamante sampādentī*, successfully carry on the occupations of farming, commerce, etc. (Par. S. A.). *Dohaḥ tassa sampādetum*, to satisfy her longings, give effect to her wishes (Mah. 134). P.p.p. *sampādito*, obtained, prepared (Jāt. 64; Alw. I. xiii).

SAMPAKAMPATI, To tremble, be shaken violently [सम्पक्कम्प]. Jāt. 25. P.f.p. *sampakampiyo*. *Asampakampiyo*, that cannot be shaken, immovable (Kh. 8).

SAMPAKĀSITO (p.p.p.), Displayed [सम्पक्काशित]. Ab. 441.

SAMPAKINṆO (p.p.p.), Strewn, crowded [सम्पक्किण्ण].

SAMPAKKHANDANAM, Leaping forward, aspiration [सम्प + खण्ड + ञ]. Man. B. 411.

SAMPĀLETI (caus.), To protect, keep [सम् + पालयति]. Das. 7.

SAMPĀPAKO (adj.), Causing to obtain, bringing,

procuring (from next). Att. cxxx; Dh. 421; B. Int. 590.

SAMPĀPUNĀTI, To attain; to come to, find, meet with [सम्प्राप]. *Bodhisattam sampāpūṇṇaṃ*, met the B. (Jāt. 67). *Gāmaṃ sampāpūṇi*, reached the village (Dh. 85). *Dvāraṃ na sampāpūṇi*, could not find, lit. reach, the door (Dh. 279). Dh. 176. P.p.p. *sampatto*. *Paṭṭikāle sampatte*, when the time of her delivery had come (Mah. 58, comp. Dh. 299). *Mahāvihāraṃ sampatto*, having reached the M. (Mah. 252). *Sampattayācākaṇaṃ jīvitaṃ paricajjitvā*, sacrificing their lives for the beggars they met with, or that presented themselves (F. Jāt. 52). *Sampattaparisa*, the crowd that had come up, or that was present (Dh. 91). *Venaṃ sampattakāle*, when he reached the forest (Dh. 194, comp. F. Jāt. 17). Caus. *sampāpeti*, to bring. *Imaṃ siḥaṃ ayyassa sampāpeti*, take this quickly to my lord (Dh. 161).

SAMPARĀYIKO (adj.), Relating to the future state [सम्परायिक]. Ab. 86. *Samparāyiko attha*, matters relating to the future state (Dh. 387).

SAMPARĀYO, Futurity, the future state, future life, the next world [सम्पराय]. B. Lot. 370. *Diṭṭhadhamme vā samparāye vā vipākaṃ na deti*, brings a reward neither in the present world nor in the world to come (Dh. 293).

SAMPARIVĀRETI (caus.), To surround [सम्परिवारयति]. Jāt. 61.

SAMPARIVATTATI, To roll oneself, grovel; to turn, revolve [सम्परिवृत्त]. Dh. 401. *Dabbī samparivattamānā*, a spoon rolling or stirring itself in broth (Dh. 259). P.p.p. *samparivatto*. *Samparivattasāyī*, rolling himself on the floor (Dh. 58). *Samparivattako* (Brahmāyū S.). Caus. *samparivatteti*, to turn over.

SAMPASĀDANAM, Making serene, tranquillization [fr. caus. सम्पसद]. Man. B. 411.

SAMPASĪDATI, To be tranquillized, re-assured [सम्पसद].

SAMPASSATI, To behold, discern, see clearly [सम्पस्सति]. Das. 7, 35; Dh. 51. *Sampassatāṃ brāhmaṇa n'esa dhammo*, brahmin, this is not the duty of the wise (discerning). Comp. *Sandāṭṭhe*, *Sandasseti*.

SAMPATI (adv.), Now [सम्पति]. Ab. 1140.

SAMPATICCHANAM, Assent (from next). Ab. 790.

SAMPATICCHATI, To assent, agree; to accept, receive, take [सम्पत्ति]. *Sadhūti sampaticchitvā*,

agreed, saying very well (Dh. 79, 97, 160, 232; Ját. 52). *Rajjam sampaticchitvā*, having accepted the sovereignty (Mah. 46). Of taking a bribe (Dh. 298). *Ovddam s.*, to receive admonition, to take it in good part (F. Ját. 52). *Tassa vacanam sampaticchitvā*, listening to what he said, agreeing to it (Ját. 7).

SAMPATIGGAHO, Favourable reception, welcome [सम्प्रतिगृह्ण].

SAMPĀTO, Fall, descent [सम्पत]. *Dhārasampāto*, a heavy shower (Ab. 50). *Jalasampāto*, accumulation or mass of water.

SAMPATTI (f.), Success, prosperity, glory, magnificence, beauty; successful attainment, attainment [सम्पत्ति]. Ab. 385, 993. Pl. *sampattiyo*, worldly prosperity (Mah. 260). *Sampattim patthagamāna*, those who wish to get on (Dh. 157). At Dh. 341 are mentioned three sampattis or successful attainments, *manussasampatti*, *devalokas*, *nibbānas*, attainment of the human state, the angelic state, and Nirvāṇa or annihilation (comp. E. Mon. 292; Man. B. 494; Kh. 14). *Mahāsampattiyaḍḍhi*, nurtured with great magnificence (Dh. 117, comp. Mah. 132). *Rūpasampatti*, success of form, personal beauty, glory (Ten J. 51, 112). *Dantasampatti*, beauty of teeth, teeth of brilliant whiteness (Dh. 234). *Edisaṃ sampattim deti*, will bestow upon him such and such honours (Mah. 133). *Khaṇasampatti*, attaining the right moment (B. Lot. 305). At Dh. 94 I think *sirisampatti* means "glory and prosperity." Dh. 95, 99, 119; Ras. 28. In the sense of "attainment" it is not necessary to identify it with *saṃprāpti*, as will be seen from the use of *sampaddā*, which is an exact synonym of *sampatti*. *Sampattikarameggho*, at Man. B. 28, 63, seems to mean "renovating rain," rain that brings prosperity or growth.

SAMPATTO, see *Sampāpunnāti*.

SAMPAVĀNKO, A friend, companion. In the compounds *pāpasampavānko* and *kalyāṇasampavānko*. Apparently सम्प्र + वृत्त, but how it comes to have this meaning I cannot tell. *Kalyāṇamitto kalyāṇasahāyo kalyāṇasampavānko* (Saṅg. S.).

SAMPAVĀRETI (caus.), To cause to refuse [caus. सम्प्र + वृत्त]. In the phrase *sahatthā santappesi sampavāresi*, (waiting on him) with his own hands caused him to take his fill, caused him to refuse (this is Subhūti's explanation, he says it means that the host handed dishes until the guest said,

"I have had enough," and refused further food). The idea intended to be conveyed is one of liberal hospitality.

SAMPAVATTANAM, Causing to proceed [सम्प्रवर्तन]. *Kattabbam khetṭānaṃ s.*, fields must be cultivated, lit. set going.

SAMPAVATTETI (caus.), To set going [सम्प्रवर्तयति]. *Ukkuṭṭhiṃ sampavattayi*, set up a shout (Mah. 142). Comp. *Pavatteti*.

SAMPAVEDHATI, To be shaken violently [सम्प्रव्यथ]. Ját. 25, 51.

SAMPAVEDHI (adj.), Shaky, loose [from last with term. हृन्]. *Khīlā nikkhātā asampavedhī*, the stakes are driven in and cannot be shaken (Dhaniya S.).

SAMPAYĀTO (p.p.), Gone away [सम्प्रयात]. Dh. 43.

SAMPAYOGO, Union [सम्प्रयोग]. Alw. I. xxxiv.

SAMPAYUTTO (p.p.), Connected with, dependent on, resulting from [सम्प्रयुक्त]. Dh. 89, 99, 424; Pāt. 65; Ras. 86.

SAMPHAPPALĀPO, Frivolous talk. The etymology I have failed to discover, the latter part of the compound is probably साप and not प्रसाप. Can *samphappa* be a gerund? With affix हृन्, *samphappalāpī*, talking foolishly. Br. J. S. A. says, *anattaviññāpikā kāyavacchayogasaṃuṭṭhāpikā akusalacetanā samphappalāpo*.

SAMPHASSO, Contact [संस्पर्श]. Ját. 60; Ten J. 119. *Samphassa* in the Buddhist philosophy is a synonym of *Phassa*. *Samphassajo*, sprung from Contact.

SAMPHULLITO (adj.), In full blossom [comp. सम्पुष्क]. Ab. 542.

SAMPHUSATI, To come in contact with, touch [संस्पर्श]. B. Lot. 576. Inf. *samphusitum* (Dh. 164). P.p. *samphuṭṭho*. *Asamphuṭṭhalakkhaṇam*, quality of intangibility.

SAMPINḌATI, To be added together [सम्पिण्ड]. *Sampinḍamāno* (Alw. I. 104). P.p. *sampinḍito*, added together, combined (Mah. 144).

SAMPIYO (adj.), Friendly [सम्पिय]. *Sampiyena*, by mutual consent (Alw. N. 120).

SAMPŪJETI, To venerate [सम्पूज]. Mah. 183.

SAMPUNNO, and **SAMPŪRITO** (p.p.), Filled, full [सम्पूर्ण, सम्पूरित]. Mah. 134, 265; Ját. 20.

SAMPUTO, A box, casket [सम्पुट]. Ab. 317. *Pāṇisamputo*, the hollow formed by joining the hands (Mah. 248).

SAMRAHITO (*p.p.p.*), Deprived or devoid of [सम् + रहित]. Dh. 111.

SAMRAKKHANAM, Preservation [संरक्षण]. Sen. K. 468.

SAMRAMBHO, see *Sārambho*.

SAMRĀVO, Uproar [संराव]. Ab. 128.

SAMSADO, Session, assembly [संसद + च]. Ab. 414. One would expect *samsadā* (f.), or is it *samsādo* with vowel shortened metri causa?

SAMSAGGO, Connexion, conjunction, association [संसर्ग]. *Tesam samsaggena*, through companionship with them (Ten J. 117). *Asādhū*., intercourse with the wicked (Mah. 238; comp. Ras. 33). *Kāyas.*, personal contact (Pāt. 4). *Samsagga* is much used of living in the world as opposed to the retirement of the ascetic life (see *Samsaṭṭho*). *Samsaggajāto*, (adj.), living with laymen (Khaggavisāpa S.).

SAMSAHO (adj.), Able [सम् + सह]. Alw. I. c.

SAMSANDATI, To run together, unite, associate [सम् + सन्द]. Ten J. 45. Aor. *samsandi* (Ten J. 42). Caus. *samsandeti*, to put together, unite.

SAMSANNO (*p.p.p.*), Distressed, weak [संसद]. Dh. 49.

SAMSAPPATI, To creep along [संसृप]. Dh. 410.

SAM SARANAM, Transmigrating [संसारण].

SAMSARATI, To go through continually, to transmigrate [संसृ]. *Devaloka devalokam samsarantā*, passing from one deva world to another (Dh. 129). *Kappasatassahasam devamanussehu samsaritvā*, having for a hundred thousand kalpas transmigrated in the deva worlds and the world of men (Dh. 267, comp. 252). P.pr. gen. pl. *samsaratam* (Alw. N. 21). P.p.p. *samsito*. *Samsitam digham addhānam*, a long road has been traversed (Par. S. 17, of transmigration). Also *samsarito* (Ditto).

SAMSĀRO, Passing through a succession of births, continued existence, transmigration [संसार]. Dh. 73. *Anekajāttisamsāram sandhāvisam*, I have traversed a succession of many births, or I have passed through a transmigration of many existences (Dh. 28). *Samsāra na dhavanti tādino*, for him there are no revolutions of being in store (Dh. 18). *Digho samsāro*, a long period of renewed existence (Dh. 11). *Gambhīre samsārasāgare*, in the deep ocean of continued existence (Dh. 182). *Samsāram atikkamati*, to pass beyond existence, attain Nirvāṇa (Ten J. 48).

SAMSATI, To proclaim [संस].

SAMSATTHO (*p.p.p.*), Joined, associated; living in society [संसृष्ट]. Dh. 51. *Rājārajanahamattēhi asamsaṭṭhabhāvo*, state of not being brought into contact with kings and ministers of state (Jāt. 7). *Paṇḍitasamsaṭṭhāni bhojandani*, food mixed with sweet things (Pāt. 89). Of branches entwined (F. Jāt. 6). *Yā pana bhikkhunī samsaṭṭhā vihareyya gaḥapatinā*, any nun who shall form a connexion with a householder (Pāt. 107, comp. Mah. 227). The Buddhist priests were forbidden to live, or associate unduly, with laymen. *Kulasamsaṭṭhadossena saṅgho tam nīharī tato*, for the offence of associating with families the saṅgha expelled him thence (Mah. 207). *Bhikkhuniyo pan' eva samsaṭṭhā viharanti pāpācārā*, if again the nuns are living in lay society, acting sinfully (Pāt. 100). *Asamsaṭṭhavihāro sadda saddhivihārī*, (a thera) who lives apart from the world and always lives with his fraternity (Jāt. 1). Dh. 72.

SAMSATTO (*p.p.p.*), Adhering [संसक्त]. Att. 216.

SAMSAYO, Doubt [संशय]. Ab. 170; Dh. 349; Mah. 244.

SAMSEDO, Sweat, moisture, vapour [सम् + सेद]. *Samsedajo*, sprung from moisture.

SAMSEVANAM, and **SAMSEVO**, Attending on, associating [from संसेव]. Att. 193.

SAMSIBBANAM, Entwining (from next). Dh. 410.

SAMSIBBATI, To entwine, entangle [सम् + सिव]. Of a creeper twisting itself about a tree (Dh. 409).

SAMSITO, see *Samsarati*.

SAMSŪCAKO (adj.), Indicating [संसूच + क]. B. Lot. 330.

SAMSUDDHO (*p.p.p.*), Pure [संसुद्ध]. Jāt. 2.

SAMUBBAHATI, To pull out [समुद्बुह].

SAMUBBHAVO, Springing up, production [समुद्भव]. Att. 216.

SAMUCCAYO, Collection, accumulation [समुच्चय]. Ab. 1183; Pāt. xv, 102.

SAMUCCHEDO, Extirpation [समुच्छेद]. There are five *pāhānas* or relinquishments, which are the same as the five *vimuttis*. The last three are *samucchedappahānam*, *paṭippassaddhipphānam* and *nissaraṇappahānam*, the relinquishment which consists in extirpation, the relinquishment which consists in cessation, the relinquishment which consists in escape from existence. Vij. says that the first is the cessation of human passion (*kilesa*) on

entrance into the Paths, the second on attaining the fruition of the Paths, and the third on attaining Nirvāṇa.

SAMUCCHINDATI, To extirpate; to break off, put an end to [समुच्छिद्]. *Paññattā s.* to break through or put a stop to established ordinances (Par. 8. 5; Pāt. xxxvii). P.p.p. *samucchiṇno* (Dh. 45, 375).

SAMUCCINATI, To select, appoint [समुच्चि]. Alw. I. 112.

SAMUDĀCARATI, To treat, behave towards; to lay claim to [समुदाचर्]. *Saphena s.*, to treat kindly (Dh. 89). *Sambuddhabhāvāṃ paṇ' assa ajānantā kevalaṃ nāmena ca āvusoḍḍena ca samuddācaranti*, but unaware of his having become a Buddha they merely addressed him by his name and with the appellation *āvuso* (Jāt. 82, this is called at Dh. 119 *samucchaviko samuddācāro*, an improper mode of address). *Uttarimanussadhammaṃ s.*, to lay claim to the possession of supernatural qualities (Pāt. 3, 68). P.p.p. *samudāciṇṇo*. *Asamudāciṇṇakileso*, by whom evil passions have not been practised (Ten J. 46). Aor. *samudācari* (Ditto).

SAMUDĀCĀRO, Behaviour, practice [समुदाचार]. B. Lot. 649. *Antokilesasamudācāraṃ vāretvā*, abstaining from the practice of lusts that arise within them (Ten J. 111). See last.

SAMUDĀGAMO, Beginning [समुदागम]. Jāt. 2 (Fausbøll).

SAMUDĀHAṬO (p.p.p.), This word occurs at Mah. 252, where it appears to mean, "brought forward, produced, got ready" (it is said of a palm-leaf manuscript). There is another derivative of समुदाह, *samudāhdro*, the meaning of which I feel doubtful about. It occurs in the text of the nine *Nāthākarapaḍhammas* enumerated in Saṅg. S., *bhikkhu dhammakāmo hoti piyasamudāhdro abhi-dhamme abhivāyaye ulārapāmuḍḍo*. In the following phrase it may possibly mean "utterance," *imassa pana samudāhāranigghoso* (I have unfortunately no reference for the passage).

SAMUDAYO, Rise, origin, commencement; origination, cause; multitude [समुदाय]. Ab. 630, 927. See *Ariyasaccāṃ*. B. Lot. 518; Alw. N. 36.

SAMUDĀYO, Quantity, entirety [समुदाय]. Ab. 126, 629.

SAMUDDHAṬO (p.p.p.), Entirely removed, extirpated [समुद्धत]. Mah. lxxvii.

SAMUDDITṬHO (p.p.p.), Pointed out, illustrated [समुद्धिष्ट].

SAMUDDO, A sea [समुद्र]. Ab. 659; Dh. 23. *Mahāsamuddo*, the ocean (Dh. 295).

SĀMUDDO (adj.), Marine [सामुद्र]. Neut. *sāmu-ddam*, bay-salt (Ab. 461).

SAMUDETI, To arise [समुद्दि]. In Br. J. S. Atth. I find a 3rd pl. *samudayanti*, which is a curious instance of "forming back," as if *samudayanti* could exist by the side of *samudenti*, as *kārayanti* by the side of *kārenti*. P.p.p. *samudito*, elevated, excited (*samuditamano udaggamano attamano*).

SAMUGGAHĪTO (p.p.p.), Accepted, understood (of an explanation) [p.p.p. समुद्ग्रह].

SAMUGGATO (p.p.p.), Arisen [समुद्गत].

SAMUGGHĀTO, Removal [fr. समुद् + हृन्]. *Tassa samugghātāṃ gacchanto*, proceeding to the rooting out thereof (viz. of angry feelings, Dh. 426). The removal or un-consecration of the boundary of a temple land or monastery by a Saṅghakamma is called *sīma-samugghāto* (Ras. 69; Mah. 236, 237). See *Samūhanti*.

SAMUGGO, A box, basket [समुग्न]. Ab. 317; Mah. 59, 99 (of a flower basket); Alw. I. 74.

SAMŪHANANĀM, Removal (from next). Pāt. 62.

SAMŪHANTI, To remove [सम् + उद् + हृन्]. *Sikkhāpaddāni s.*, to abolish precepts (Pāt. xxxvii). *Sīmaṃ s.* is said of the formal removal or desecration of a temple boundary by a chapter of priests. It is opposed to *sīmaṃ sammanati*, to fix a boundary (Pāt. 60, comp. 61, last line, and 62, and see *Samugghāto*). Inf. *samugghātum* (Mah. 236). P.p.p. *samūhato*, removed, extirpated (Dh. 45, 375; Ras. 69).

SAMŪHETI (caus.), To bring together, assemble [caus. समूह]. Mah. 252.

SAMŪHO, Multitude, assemblage, aggregation, mass [समूह]. Ab. 629; Dh. 210. Of a fraternity of monks (Alw. I. x).

SAMUJJALITO, and **SAMUJJALO** (adj.), Blazing, resplendent [from समुज्ज्वल्]. *Ratanasamujjalo* (adj.), blazing with jewels (Att. 219, comp. Dh. 315). *Samujjāṭṭadīpamāḍaṃ (nagaram)*, brilliant with hanging festoons of lamps.

SAMUJJHITO (p.p.p.), Abandoned [समुज्झित]. Ab. 754.

SAMUKKĀṢATI, To elevate, exalt [समुक्कृष्]. Alw. N. 121.

SĀMUKKĀMSIKO (*adj.*), This word occurs in the phrase, *yā buddhānaṃ sāmukkāmsikā dhamma-desanā taṃ pakāsehi*, where Vij. renders it "originally discovered by Buddha." He quotes the comment, *sāmukkāmsikā ti sāmāṇaṃ ukkāmsikā attanā yeva uddharitvā gahitā sayambhuñhāpena diṭṭhā*, which makes it = *sāmāṇa + ukkāmsikā*. But may it not be a derivative of a noun *samukk-amso* = सम् + उत्कर्ष?

SAMŪLA KO (*adi.*), Roots and all [समूह + क]. Dh. 111.

SAMULLAPANAM, Speaking with [fr. समुद् + षप्]. Dh. 430.

SAMUNNADATI, To utter loud cries [समुन्नद्]. Att. 210.

SAMUPABBŪHO (*p.p.p.* समुपबुद्ध). In Paritta, *devāsurasāṅgamo samupabbūho ahoṣi*, a conflict was set up between devas and asuras. Comp. *abbūho, paribbūho*.

SAMUPAGACCHATI, To approach [समुपगम]. Sen. K. 474.

SAMUPĀGACCHATI, To come to [समुपागम]. Aor. *samupāgami* (Mah. 231). P.p.p. *samupāgato*. *Dasahi rājānaṃ dhammehi s.*, endowed with the ten qualities of kings (Mah. 242, comp. 11, 249). *Rohaṇaṃ samupāgatā*, fled to R. (Mah. 254).

SAMUPAMO (*adj.*), Resembling [सम् + उपम]. Mah. 239.

SAMUPASOBHITO (*p.p.p.*), Splendidly adorned [समुप + शोभित].

SAMUPATTHATI, To serve, supply [समुपस्था]. Mah. 207.

SAMUPETI, To approach, meet [समुपे].

SAMUPPĀDO, Arising, production, origination [fr. समुत्पद्]. See *Paṭiccasamuppādo*.

SAMUPPANNO (*p.p.p.*), Arisen, produced [समुत्पन्न]. Kh. 18; Dh. 328.

SAMUSSAYO, Accumulation; the body (as an assemblage of various constituents, comp. *kāya*) [समुच्छय]. Ab. 1099; Dh. 63, 312; B. Lot. 355. See next.

SAMUSSETI, To raise, lift up [समुच्छु]. *Setacchattam s.*, to raise the royal standard (umbrella). P.p.p. *samusseto*, uplifted; accumulated. *Samussitadhajō*, uplifted banner (Alw. I. 79). We probably see in this word the beginnings of a change which has become universal in the Sinhalese language, in which a Sanskrit च or छ is

always represented by *s* (e.g. *sat* = छत्र, *sula* = Pali *cūla*, *miris* = मरीच, *paru* = पञ्चात्, etc.).

SAMUTTEJETI (*caus.*), To stir, excite, fill with delight [caus. समुत्तिज]. B. Lot. 431.

SAMUTTHAHATI, To rise up; to come to life again (Das. 31) [समुत्था]. Aor. *samutthahi*, rose to the surface of the ground (Mah. 168). Ger. *samutthāya*, stirring, active, busy (Dh. 106, comp. 176). P.p.p. *samutthito*, arisen, produced (Dh. 43, 274). Caus. *samutthāpeti*, to originate, set on foot (Das. 42). *Katham samutthāpesuṃ*, began a discussion (F. Jāt. 46; Dh. 139, 300). *Mahāvassam samutthāpesi*, raised a storm of rain (Jāt. 73). *Vacanaṃ s.*, to begin to speak (Alw. I. cvii). P.p.p. *samutthāpito* (Pāt. 80).

SAMUTTHĀNAM, Rising, origination [समुत्थाव]. Das. 41; Mah. 31 (*kathāsamutthānaṃ*).

SAMVACCHARO, and -**RAM**, A year [संवत्सर]. Ab. 81. *Tipi samvaccharāni* (Ten J. 114). F. Jāt. 6, 10; Mah. 253. Acc. *samvaccharaṃ*, for a year, during a year (Dh. 20, comment says, *samvaccharaṃ nirantaraṃ*).

SAMVACCHARO (*adj.*), An astrologer [संवत्सर]. Sen. K. 393.

SAMVADANAM, One of the magic arts forbidden to Buddhist priests [संवद्दन]. Br. J. S. A. says, *samvadanam nāma ajja nakkhattam suṇḍaram ajj eva samaggaḥ hotha iti vo veyogo na bhavissatthi evaṃ samaggakaraṇam*, by *s.* is meant effecting a reconciliation by saying, "to-day the stars are favourable, this very day be ye reconciled, so shall you not be divided."

SAMVADDHANAM, Causing to grow [संवर्धन]. Att. 198.

SAMVADDHITO (*p.p.p.*), Reared, fostered, brought up; enlarged; grown up; flourishing [संवर्धित]. Ras. 33.

SAMVADDHO (*p.p.p.*), Brought up, grown up; flourishing [संवुद्ध]. Pāt. 6. *Parī pure samvaddhandri* (Br. J. S. A.).

SAMVANNAṆĀ (*f.*), Explanation, commentary; description; praise (from next). Att. 191; Pāt. vii.

SAMVANNETI, To describe, explain; to praise [संवर्ण]. Mah. 197. P.p.p. *samvannito* (Kh. 31).

SAMVARANAM, Covering [संवरण]. Ab. 1183.

SAMVARI (*f.*), Night [शबरी, शखरी]. Ab. 69.

SAMVARO, Closing, restraint [संवर]. Dh. 34. *Indriyasamvaro*, subjugation of the senses. *Cakkhand*

saṁvaro, restraint with the eye, viz. keeping the eye under restraint (Dh. 65). *Chaddrasaṁvaro*, "closing of the six avenues, subjugation of the six organs of sensation" (Alw. I. 88, comp. *Indriya-saṁvaro*, *Catusaṁvarasīlāṁ*, *Pātimokkhaṁ*, *Saṁvuddi*). At Ras. 85 restraint is said to be five-fold, *ellasaṁvaro*, *satī*., *ñāpas*., *khantis*., *viriyas*., restraint under the moral law, the restraint of a self-possessed mind, the restraint of a mind chastened by wisdom, the restraint of long-suffering, the restraint which enables a man to make an active exertion.

SAMVASATHO, A village [संवसथ]. Ab. 225.

SAMVASATI, To live, pass one's time; to live with [संवस]. Dh. 31; Pāt. 17.

SAMVĀSO, Living with [संवास]. *Asamānasamvāso*, living with those who are not our equals (Dh. 53). With instr. *Bālehi s.*, living with fools (Dh. 37). *Sukhasamvāso* (adj.), pleasant to live with (Ditto). *Tāya samvāsam dāri*, cohabited with her (Mah. 44, comp. Ten J. 54). Co-residence of a monk with the fraternity of his monastery (Pāt. 68, comp. *Asamvāso*). With affix ङ at the end of a compound, *samānasamvāsakā bhikkhū* (Pāt. 96).

SAMVATTANIKO (adj.), Conducive to [fr. संवृत्]. *Asamāddhisamvattanikā vācā*, language that does not conduce to peace of mind, angry speech (comp. Par. 8, Pāt. 74). *Saggasamvattanikā paṭipaddā*, *apāyas*. p., practices leading to heaven or hell. *Paññāsaṁvassam dyusamvattanikam kusalam*, meritorious works leading to fifty years' life (Dh. 288).

SAMVATTATI, To lead, conduce [संवृत्]. With dat. *Idam no puññam purisattabhāvapaṭilābhāya samvattati*, may this good deed of ours lead to our attainment of rebirth as men (Dh. 205). *Upakārya s.*, to conduce to the welfare of (Jāt. 8). Pāt. 17; Dh. 128, 129, 397.

SAMVATTO, The destruction of a kappa [संवर्त]. Ab. 82, 1051. See *Kappo*.

SAMVEDITO (p.p.), Admonished? [संवेदित]. Dh. 125.

SAMVEGI (adj.), Quick, vehement [संवेग + इन्]. Dh. 26.

SAMVEGO, Agitation, emotion, grief [संवेग]. *Samvegaṁ apajji*, he was greatly moved. *Samvegaṁ*, agitated (Dh. 86; Mah. 38). *Samvegakāraṇa*, causing emotion, pathetic (Mah. 1). Of

the heart being touched by hearing the Truth (Ten J. 121; Mah. 141; Dh. 384).

SAMVEJANAM, Agitating, alarming (fr. next). Mah. 3.

SAMVEJETI (caus.), To agitate, cause emotion or alarm [संवेजयति]. Dh. 392.

SAMVETHETI (caus.), To wrap [संवेष्टयति]. Pāt. 87 (see also 86).

SAMVIBHĀGO, Partition, distribution [संविभाज]. Dh. 185; Mah. 22, 61.

SAMVIBHAJATI, To divide [संविभज]. *Bhikkhūhi samvibhajitabbo*, must be shared with the priests (Pāt. 17). Caus. *samvibhajeti* (Mah. 197).

SAMVIDAHATI, To dispose, fix, arrange, direct, appoint, assign, accomplish [संविधा]. *Sabbam samvidahi imam*, carried out all these arrangements (Mah. 182). *Yathā vekallam n' ahoṣi tathā samvidahi*, so managed, made such arrangements, that there was no deficiency (Dh. 265). *Samvidhātābham samvidahitvā*, having made the necessary arrangements, or given the necessary directions (Dh. 220). At Dh. 372, *civaram samvidahanto* appears to mean "arranging his dress." *Bhesajjam samvidahi*, prescribed for her (Dh. 89). *Tam (vattham) chinditvā samvidahitvā nivasetvā pūrupitvā*, cut the piece of cloth in two, and turning each half to use made of it an upper and an under robe (Dh. 114). *Ālambanaphalukam s.*, to set up or fix a bench or garden seat (Jāt. 8). *Thānantaram samvidahi yodhānam*, assigned posts of distinction to his warriors (Mah. 159). Ger. *samvidhāya*, having made an appointment, by appointment (Pāt. 13, 16, 88 *saiketam katvā*). *Dhātā-rakkham samvidhāya*, having provided for the protection of the relic (Mah. 107). Inf. *samvidhātum*. P.p.p. *samvihito*. *Rakkhā susamvihitā*, protection completely provided. *Tena samvihitarakkho* (adj.), receiving his protection (Das. 46, comp. *susamvihitarakkho*, Dh. 305).

SAMVIDHĀNAM, and **SAMVIDAHANAM**, Appointment, etc. [संविधान].

SAMVIGGO (p.p.), Excited; agitated, alarmed (Gog. Ev. 28); vexed, grieved (Ras. 18, 90) [संविग]. *Tuṭṭho samviggaṁnaso*, rejoiced and excited (Att. 134).

SAMVIHITO, see *Samvidahati*.

SAMVIJJATI, To exist, to be found [संविज्जते]. *Ekaccassa saddhā mandā s.*, one has little faith (Dh. 253).

SAMVIJJATI, To be moved or agitated [संविज्]. Dh. 120.

SAMVĪTO (*p.p.*), Surrounded, shut in [संवीत]. Ab. 745.

SAMVOHĀRO, Business, traffic [संववहार]. Pāt. 10.

SAMVUNĀTI, and **-NOTI**, To cover [संवृ]. Alw. 20. *P.p.p. saṃvuto*, restrained, controlled (Dh. 65). With instr. *Manasā susaṃvuto*, well guarded in mind (Dh. 50, comp. 40, 41). With loc. (Dh. 2). *Sīlasaṃvuto*, living under the restraint of the moral law (Dh. 51). *Saṃvutindriyo*, having the senses controlled or subdued (Mah. 30). See *Saṃvaro*.

SĀMYĀM, Equality, equipoise [साम्य]. Ab. 818, 975.

SĀMYAMO, and **SAÑÑAMO**, Restraint, self-control, abstinence, sobriety [संयम]. *Saṃy-* (Ab. 430, 768; Kh. 13; Dh. 394). *Saññ-* (Kh. 5; Dh. 5, 46). *Kāyasaññamo*, restraint in one's actions (Dh. 286).

SĀMYATO, and **SAÑÑATO** (*p.p.*), Tied, fastened; restrained, self-controlled [संयत]. *Saṃyatā keśā*, braided hair, or hair tied up in a knot (Ab. 257, 864). *Saññatacārī*, *saṃyatācārī*, living in self-control (Dh. 19, 286). With instr. *Vācāya s.*, temperate in speech, keeping the tongue under control (Dh. 65). *Asaññato*, unrestrained, licentious (Dh. 54). *Saṃy-* (Ab. 747). *Saññ-* (Dh. 5, 65, 286; Mah. 33, 111).

SĀMYATTIKO, A voyaging merchant, sea-trader [सायाचिक]. Ab. 667.

SĀMYOGO, and **SAÑÑOGO**, Union, bond; connexion, association, society [संयोग]. Das. 6, 9. In gram. a conjunct consonant (Pāt. 29). Of criminal intercourse (Mah. 131).

SĀMYOJANĀM, and **SAÑÑ-**, Bond, attachment [संयोजन]. Dh. 6, 40, 61. In a religious sense *saṃyojana* is the bond of human passion which binds man to continued existence, and the removal of which is obtained by entrance into the Paths (B. Lot. 290). The ten *saṃyojanas* (*dasavidhaṃ s.*, Dh. 195, 363, 410) are *sakkāyaditṭhi*, *vicikicchā*, *slābbatapāramāso*, *kāmarāgo*, *paṭigho*, *rūparāgo*, *arūparāgo*, *māno*, *uddhaccaṃ*, *avijjā* (Vij.). Of these the first five are called *pañca orambhāgiyasāmyojanāni*, and the last five *pañca uddhambhāgiyasāmyojanāni*. The first three (*tīṇi saṃyojanāni*) are removed by the First Path (E. Mon. 289). From

Dh. 421 we learn that the first five are so called because they cause rebirth in the lower worlds (the *apāyas*, *kāmadevaloka*, etc.), and are got rid of by the first, second and third Paths, while the last five cause rebirth in the *rūpa* and *arūpadavaloka*, and are got rid of by Arhatship. When Arhatship is attained, and human passion is got rid of, there is nothing left to cause rebirth; and when the Arhat dies he is not reborn, but passes out of existence. From Par. S. 19 it appears that the *Sotāpanna* has got rid of the three *saṃyojanas*, that the *sakadāgāmin* has in addition reduced to a minimum *rāga*, *dosa* and *moha*, and that the *anāgāmin* has got rid of the fourth and fifth *saṃyojanas*. I have said in my article *Nibbānaṃ* (p. 269, a) that a man after entering the first path, may pass on through the others to Arhatship in the same existence. I may add that the successive attainment of the paths may either be slow, extending over a whole life, or may be more or less rapid, and even in rare cases instantaneous, a man being one moment an unconverted man and the next an Arhat, having in that brief interval passed successively through all the Paths and got rid of all human passion. The boy Nigrodha attained Arhatship while his head was being shaved for admission to the priesthood (Mah. 24, 103). Yasa entered the first path one night and attained Arhatship next day (Dh. 119). Ānanda after attaining *Anāgāminship* remained for many years unable to attain Arhatship, and did not succeed till after Buddha's death (Mah. 13). We often read of a person entering the paths, and even reaching the fourth, by merely hearing a sermon of Buddha (Dh. 99, 119), or even a single stanza (Dh. 308).

SĀMYOJETI (*caus.*), To put together, prepare (e.g. a medicament) [संयोजयति]. Ras. 87.

SĀMYUGAM, Strife [संयुग]. Ab. 399.

SĀMYUTTO, and **SAÑÑUTTO** (*p.p.*), Joined, connected [संयुक्त]. *Saṃyuttanikāyo* or *saṃyuttakanikāyo*, name of one of the divisions of the Suttapiṭaka.

SANĀBHIKO (*adj.*), Having a nave (of a wheel) [स + नाभि + क]. B. Lot. 575.

SANAM (*adv.*), Always [समत]. Ab. 1153.

SĀṆAM, Hempen cloth, coarse cloth [साण]. Ab. 291; Pāt. 76.

SANĀMAKO (*adj.*), Having a name [सनामक].
Dīpaṅkarasānamako (Jāt. 28).

SANANTANO (*adj.*), Perpetual; ancient, primeval.
Ab. 709, 713; Dh. 2, 102. This is not a nasalized form of सनातन, but *sanam* + तन.

SAÑCARAÑAM, Wandering about; uniting [सञ्चरन्]. Pāt. 75; Ten J. 51, 114.

SAÑCARATI, To go about, wander; to meet, unite [सञ्चर]. Dh. 320; Ten J. 49. *Bhikkhāya sañcaram*, going from village to village for alms (Mah. 243). The noose of a bird-snare, when it springs together and catches the bird, is said *sañcarati*, to meet or unite (Ten J. 50, 114, it catches the peacock by the leg).

SAÑCĀRIKĀ (*f.*), A female messenger [सञ्चारिका]. Ab. 236.

SAÑCARITTAṀ, Going backwards and forwards, acting as go-between (*s. samāpajjati*). Either सञ्चारिन् + त् or more probably सम् + चरिष. Pāt. 4, 69.

SAÑCĀRO, Defile, passage [सञ्चार, सञ्चार]. Alw. I. c; Ab. 773.

SAÑCAYO, Accumulation, quantity [सञ्चय]. Ab. 629; Mah. 4, 223. For *sañcayanto* see *Saṅcinati*.

SAÑCETANĀ (*f.*), Thought, intention (fr. *sañceti*). Of *manosañcetana* (see *Āhāro*) Hardy says, "It includes the thoughts that have entered into the mind and there abide, continued thought or reflection" (Man. B. 501).

SAÑCETANIKO (*adj.*), Intentional [last + रन्]. Pāt. 4, 68. *Tā paṭhamam asañcetanikā hutvā*, they having in the first instance acted without intention of sin (Dh. 177).

SAÑCETETI (*caus.*), To be aware, intend [सञ्चेतयति]. Pāt. 66.

SAÑCHĀDETI, To cover, hide [सञ्च्छद्]. Dh. 126; Ten J. 112; Ras. 32. P.p.p. *sañchanno*.

SAÑCHINNO (*p.p.p.*), Cut [सञ्छिन्न]. Ab. 752.

SAÑCICCA (*ger.*), Intentionally, consciously, purposely [सञ्चिक्ख, सञ्चिक्ख]. Pāt. 3, 66; Dh. 103; Mah. 128. The reading *sañcicca* is erroneous.

SAÑCINATI, To accumulate [सञ्चि]. Pres. also *sañcinoti* (Att. 200). P.p.p. *sañcayanto* (Mah. 127).

SAÑCUNṆO (*p.p.p.*), Crushed, shattered [comp. चूर्ण]. Jāt. 26.

SANDAHATI, and SANDHETI, To connect; to get ready, arrange [सन्धा]. *Dhanum āropetvā kkhurappam sandahitvā*, having taken up his bow

and fitted an arrow to it (Ten J. 115). *Pāvānena saha sandhetvā*, bringing them into conformity with the Scriptures (Alw. I. cxxiv). *Dhanum sandhāya*, making ready his bow (Mah. 48, 205, Turnour says "bending it"). The ger. *sandhāya* is used adverbially in the sense of "in connexion with, with reference to, concerning." *Maṃ sandhāya bhāsati*, he is speaking of me (F. Jāt. 19, comp. Dh. 242, 343, 391; Pāt. 73, 91; Kh. 21; Alw. I. 63). P.p.p. *samhito*, fitted or equipped with, possessed of (Dh. 19). *Samhita* and *sahita* are used in almost exactly the same way; thus under *Sahito* will be found the phrase *bhinuddanam vā sandhātā sahitaṇam vā anuppaddatā*, where we should expect *samhitaṇam*. Again at Dh. vv. 19, 20 we have *sahita* where the comment speaks of "text" (सहित), and as bearing on the phrase *sahitam me asahitan te* (see *Sahito*), I have found in Saṅgīti S. the expression *atthasamhitena vakkhāmi no anatthasamhitena*.

SANDĀLETI (*caus.*), To break [caus. सन्द्ध्य].

SANDĀNAM, A cord [सन्द्धान]. Ab. 499; Dh. 71.

SANDANO, A war chariot [सन्द्धान]. Ab. 372; Mah. 128.

SANDĀSO, A smith's tongs [from सम् + ईस्, in S. we have सन्द्ध्य and सञ्चिक्ख]. Ab. 327 (the Sinhalese word *aṇḍu* in the margin means "tongs").

SANDASSANAM, Showing, exhibition [सन्द्ध्यन]. Jāt. 67.

SANDASSETI (*caus.*), To show, teach [caus. सन्द्ध्य]. B. Lot. 431.

SANDATI, To flow [सन्ध्य]. Jāt. 18. *Assanda-māno*, not flowing (Jāt. 51).

SANDATTHO (*p.p.p.*), Bitten, compressed [सन्ध्य]. Att. 204.

SANDEHO, Doubt; accumulation [सन्द्ध्य]. Ab. 170. *Pūtisandeho*, mass of corruption, is an epithet of the body, equivalent to *pūtikāyo* (Dh. 27, comp. *deho* "the body").

SANDESO, News; a message, communication [सन्द्ध्य]. Mah. 111. *Sandesaharo*, a messenger (Ab. 347). *Sandesotti* (*f.*), a message = सन्द्ध्य + उक्ति (Ab. 124).

SANDHĀNITO (*adj.*), Bound [सन्धानित]. Ab. 747.

SANDHĀRETI (*caus.*), To hold back, repress; to bear, carry [सन्धारयति]. *Assūni sandhāretum nāsakkhimsu*, were unable to restrain their tears (Dh. 227). *Puttasokam sandhāretum na sakkoti*,

is unable to repress or restrain his grief for his son (Dh. 359; Das. 3). To resist (Dh. 246). To bear a weight, carry (Dh. 199). To stop, to bring to a stop (Dh. 364, comp. Ras. 40).

SANDHĀTĀ (*m.*), One who joins or reconciles [सन्धातृ]. See *Sahito*.

SANDHĀVATI, To run through, traverse [सन्धाव]. Used as a synonym of *samsarati* "to transigrate." Aor. 1st pers. *sandhāvissam* (for *sandhāvisam*, Dh. 28).

SANDHĀYA, **SANDHETI**, see *Sandahati*.

SANDHI (*m.* and *f.*), Junction, union; agreement; a joint of the body [सन्धि]. Ab. 763; Mah. 25. *Maggasandhi*, place of junction of two roads (Ab. 203). *Chijjhamānesu sandhibandhanesu*, when the ligaments of the joints are being severed (Dh. 258). *Kūṭṭasandhiggahanaṃ*, fitting or joining on the peak of a house (Att. 203, crowning the edifice of long-suffering). *Sandhiṃ katvāna*, having made a compact (assignation) with her (Mah. 57). Of the joints of masonry (*duvīññeyyasīlāsandhi setu*). Juncture, proper place or interval (Mah. 201, 211, flowers were suspended at suitable places, *thānesu*, Subh.). In gram. of the euphonic vowel and consonant changes that take place at the junction of final and initial syllables (Sen. K. 200). In Pali external sandhi is comparatively little used. According to Ab. 941 *sandhi* is also used in the sense of rebirth (*paṭisaandhi*). An example of this is found at Dh. v. 97, where *sandhicchedo*, "who has brought rebirths or continued existence to an end," is explained by the commentator *vajjāsandhiṃ saṃsārasandhiṃ chetvā ṭhito*. *Sandhicchedo* has a different sense at Dh. 301, 407, where it evidently means housebreaking (comp. Sansk. *sandhicaura*, *sandhihāra*). I render the first passage, "Some such terrible accusation as, 'This burglarious deed unseen or heard or thought of before (i.e. of unheard-of atrocity), or this state offence (treason), was perpetrated by you;'" and the second, "Discontented with their own property, they attempt burglaries and such like offences." Ab. 941 makes *sandhi* fem. when it means rebirth and masc. when it means union. But in the sense of union it is probably common, as Ab. 763 makes it fem. in that sense, and at Mah. 201 we have the fem. loc. *sandhiyam*, where "junction" is intended.

SANDHUPĀYATI, To smoke [सन् + धूप].

SANDIDDHO (*p.p.p.*), Smeared [सन्दिग्ध].

SANDITTHIKO (*adj.*), Visible, actual, belonging to this life [सन्दिग्ध]. Ab. 88. At Alw. I. 77 the *dhamma* or Truth of Buddha is said to be *sanditthiko*, viz. productive of immediate results, attended with advantages even in this world. *Sanditthikaṃ sāmāññaphalaṃ*, reward of asceticism even in this life (see *Sāmāññam*). When the punishment of a crime (or reward of a good action) takes place in this world, i.e. before death, it is called *sanditthiko vipāko*, as opposed to punishment in a future state of existence. An example is given at Mah. 261, 262, where a king having been deposed by his rival and put to death by being built into a wall, the chronicler observes that this was the immediate (*sanditthiko*) retribution for his having in the days of his prosperity buried a Buddhist priest alive. *Te diṭṭhe 'va dhamme sanditthikaṃ sippaphalaṃ upajīvanthi*, in this very world they enjoy the immediate fruits of their industry (Sām. S.).

SANDITTHO (*p.p.p.*), Seen [सन्दिग्ध]. *Sandittha*, a friend at first sight (*diṭṭhamattako*, Ab. 346). *Sanditthasambhattā*, friends and intimates (Dh. 103, 264, comp. Pāt. 92).

SANDO (*adj.*), Thick, coarse [सद्ग]. Ab. 707. *Sandacchāyo rukkho*, a tree giving dense shade (Dh. 222).

SANḌO, and **SANḌAM**, An assemblage of lotuses [सण्ड]. Ab. 687.

SANḌO, A multitude [सण्ड]. *Tarusanḍo*, a grove of trees (Ras. 21). *Jambusanḍo*, a jamba-grove (a name of Jambudīpa).

SANDOHŌ, An assemblage [सण्डोह]. Ab. 629, 992 (cluster of villages).

SANEMIŌ (*adj.*), Having a felly or tire [सवेमि + क]. B. Lot. 575 (of a wheel).

SANĠĀHAKO (*adj.*), Compiling, making a recension [संघाहक]. *DhammasanĠhako* (Jāt. 1). *SanĠhako*, a charioteer (Dh. 194).

SANĠAHESI, **SANĠAHITO**, see *SanĠasādhī*.

SANĠĀHIKO (*adj.*), Including, embracing [संघा + हिन् + क], Das. 44.

SANĠAHO, Taking, collecting; conjunction, assemblage; a compilation, abridgment; favour, kindness [संघह]. Ab. 116, 925. *Akko mahantam balasanĠaham*, he made a great levying of forces (Mah. 217). *TivaggasanĠahā tanti*, a text comprising three vaggas (Alw. I. v). The three

great convocations at which the text of the Tipiṭaka was settled were called saṅgītis or Rehearsals (fr. संज्ञि), and the text of the Tipiṭaka as settled was called saṅgaha, Collection or Recension. *Dutiyo saṅgaho*, the second Recension (under Kāṭhaka, Mah. 28). *Akaruṇa Dhammasaṅgahaṃ*, they made a recension of the Dharma, reduced it to a canon (Mah. 19, comp. 12). *Vinayasāṅgaho*, recension of the Vinaya. *Akaṇṇu dhammasaṅgahaṃ*, they made a recension or edition of the Dhamma (this was a perverted edition made by schismatic monks, Alw. I. 63). *Paṭhamapārṭijike saṅgahaṃ drūḷhe*, when the recension of the first Pārājika was completed (lit. when it was raised into a canon or collection). At Mah. 256 we are told of King Dhātusena *Dhammasoko va kāsī saṅgahaṃ Piṭakattaye*, like Dh. he made a recension of the three Piṭakas. *Saṅgahakaraṇaṃ*, favour, patronage (Mah. lxxxix). *Saṅgahaṃ assa karissāmi*, I will treat him kindly (Dh. 219). *Puttadāraṇṇa saṅgaho*, cherishing wife and child (Kh. 5). *Sādhava saṅgahenātha asaṅgahena sādhaṇo*, he treated good men with favour, but bad men with disfavour (Mah. 242, Turnour renders it well, "patronized the virtuous, discountenanced the wicked"). *Manussasaṅgahaṃ karonto*, winning the hearts of the people, enlisting their sympathies (Dh. 157, similarly at Mah. 205, *akāsi janasaṅgahaṃ* is rendered by Turnour "rallied the population round him"). In two instances (Mah. 76, 102) when a priest is spoken of it is rendered by Turnour as if meaning "spiritual help, religious consolation" (comp. Alw. I. 76). With two acc. *Taṃ kātum saṅgahaṃ*, to show him favour (Mah. 260). *Dussaṅgaho* (adj.), difficult to please or propitiate. There are four Saṅgahavātthus, or elements of popularity, appertaining to kings, viz. *dānaṃ*, *piyavacanaṃ*, *atthacariyā*, *samānattatā*, largesse or liberality, affability, beneficent rule, and impartiality (Alw. I. 73; Att. 138; Mah. 242). Comp. *Saṅgahāḍḍi*.

SANGĀHO, Collecting, taking [संघाह]. *Yodhasaṅgāho*, enlisting or impressing troops (Mah. 61).

SANGĀMAJI (m.), and **-JITO**, Victorious in battle [संघामजित]. Dh. 19, 286.

SANGAMMA (ger.), Having assembled; having united with [ger. संगम]. Mah. 87. *Sangamma Kassapaṃ*, having joined K. (Mah. 259).

SANGAMO, Meeting; intercourse, connexion, asso-

ciation [संगम]. Ab. 769; Mah. 238. *Sindhu-saṅgamo*, confluence of two rivers (Ab. 681). Of sexual intercourse, *saṅgamaṃ karoti* (with instr. Mah. 135, comp. Ab. 103).

SANGĀMO, Conflict, battle [संघाम]. Ab. 399; Dh. 19, 57; Mah. 3, 151.

SANGAṆHĀTI, To seize, take, collect; to compile; to abridge; to contain, embrace, include; to treat kindly, favour, conciliate, provide for the welfare of, help, protect [संघह]. Mah. 233, 246. *Tāṇan ty ādāni saṅgaṇhāti*, includes tāṇa and others (comp. Ab. p. 11, last line). *Saṅgaṇhetvā samāsaṭo*, "having condensed into an abridged form" (Mah. 252). *Ājātasattvaṃ saṅgaṇhitvā*, having wormed himself into the affections of King A. (Dh. 330). Gogerly renders *nirattakena saṅgaṇhāti* in Sig. S., "he will be profuse in unprofitable compliments." *Saṅgaṇhetvāna vaddhakiṃ*, having made friends with a carpenter (Mah. 236, Turnour says, "formed a plot with"). *Datvāna dakkhiṇaṃ deṣaṃ taṃ saṅgaṇhi yathārahaṃ*, duly provided for him by giving him the southern province (Mah. lxxxvii). Aor. also *saṅgaṇesi* (Mah. 242, 255). Ger. also *saṅgayha* (see next). P.f.p. *saṅgaṇhetabbo* (Dh. 392). P.p.p. *saṅgaṇhito*. *Suttena saṅgaṇhitaṇi pupphaṇi*, flowers strung together with a string (Alw. I. iv). *Yodhesu saṅgaṇhitesu pañcasatesu*, when five hundred soldiers had been enlisted (Mah. 61). *Āññattha saṅgaṇhitam suttam*, a discourse placed in one part of the canon (Alw. I. 63).

SANGAṆI (f.), One of the books of the Abhidhamma is named Dhammasaṅgaṇi, which appears to mean something like "enumeration of conditions." *Kāmaṇvacararūpavacarddidhamme saṅgayha saṅkhipitvā vā gāṇayati saṅkhyāti etthāti dhammasaṅgaṇi* (Subh.), "Dh. is so called because therein the author after compilation and condensation enumerates and sums up the conditions of the Kāmaloka, the Rūpaloka, and so on" [सं + गण + इ].

SANGAṆIKĀ (f.), Communication, association [सं + गण + इका]. Vij. says "*gaṇasaṅgaṇikā* means conversation with a multitude or company, society." He adds that at Dh. 153 the two anchorites feared that even the association of two persons would constitute company, and so they proposed to live apart. In a monk who has retired from the world it is sinful to be *saṅgaṇik-*

drāmo, "delighting in society," see Par. 6, where the comment observes that even the company of one or two or three others constitutes society. From *saṅgaṇikadrāmo* (-kā drāmo) is formed a noun *saṅgaṇikadrāmā* (Par. 6; Sen. K. 397). In Sām. S. A. I find *paviveke rato gaṇasaṅgaṇikaṃ pahāya*, delighting in solitude, forsaking society. At Dh. 270 we have *gaṇasaṅgaṇikā* as opposed to solitude, *kilesasaṅgaṇikā*, or association with human passion, opposed to detachment of the mind (*cittaviveko*), and *saṅkhārasaṅgaṇikā*, or association with the elements of existence, by which is meant life, opposed to *upadhiviveko*, which means cessation of existence.

SANGARO, Calamity; war; promise [सङ्गर]. Ab. 824 (the additional meanings "*mittakāra*, *lañca-dāna*, *bala* and *rāsi*" are given).

SANGATI (f), Union, intercourse [संगति].

SANGATO (p.p.), Meeting, associating or uniting with [संगत]. Att. 208, 213. Neut. *saṅgataṃ*, association (Dh. 37).

SANGĀYANAM, Rehearsing (fr. next).

SANGĀYATI, To chant, rehearse [संगी]. Alw. I. v. P.f.p. *saṅgāyitaḥ*. P.p.p. *saṅgīto* (Jāt. I). Neut. *saṅgītaṃ*, a chant, chorus.

SANGHABHATTAM, Food belonging to a community of monks as opposed to food belonging to an individual monk [संघ + भक्षण]. Kamm. 9.

SANGHABHEDO, Causing divisions or schisms among the priesthood, one of the Abhiṭṭhānas [संघ + भेद]. Dh. 145, 331; Kh. 27.

SANGHABHOGO, Maintenance of priests [संघ + भोग].

SANGHĀDISESO (adj.), Requiring a saṅghakamma at every stage [संघ + आदि + शेष]. *Saṅghādisesā āpatti* is the name of a class of thirteen priestly offences next in heinousness to the Pārājikā āpattis. Hardy says, "Saṅghādisesā, thirteen in number, that require suspension and penance but not permanent exclusion" (E. Mon. 9). Burnouf explains it to mean "that which must be declared to the Saṅgha from beginning to end." The real meaning, if I mistake not, is "an offence dealt with by a Saṅghakamma in the earliest (*ādi*) and later (*sesa*) stages." This is pretty clear from the following extracts given at Pāt. 68, 69. The first is, *saṅghādiseso ti saṅgho 'va tassā āpattiyaṃ parivāsaṃ deti mūlāya paṭikāssati māttaṃ deti abbheta, na sambahula na*

ekapuggalo, tena vuccati saṅghādiseso ti, "so called because a Saṅgha, not a multitude of priests or a single priest, inflicts parivāsa for this offence, renews the punishment (if necessary), inflicts mānatta, and reinstates." Here it will be seen that there are three and sometimes four processes, in each of which a Saṅghakamma is required. The second extract is, *saṅgho ādimhi c'eva sese ca icchitabbo assati saṅghādiseso, kiṃ vuttam hoti? imam āpattiṃ āpajjitvā vuttāhita-kāmassa yaṃ tam āpattivuttāhanam tassa ādimhi c'eva parivāsaḍḍhanatthāya ādito sese ca majjhe mānattadānatthāya mūlāya paṭikassanena vā saha mānattadānatthāya avasāne abbhānatthāya ca saṅgho icchitabbo, na k'ettha ekam pi kammaṃ vinā saṅghena saṅghā kātuṃ ti saṅgho ādimhi c'eva sese ca icchitabbo ti saṅghādiseso*, "Saṅghādisesa is that for which a Saṅgha is wanted in the first instance and in the remaining instances. What is meant by this? For the man who has committed this offence and wishes to be rehabilitated, for his rehabilitation a Saṅgha is required; first at the beginning to administer parivāsa, and, following upon the beginning (*ādito sese*), in the middle to administer mānatta, or possibly (*vā*) mānatta combined with mūlāya paṭikassana, and lastly at the end to reinstate the offender. For in this matter no single ceremony can be performed without a Saṅgha, and saṅghādisesa is so called because a Saṅgha is required in the beginning and in the rest."

SANGHAKAMMAṀ, An act or ceremony performed by a chapter of priests assembled in solemn conclave [संघ + कर्मण]. B. Lot. 437. A great variety of acts, as *uposathakammaṃ*, *pavārapak-*, *abbhānak-*, *kaṭhinuddhārak-*, etc., are performed by a chapter, which must consist of at least four upasampanna priests (a sāmaṇera is not eligible to a saṅgha, E. Mon. 18). The question before the chapter is decided by vote (see *Kammavācā*). The foll. details I translate from Pāt. xi: "For the purpose of an ecclesiastical act a saṅgha is of five sorts, it may consist of four members, or five members, or ten, or twenty, or above twenty. Of these, by a chapter of four any ecclesiastical act can be performed with the exception of upasampadā, pavārapak and abbhāna. By a chapter of five all acts except upasampadā in the central districts (*majjhimesu janapadesu*), and abbhāna. By

a chapter of ten all acts with the exception of abbhāna. By a chapter of twenty there is no ecclesiastical act that cannot be performed, and the same may be said of a chapter consisting of above twenty members." A chapter of four is called *catuvaggo saṅgho*, a chapter of five *pañcavaggo*, and so on (Pât. xl). *Saṅghakammam karoti*, to perform an ecclesiastical act, hold a chapter (Dh. 332). *Saṅghassa kammamālako*, a chapter house, Uposatha hall (Mah. 198).

SĀNGHĀRĀMO, A Buddhist monastery = vihāra [संघ + आराम]. B. Lot. 436.

SĀNGHAṬANAM, Junction [संघट् + ञ]. Ab. 941.

SĀNGHĀṬĪ (*f.*), One of the three robes (*ticcavarāṇ*) of a Buddhist monk [संघाटी]. E. Mon. 114; Ras. 25; Mah. 7.

SĀNGHAṬITO (*adj.*), Struck, sounded [संघतित].

SĀNGHĀTO, Assemblage, multitude; killing, hurting; name of one of the eight principal hells [संघात]. Ab. 504, 629, 657, 1080; Pât. xxviii.

SĀNGHĀTO, One of the perpendicular timbers of a house; junction [derivative of संघट्]. Ab. 223, 1134. *Piṭṭhasaṅghāto* means a doorpost (Pât. 87, 89, 90; Ab. 219 has -ṭakam). I take *piṭṭha* in the sense of "lintil," so that *piṭṭhasaṅghāto* would mean "lintil-post." At Dh. 258 *aṭṭhisāṅghāto* appears to mean the joints (lit. bone-couplings). *Nāvāsāṅghāto*, a raft (Ten J. 26, 100, also *saṅghāṭandvā*, Yātr.).

SĀNGHAṬṬATI, To knock against, or together [संघट्]. P.pr. *saṅghaṭṭamāno*. Caus. *saṅghaṭṭeti*. *Ghaṇṭam saṅghaṭṭayi*, rang the bell (Mah. 129). *Gopphakam gopphakena saṅghaṭṭento*, knocking his ancles together (Brahmayu S.). P.p.p. *saṅghaṭṭito* (Alw. I. cviii).

SĀNGHĪ (*adj.*), Having a crowd of disciples [संघ + इन्].

SĀNGHIKO (*adj.*), Belonging to or connected with the priesthood [संघ + इक्]. *Saṅghiko lābho*, gains belonging to the whole fraternity of a monastery, as opposed to the gains of a single monk (Pât. 11, 103). *Saṅghikam dānam*, gifts bestowed on the priests (E. Mon. 81).

SĀNGHO, A multitude, assemblage; the assembly of Buddha's priests, the priesthood, clergy, church; a fraternity of priests; a chapter of priests [संघ]. Ab. 631. *Sakunasaṅgho*, a flock of birds (Dh.

325; Jāt. 52; comp. Ras. 25). *Devas*, host of devas, angelic host (Ras. 27). *Ñāttis*, assemblage of kinsmen, family circle (Ras. 21; Dh. 222; B. Lot. 863). E. Mon. 376; B. Lot. 435; B. Int. 284; Mah. 150 (at Mah. 208 for *-saṅghānam* read *-saṅkhānam*); Pât. 76. As a term for an assemblage of Buddhist priests the word *Saṅgha* has several shades of meaning. First it is applied to the Church of Buddha all over the world, viz. all who are ordained Buddhist priests (see *Pabbajjā*). This is its widest and most important use. The *Saṅgha* or Church is one of the Three Gems (see *Ratanam*) or objects of the highest veneration to all devout Buddhists. It is so because all who enrol themselves in the *Saṅgha* thereby solemnly renounce the world, and devote themselves to the attainment of that perfect sanctification (Arhatship) which results in Annihilation (Nibbāna) after death. Though it is true that all priests do not attain Arhatship in this existence, yet none but a priest can attain Arhatship in this existence, and consequently cease to exist when death takes place, and heaven is the only immediate reward that the pious layman can look to. The fact that some priests are sinners (whose punishment is hell, see *Sāmaññam*) does not detract from the sanctity of the *Saṅgha* viewed as an object of veneration, since the priesthood contains innumerable saints, and the unworthiness of a few representatives does not impair the sacred character of the office. Beside this wide signification, the term *Saṅgha* has several less extended ones. Thus it may be restricted to those of the Priesthood who are walking in the Four Paths (the *sāvaka-saṅgho*, see Alw. I. 77), and who form the church in its highest sense (see *Sāmaññam*). At Pât. xl we are told that the *Saṅgha* is twofold, *dakkhiṇeyya-saṅgho*, and *sammutisāṅgho*, the Church worthy of gifts and the ordinary Church: by the former the *aṭṭha ariyapuggalā* are meant (those who are in the four Paths and four Fruitions), and by the latter the collective priesthood without distinction (*avisesa-bhikkhusamāho*). Again the collective monks of a country or town are called the *Saṅgha*, Church, or clergy, of that country or town. So also the monks of a monastery are the *Saṅgha* or fraternity of that monastery. Or *Saṅgha* may mean merely a company or assemblage of monks accidentally thrown together (e.g. *mahatā bhikkhusaṅghena*

saddhikā). Lastly a number of monks assembled together for administrative purposes are called a Saṅgha or chapter (see *Saṅghakamma*). Hence the term S. may be applied to assemblies of monks varying in number from a chapter of four to the whole body of Buddhist monks, amounting at one time to millions. Saṅkhyārtha Prakāśa observes that there are two saṅghas, *bhikkhusaṅgho* and *bhikkhunisaṅgho*. At the present day there are no nuns in Ceylon, and but few in other countries. Saṅgha when applied to monks is properly an abbreviation for *bhikkhusaṅgha*, "assembly of monks," which term is of common occurrence and coextensive in its use with *saṅgha*. The senior priest in any assembly of priests is called *saṅghatthera*, "elder of the assembly," who generally would be president. Thus Kassapa was *saṅghatthero* or president of the first Saṅgīti (Mah. 11, comp. Dh. 384). At Mah. 19 we are told that at the second Saṅgīti the therā Sabbakāmin was *puṭhuvīyā saṅghatthero*, the longest ordained priest in the world (he had been *upa-sampanna* 120 years, he was not however president of the Saṅgīti). *Saṅgharājā*, patriarch or pontiff, is the (modern) title of the principal ecclesiastical functionary in Burmah.

SANĠHUTTHO (*p.p.*), Sounded, resounding [सं-सु-सु-सु]. Mah. 99, 170 (*nānduriyasaṅghuttho*).

SANĠĠTĠ (*f.*), Chanting together, rehearsal [सं-गीति]. *Dibbasaṅgīti*, celestial choir (Jāt. 31). The term S. is given to three great historical convocations or General Councils (*saṅgītitayam*, Mah. 251) of the Buddhist Clergy held for the purpose of fixing the text of the Buddhist Scriptures (Tipiṭaka). They were called Saṅgīti or Rehearsal, because the text was recited, sentence by sentence, by an eminent therā, and chanted after him in chorus (*gaṇasajjhāya*) by the whole assembly. The first Rehearsal was held at Rājagaha under the patronage of King Ajātasattu, immediately after Gautama Buddha's death (B.C. 543), the apostle Kassapa presiding, while Upālī was the reciter or precentor for the Vinaya, and Ānanda for the Dhamma. It consisted of five hundred members, and is variously called *paṭhamamahāsaṅgīti*, "First Great Rehearsal" (Alw. I. vi, at Mah. 14 *paṭhamadhammas.*), or *pañcasatikā s.*, "synod of five hundred," or *theriyā s.*, "synod of elders" (Mah. 20). The

second (*duṭṭiyamahāsaṅgīti s.*) was held at Vesālī under the patronage of King Kālāsoka (the Black or dark-featured Asoka, not as Kern says, the "Chronological Asoka" !!), B.C. 443, and consisted of seven hundred members presided over by the apostle Revata (Mah. 15-20; E. Mon. 174). The third (*tatiyamahāsaṅgīti s.*) was held at Pāṭaliputta, under the patronage of King Dhammāsoka, in the year B.C. 309, and consisted of a thousand members, under the presidency of Tissa the son of Moggallī (E. Mon. 174; Mah. 42). At Alw. I. 63 we are told of a heretical synod called Mahāsaṅgīti, "the great Rehearsal," because it was held by ten thousand heretical monks. In Sinhalese the Nikāyas of the Suttapiṭaka are called *saṅgiya's*, viz. *saṅgīti's* (e.g. *dīkṣasaṅgiya + dīghasaṅgīti*, *māduṃsaṅgiya = majjhimsaṅgīti*, E. Mon. 168, 169). As explaining this use of the word I quote the foll. passage from Br. J. S. A. *Suttantapiṭake catasso saṅgītiyo, tāsu paṭhamam katarasaṅgītim? ti, dīghasaṅgītim bhante*, "In the Sutta Piṭaka there are four rehearsals, of these which shall he rehearse first? The Long Rehearsal, Lord." Here *saṅgīti* has the secondary meaning of "text rehearsed."

SANĠITO, see *Saṅgītyati*.

SANĠO, Attachment, bond, tie [सङ्ग]. Ab. 769. Generally used in the religious sense of that which attaches men to the world, human passion, desire, etc. The five saṅgas are *rāgo, doṣo, moho, māna, diṭṭhi*, lust, hate, ignorance, pride, false doctrine (Dh. 66, 421). There are also seven (Dh. 410). Dh. 31, 61, 71, 73, 337, 428.

SANĠO (*adj.*), Together with its Aṅgas (of the Veda); with its divisions [सङ्ग]. Ab. 411. *Saṅgopāṅgo*, with its divisions and subdivisions (Ab. 691).

SANĠO (*adj.*), Smooth; soft, gentle, mild; delicate, minute, subtle, abstruse [समृद्ध]. B. Lot. 602. *Saṅhakaraṇo* (*adj.*), smoothing, levelling (Ab. 1007). *Saṅhasukkhamaṇi* at Dh. 80 appears to mean "minutely and exactly." *Atisaṅho* (*adj.*), very abstruse (Dh. 366, of Abhidhamma doctrine). *Saṅhavadā* (*adj.*), of mild or gentle speech (Dh. 185). *Na kho pana maṃ saṅhena samuddacarissati*, he certainly won't let me off, will not treat me mildly (Dh. 89). *Saṅhavadāka* = *clakṣṇatvak* (Dh. 412). *Saṅhena*, "gently, mildly," is opposed to *pharusena*, "harshly" (see *Puriso*).

SĀNI, see So (1).

SĀNI (f.), A curtain, screen, tent [शाणी]. *Nisanno sīpi-antare*, sitting behind a curtain, or within a tent-shaped screen (Mah. 42, comp. Dh. 159, *antodāpiyam*). Of a screen thrown round a tree (Mah. 112). *Sāpipākāro*, a circular, tent-like screen (Mah. 49; Dh. 328). *Sāpikappam ukkhipitvā*, lifting up the hem or corner of the curtain (to see what there was behind, Dh. 159, 245). *Paṭṭasāpi*, a screen of fine cloth (F. Jāt. 6).

SANIKAM (adv.). Slowly; softly; quickly [शुन-हेस् or more properly *sapim* + क]. It is curious that this word, which in S. means slowly, should in Pali mean both slowly and quickly. Ab. 1153 gives it the meaning of *siḥha*. In Brahmayu S. we have *nādisiḥham gacchati nādisapikam*, where it can mean nothing but slowly. At Jāt. 9 it must mean slowly, for we are told that one of the advantages of the bark garment is that *sapikam kilissati*, "it gets dirty slowly," while one of the disadvantages of the sātaka or linen cloak is that *lahum kilissati*, "it soon gets dirty." At Dh. 107, it certainly means quickly; *apāḍakāni divā tāni sapikam apānetvā*, "seeing some pupæ (in the honey-comb he had offered to Buddha), hastily removed them." At Dh. 356 we are told that the temperate man *sapikam jirati*, "wears out slowly." At Dh. 176 we have, *tāsetvā pucchiyamānā na kathessati sapikam upāyena pucchissāmi*, if she's asked through intimidation she won't tell, I'll question her gradually and craftily." At Dh. 234 we are told that a king looks best *sapikam gacchanto*, "walking slowly or with dignity." At F. Jāt. 4, *sūkaram niddāyantaṃ divā sapikam gantvā mapikkhandham gaphitvā*, "seeing the boar asleep went softly and possessed himself of the magic jewel." At F. Jāt. 13 it might mean either quickly or softly. The transition of meaning may be seen in the last two examples: first the word meant "slowly," then "softly, gently, deftly," and lastly, since what is done gently and deftly is apt to be done quickly, it came to mean "quickly." For the ३ comp. *sakkupāḍati*, *sakupa*.

SANIM (adv.), Same meanings as last [शनेस्].

I have only met with this form at Mah. 156, where we have *paccosakki sapim sapim*, which Turnour renders "backed rapidly." From the context it

might just as well mean slowly, but see last. I find *sapī* in Vaṅḍisa S.

SANITO (p.p.), Sounding [सजित]. Ab. 747.

SAÑJANANAM, Producing [सञ्जन].

SAÑJĀNANAM, Perceiving (fr. *sañjānāti*). Sen. K. 524; Ab. 874.

SAÑJĀNĀTI, To think, suppose; to recognize, perceive, comprehend; to call, name [सञ्जा]. Att. 215. *Olokitaṃ saññāya*, understanding the look (Dh. 324). *Divā sañjānitvā*, having seen and recognized him (Dh. 206, comp. 157, 291). *Mato ti saññāya*, thinking him to be dead (Dh. 299, comp. 114; F. Jāt. 15). *Putto me ti saññāya*, imagining him to be her son (F. Jāt. 49). *Taṃ Adinnapubbako tv eva sañjānimsu*, they nick-named him Never-gave-a-farthing-in-his-life (Dh. 93). P.pr. *sañjānanto*, knowingly, purposely (Pāt. 68). Pass. *saññāyati*. *Santikaṃ āgacchantaṇaṃ n'eva saññāyati*, to those who come near is no longer distinguishable (Dh. 210, of a mirage). *Sabbavacanānaṃ attho akkhareh' eva saññāyate*, the meaning of all words is expressed or known by letters (Sen. K. 200). P.p.p. *saññāto* (Sen. K. 200). Caus. *saññāpeti*, to appease; to make known; to urge, induce; to command (Dh. 145). At Mah. 236 and Das. 1, 31, it evidently means to influence a person, induce him to see things in a better light, pacify, appease, console him. With two acc. *Attano dhammavādditāṃ saññāpetvā na nāgare*, making known to the townsmen that he was of the orthodox faith (Mah. 16). *Taṃ nā-nappakārehi saññāpetvā*, urging him by every possible argument (to take orders, Dh. 141). *Te saññāpetvā*, having enjoined or instructed them (how to address him, Dh. 119). *Iti rājānaṃ saññāpetvā*, having persuaded the king that, induced him to believe that (Mah. 235). *Saññāpetvāna te*, having persuaded them, overcome their scruples against returning to court (Mah. 205). *Saññāpetum asakkonti*, unable to persuade him, to turn him from his purpose (Dh. 403). *Veyyāvaccakaraṃ saññāpetvā*, having intimated or apprised the agent, a periphrastic expression implying the handing to the agent of the purchase money of a robe for the priest (Pāt. 9). P.p.p. caus. *saññatto*.

SAÑJANITO (p.p.), Arisen, produced [सञ्जनित]. Att. 213.

SAÑJĀTI (f.), Birth, origin [fr. सञ्ज]. Ab. 801.

SAÑJĀYATI, To arise, be produced or born [संजय]. Dh. 275. P.p.p. *sañjāto*, born (Ab. 241; Mah. 75), arisen, produced. *Atthe sañjāte*, when need arises. *Sañjātasamvego* (adj.), filled with emotion, lit. to whom emotion has arisen (Dh. 117; Mah. 141). Caus. *sañjāneti*, to cause, produce (Dh. 349).

SAÑJHĀ (f.), Evening [संज्या]. Ab. 68.

SAÑJIVO (adj.), Alive [संजीव]. *Sañjivakukkuṭo*, a live fowl (Dh. 171). *Sañjivo*, name of one of the eight principal hells (Ab. 657; Man. B. 26).

SANĶĀ (f.), Doubt, uncertainty [संका]. Ab. 170.

SANĶADḍHATI, To collect [संकट]. F. Jāt. 56.

SANĶALANAM, Addition [संकलन].

SANĶAMATI, To go, pass on [संक्रम]. *Imamhā kāyā aññam kāyaṃ s.*, transmigrates from this body to another (Gog. Ev. 44). P.f.p. *saṅkamanīyo*, that must be transferred. *Civaraṇaṅkamanīyaṃ dhāreyya*, should wear a dress not belonging to her, lit. that will have to be handed over again (Pāt. 106, 113). P.p.p. *saṅkanto* (Pāt. 96).

SANĶAMO, Difficult progress [संक्रम]. Ab. 773.

SANĶAMPATI, To tremble [संक्रम]. Jāt. 25.

SANĶANIYO, see *Saṅkati*.

SANĶAPPETI (caus.), To will, determine, arrange [संकल्पयति]. P.p.p. *saṅkappito* (Dh. 312).

SANĶAPPO, Thought, imagination; determination, resolve, wish [संकल्प]. Ab. 155; Dh. 13, 27, 60, 264. *Saṅsannasaṅkappamano* (adj.), in whose mind right thoughts or aspirations are weakened (Dh. 49). *Saṅkappā paripuṇṇā*, my wishes are fulfilled (Jāt. 77, comp. Dh. 251). *Paduṭṭhamanasaṅkappo* (adj.), the wishes of whose heart are corrupt (he says *sattā haññantu vā vijjhantu vā*).

SANĶARO, Confusion [संकर]. *Dārasaṅkaro vi-hāro*, a secluded monastery, lit. from which confusion or turmoil is remote (Mah. 252).

SANĶĀRO, Dust, sweepings, rubbish [संकार]. Ab. 224; Mah. 255. *Saṅkārakūṭakaṃ*, and *saṅkārādānaṃ*, a dust-heap (Ab. 224; Dh. 11).

SANĶĀSO (adj.), Resembling [संकाश]. Ab. 530; Ras. 20; Dh. 146.

SANĶASSAM, Name of a town in India [साङ्काश]. Ab. 201.

SANĶASSARO (adj.), Anxious, hesitating. Dh. 55, 396.

SANĶATHĀ (f.), Conversation [संकाथा]. Ab. 120.

SANĶATI, To hesitate, doubt, suspect [संका]. P.f.p. *saṅkantiyo*, to be distrusted (Att. 194).

SANĶATĪRAM, A dust-heap [सन्+कटीर]. Ab. 224.

SANĶATO (adj.), Narrow [संकाट]. Ab. 718.

SANĶETO, Engagement, appointment, rendezvous [संकेत]. *Saṅketam yāti or gacchati*, to keep an appointment or assignation (Ab. 232; Mah. 106). Ras. 31.

SANĶHĀ, and **SANĶHYĀ** (f.), Calculation; number, sum; numeral; understanding, reason, intelligence [संख्या]. Ab. 845. *Dvādasasahasasāṅkho bhikkhusaṅgho*, a company of monks 12,000 in number (Mah. 133, comp. Dh. 116, 144). *Aṅkasāṅkhā Damiḍā*, a great many Tamils, lit. many in number (Mah. 151). *Saṅkhyāpatham atikkantā bhikkhā*, monks innumerable, lit. exceeding the range of calculation (Mah. 11). At Alw. I. 104 we have a neut. form, *imāni satta-saṅkhyāni*, these numbers of sūtras. The numerals are called *saṅkhyā* (Sen. K. 404). The high numerals are given at Ab. 474-476 and Sen. K. 412, 413; they are as follows, *satam*, a hundred, *sahasam*, a thousand, *dasasahasam* or *nahutam*, ten thousand, *satasahasam* or *lakkham*, a hundred thousand, a lac, *dasasatasahasam*, a million, *koṭi*, ten millions. From *koṭi* upwards each succeeding numeral is ten million times the preceding one. They are *pakoṭi* (= ten million *koṭis*), *koṭippakoṭi*, *nahutam*, *ninnahutam*, *akkhohini*, *bhū*, *abbudam*, *nirabbudam*, *ahaham*, *ababam*, *aṭaṭam*, *sogandhikam*, *uppalam*, *kumudam*, *puṇḍarikam*, *padumam*, *kathānam*, *mahākathānam*, *asaṅkhyam* (see each s.v.). *Saṅkham* or *saṅkhyam gacchati*, to be reckoned as, to be called or termed. With *iti*: *Tasmā taṃ tato paṭhuti Kal-andakanivāpō ti saṅkham gataṃ*, accordingly from that time forth it was called K. (Sig. S. A.). *Nāḷi-kerdānam rasena katā surā to eva saṅkhyam gacchati*, that which is made from the sap of coco-nut trees and other palms is called toddy (Pāt. 90, comp. 89; Dh. 409, 410). *Kūlapāda-pariveṇam iti saṅkham upāgataṃ*, came to be called K. (Mah. 101). In Muni Sutta na upeti *saṅkham* is rendered by Coomaraswamy "is not reckoned as one living," viz. I suppose, ceases to exist. Instr. *saṅkhyāya*, discriminately, wisely (Dh. 47, comment at p. 377 says *ñāṇena*; see *Apasenaṃ*).

SANĶHALĀ (f.), and -LAM, and -LO, A chain [संखल]. Ab. 364.

SĀṆKHALIKĀ (𑀲𑀸𑀭𑀸𑀢𑀺𑀓), A chain [last + 𑀲𑀸𑀭𑀸𑀢𑀺𑀓]. Mah. 261; Dh. 411. *Sāṅkhalikāhi bandhetvā* (Yātr.).

SĀṆKHĀRAKKHANDHO, see next.

SĀṆKHĀRO, Constructing, preparing, perfecting, embellishing; aggregation; Matter; Karma; the Skandhas [𑀲𑀸𑀭𑀸𑀢𑀺𑀓]. Ab. 832; B. Int. 503. At Ab. 307, *vāsanaṃ*, "perfuming," is explained by *gandhamdyādisaṅkhāro*, "fitting up or embellishing with perfumes, flowers, etc." (comp. Ab. 958). This passage is probably the origin of the strange mistake by which *saṅkhāro* and *vāsanā* at Ab. 772 are said to mean "perfume," whereas they represent the terms *saṁskāra* and *vāsanā* in their Vaiṣṇika acceptation (the marginal Sinhalese translation is *suvāṇḍa* = *sugandha*). *Bhūmisāṅkhāro*, preparing or clearing a piece of ground (Ab. 832, see margin). As a technical term *Sāṅkhāra* has several decided shades of meaning. First from the idea the word contains of aggregation or composition, we have it in the wide sense of all existing things or substances, matter, the material universe. In this sense it was no doubt originally used in such expressions as *aniccā sabbasaṅkhārā*, *vayadhammā saṅkhārā*, etc. At Mah. 194 we read *sabbam pi saṅkhāragataṃ avassaṃ yeva bhijjati aniccā sabbasaṅkhārā iti vuttam hi Sattakūḍa*, which Turnour translates, "for by our divine Teacher it has been announced that all that is launched into this transitory world will most assuredly perish: the whole creation therefore is perishable." Vij. writes to me, "*Sāṅkhāraloka* is the world of organic and inorganic matter, I think it includes the *Sattaloka*." I believe the fact to be that originally the division of the universe was into *okāsaloka* and *saṅkhāraloka*, "the realm of Space and the realm of Matter," and that the *Sāṅkhāraloka* was afterwards subdivided into *sattaloka* and *saṅkhāraloka*, the realm of animates and the realm of inanimates. Hence we have the three divisions of the universe into *sattaloka*, *saṅkhāraloka* and *okāsaloka* (see Man. B. 3, where Hardy says "*saṁskāraloka*, the material world, including trees, rocks," etc.). And thus it is that while in some cases sentient beings are included under the term *saṅkhāra*, in others the terms *satta* and *saṅkhāra* are distinctly opposed. For a striking example of this opposition see Dh. 359, where we are told that *mā piyehi samāgacchi* in the text means *piyehi satt-*

ehi vā saṅkhdrehi vā kuddācanāṃ ekakkaṇaṃ pi na samāgaccheyya, "let him never even for a moment associate with objects of delight, whether they be persons or things (animate or inanimate)." Again at B. Int. 505, we read *Buddho ti ko satto vā saṅkhāro vā*, "what being or thing is that which we call a Buddha?" It must be clearly understood that the word *Satta* applies to the living and moving being as a person or individual only, the separate elements of which the being is composed belonging to the *saṅkhāraloka*.¹ Thus the man belongs to the *Sattaloka*, while the *khandhas* of which he is made up belong to the *saṅkhāraloka*, being themselves inanimate. At Das. 44, 45 will be found a gloss on the word *loko*, in which we are told that the *sattaloka* includes beings in this world and the next, the angels, mankind, etc. (at p. 45, line 3, read *ādisu pana sattaloko*), and that *Sāṅkhāraloka* includes *Āhāra* or food, the eighteen *Dhātus*, the *Khandhas*, etc. The term *Sāṅkhāra* is applied to many things that cannot be brought under our term "Matter," such as qualities, attributes and modes of beings and things. Thus not only is a plant a *saṅkhāra* but its greenness is a *saṅkhāra*, not only is a rock a *saṅkhāra* but its hardness is a *saṅkhāra*, not only is a man a *saṅkhāra* but his vital principle is a *saṅkhāra*, not only is the eye a *saṅkhāra* but vision is a *saṅkhāra*, and the image depicted on the retina is a *saṅkhāra* (see the *dhātus*, which are all *saṅkhāras*). In fact *saṅkhāra* includes every thing of which impermanence may be predicated, or, which is the same thing, every thing which springs from a cause (see *Saṅkhato*). As Buddhism does not recognize the existence of a Supreme Being or Creator, there are only two things which are uncaused and eternal, namely *Okāsa* or Space (or Extension), and *Nibbāna* or Void (le Néant, non-entity).

Owing to reflections on the impermanence of things being so frequently associated with death, the term *saṅkhāra* came to be sometimes used in the restricted sense of the attributes of living beings, conditions of sentient existence. Thus at Dh. v. 203 we have *saṅkhārā paramā dukkhā*, the elements of being are the greatest evil, or Exist-

¹ *Sattaloka* might be rendered by "animal kingdom," using "animal" in its widest sense.

ence is the greatest suffering, where the comment says that *saṅkhāra* means the five khandhas (see Alw. N. 84, and 60 note). So in *saṅkhārā sassatā n'atthi* at v. 255 Buddhaghosa takes *saṅkhārā* in the sense of the five khandhas, and D'Alwis renders the phrase "no states of existence are eternal." There is, however, nothing in the context to show that elements of sentient being are meant. At v. 368 the context plainly requires *s.* to be taken in the sense of the elements of sentient existence (*mettāvihiāriyo bhikkhu pasanno buddhasāsanā adigacche padān santān saṅkhārūpasamañ sukhañ*, see art. Nibbānañ, p. 271, a, line 14 from bottom, and Alw. N. 59, see also Gog. Ev. 6). At Dh. 383 it is said that the saint who has understood the destruction of the saṅkhāras has understood Nirvāṇa (annihilation). In this case *S.* might perhaps have its widest sense of all existing things, matter, but the commentator again takes it to mean the five khandhas. In *Sāsanavaiṇsa*, a modern Burmese work, in connexion with the death of Buddha I find the foll. reflection, *aho vata acchāriyo saṅkhārūdharmā*, "mysterious, alas, are the conditions of existence," where sentient existence is implied. Another use of the term saṅkhāra is in the well-known formula *sabbe saṅkhārā aniccā, sabbe saṅkhārā dukkhā, sabbe saṅkhārā anattā*, ascribing to existence or Matter the three characteristics (*tilakkhaṇā*) of impermanence, evil, and unreality. At Dh. 49 *dharmā* is substituted for *saṅkhārā* in the third formula. The comment takes both saṅkhārā and dhammā in the sense of the five khandhas, but the substitution is another proof that the meaning of a wide term like saṅkhāra must not be too closely pressed. We may be right in taking these formulas in the sense of "Life is transient, life is evil, life is unreal," but they may also mean "All existing things are transient, evil, unreal" (*suññā*, Dh. 383, line 8). At Dh. 270, line 6, saṅkhāra clearly refers to sentient existence. At Ten J. 119 we have *saṅkhāre parigaṇhitā tilakkhaṇā sammāsanto paccakabodhiñḍaṇaṁ paṭivijjhi*, "investigating the nature of things and mastering the three Characteristics, he attained the knowledge of a Pratyeka Buddha." In Br. J. S. A. I find *saṅkhārānaṁ abhisāṅkharāṇalakkhaṇā*, the essential property of Matter is Aggregation, or the essential property of the Elements of Being

is Organization. At Alw. I. 108 we are told that the world is oppressed by three sufferings or evils, the evil of pain (*dukkhadukkhatā*), the evil of change, and the evil of existence (*saṅkhāradukkhatā*). From the first two release is sometimes obtained during life (as in the case of the Brahma and Formless Angels, p. 111, note), but from the third there is no release but in the annihilation of being (*anupādiṇā nibbānadhātu*).

By *saṅkhārā* (pl.), or Aggregations, as a link of the Paṭiccasamuppāda, is meant the aggregate of those states of the mind which bring about the performance of good and bad actions (see *Paṭiccasamuppādo*). Practically it is identical with Karma or Moral Merit (see Colebrooke's *Essays*, edited by Cowell, London, 1873, vol. i. p. 453), and is rendered by Hardy (Man. B. 391) and Gogerly (Ev. 66), "Merit and Demerit." The Saṅkhāras of the Paṭiccasamuppāda are three in number, *puññābhisaṅkhāro, apuññābhisaṅkhāro* and *āneñjābhisaṅkhāro*, good states of mind, sinful states of mind and states of mind leading to immovability. The first of these causes rebirth in the Rūpa-brahmaloka, the second causes rebirth in the Kāmaloka (including the hells and the world of men), and the third causes rebirth in the Arūpa-brahmaloka. *Āneñja* is only another form of *āneñja* (which see), and means immovability or impassibility, and is descriptive of the state of steady and immovable abstraction or trance in which the Formless Angels live. Subh. quotes from Vis. M. Tika, *samādhipaccatthikānaṁ atidāratāya na iñjati anañjanabhāvaṁ abhisāṅkharoti āneñjābhisaṅkhāro*. The form *āneñjābhisaṅkhāro* also occurs (see Gog. Ev. 66), where we have *ā* instead of *e*. For this change compare *koṇḍija* from *kuṣita*, *bāhusacca* from *bahuruta*, *sākhalya* from *sakhila*; compare also *moḍāṅgika* with *muṭṭiṅga*. In his account of the Nidānas Alabaster, not inaptly, renders *saṅkhārā* by "predisposition" (Wheel of the Law, p. 236). From another point of view the saṅkhāras of the Paṭiccasamuppāda are also three, *kāyasāṅkhāro, vacasāṅkhāro* and *cittasāṅkhāro*, or state of mind which causes good or bad actions, state of mind which causes good or sinful speech, and state of mind which causes good or bad thoughts (Gog. Ev. 68). They correspond to *kāyakammaṇ*, *vacikammaṇ* and *manokammaṇ* respectively.

As the fourth Skandha (*saṅkhārakkhandho*), *saṅkhārā* (also plur.) has a somewhat different meaning. Here the Aggregations are certain properties and faculties of the sentient being, fifty-two in number. I take the list from the second chapter of Abhidhammatthasaṅgaha, where they are called "mental properties." *Phasso, vedanā, saññā, cetanā, ekaggatā* (or *cittekkaggatā*, see Hardy), *ñānendriyaṃ, manasikāro, vitakko, vicāro, adhimokkha, viriyaṃ, pīti, chando, moho, ahirikaṃ, asottappaṃ, uddhaccaṃ, lobho, diṭṭhi, māno, doṣo, isā, macchariyaṃ, kukkucçaṃ, thīnamiddhaṃ* (counted as two, *thīna* and *middha*), *vicikicchā, saddhā, sati, hiri, ottappaṃ, alobho, adoso, tatraṃajjhataṭṭā, kāyapassaddhi, citta-passaddhi, kāyalahutā, cittalahutā, kāyamudutā, cittamudutā, kāyakammaññatā, cittakammaññatā, kāyapīguññatā, citta-pīguññatā, kāyujjukatā, cittujjukatā, sammāvedcā, sammādharmanto, sammā-ājīso, karaṇā, muditā, paññendriyaṃ* (see Man. B. 404-418). It will be seen that the *saṅkhāras* of the fourth Khandha have a good deal in common with those of the Paṭiccasamuppāda. Both are referred to Mind. Thus while on the one hand the *saṅkhāras* of the Paṭiccasamuppāda are said to be good and bad *cetasās* (Gog. Ev. 6), on the other hand those of the Khandha are said to be "mental conditions" (*cetoyuttā dvipaññāsa dhammā cetasikā matā*, Abhidhammatthasaṅgaha), and in commenting on the Paṭiccasamuppāda, Br. J. S. A. says that *cetanā* is a property of the *Saṅkhāras*.

The term *dyusaṅkhāro* means the aggregate of life that a man has to live in any existence, and which is determined by his karma in that or a previous existence (*dasakusalakammehi dyusaṅkhāro pi'ssa vadāhati*, Att. 212, comp. 85). *Ayusaṅkhārasa dubbalattā*, the precariousness of man's tenure of life (Att. 200, 45, comp. B. Int. 79). When it is said of Buddha that he renounced his sum of life (*dyusaṅkhāram ossajī*), it is meant that he made a resolution to die at the end of three months from that time, though he might, had he so wished, have lived much longer (B. Lot. 291). Among the enumerations of dhātus quoted by Bornouf from Jina Alaṅkāra there is an interesting one of three, *nirodhadhātu, saṅkhāradhātu, nibbānadhātu*, which means I think, "element of destruction, element of reconstruction,

element of void" (B. Lot. 516). The term *kāya-saṅkhāra* is rendered by Hardy "element of the body," the breath is one of these (Man. B. 428, in Saṅg. S. I find *passaddhakāya-saṅkhāro*, adj.).

The terms *asaṅkhāriko* and *sasaṅkhāriko* (adj.) are used in two different senses. First we have two sorts of Anāgāmin, *sasaṅkhārikapariniḍḍyī* and *asaṅkhārikapariniḍḍyī*, thus explained by Vjessinha, "Sas- is an Anāgāmin who attains Nirvāṇa having the aggregate of merit and demerit still remaining, they are it is true far behind him, and powerless for good and evil, but the sum total is not extinct: as- is the opposite of this." Secondly as epithets of Citta (*cittaṃ somanassasahagataṃ diṭṭhigatasampayuttaṃ asaṅkhārikam ekaṃ sasaṅkhārikam ekaṃ*) they mean, according to Vj., "spontaneous and unspontaneous," a *sasaṅkhārika* action being "the result of some inducement by another or example set by another."

Abhisāṅkhāro is used as a synonym of *saṅkhāro*. Thus Māra as an impersonification of Karma is called *Abhisāṅkhāramāro*; and the three *saṅkhāras* of the Paṭiccasamuppāda are called *puññābhisaṅkhāro*, etc. Instead of *puññasaṅkhāro*, etc. Vj. tells me that *iddhābhisaṅkhāram abhisāṅkhari* means "called up by supernatural power an object of that shape," lit. "produced or created a miraculous object or creation" (I have met with the parallel phrase *dutiyāṃ kāyāṃ iddhiyā abhisāṅkharitvā*).

SĀṆKHĀTI, To calculate, reckon [संख्यति]. Dh. 35.

SĀṆKHATO (p.p.), Put together, aggregated, organized, made, wrought, built, created, perfected, embellished; cooked, dressed, compounded [संख्यत]. For a full discussion of this word I must refer the reader to *Saṅkhāro*, since every *saṅkhāra* is a *saṅkhata*, and the neut. *saṅkhataṃ* is a synonym of *saṅkhāra*. There are three *saṅkhatalakkhaṇas* or properties of Matter (or of existing things, organic and inorganic), viz. production or birth (*jāti*, Ab. 792), duration or existence, and annihilation. Vj. gives me the text as follows: *Tīṇi imāni bhikkhava saṅkhatassa saṅkhatalakkhaṇāni, katamāni tīṇi? uppādo paññāyati ṭhiti paññāyati ṭhitasā aññathattā paññāyati*, "Priests, matter has these three properties of matter, what three? there is production, there is existence, there is the opposite of existence." That is to say, every existing thing springs into

existence, continues to exist for a period, and is finally annihilated. This applies to matter as well as to sentient beings, for we must remember that the whole universe is periodically annihilated and after an interval called into existence again (see *Kappo*). Subh. writes to me "saṅkhata includes all things that proceed from a cause," and quotes *paccayehi saṅgama katan ti saṅkhataṃ*. This cause is Karma, to which every existing thing is due, Space and Nirvāṇa alone excepted. Asaṅkhata and Akata as epithets of Nirvāṇa mean Unmade, Unaggregated, Immaterial (comp. Dh. 69, *saṅkhārānaṃ khayam ātva akataññū'si*, having known the annihilation of Matter, thou knowest the Immaterial). *Saṅkhatasaṅkhatadhammā* includes every possible conception of the human mind (Ten J. 48). At Dh. 413 the khandhas, dhātus and āyatanas are called saṅkhata.—*Saṅkhato madhupāyaso*, rice porridge prepared with honey (Mah. 196). *Susaṅkhataṃ rājagehaṃ*, well built or handsome palace (Mah. 132, comp. 133). *Sādhusaṅkhato padeso*, a well-arranged, viz. delightful spot (Mah. 118). For *saṅkhatadhammānaṃ* at Dh. 70, see next.—In the sense of Sanskrit (language) the word संस्कृत becomes in Pali *sakkato*, in one doubtful instance only have I met with *saṅkhato*.

SANKHĀTO, and **SANKHYĀTO** (*p.p. saṅkhāti*), Reckoned, numbered; considered, reckoned, called, named; weighed, estimated, learnt [संख्यात]. *Aṭṭhārasakoṭisaṅkhātā brahmāno samāgacchimsu*, brahma angels to the number of a hundred and eighty millions assembled (lit. counted as . .). *Saṅghanandisaṅkhāto Mahākaccāyano*, M. who was called S. (Alw. I. 104, comp. cxxiv). *Yathābhuccabrahmavohāra-ariyavohārasaṅkhātā Māgadhiabhāsā*, the Pali language, reckoned as the truly sublime and noble tongue (Alw. I. cvii). *Theyyasaṅkhātāṃ* at Pāt. 3 seems to be used adverbially, and is rendered by Gogerly "with thievish intent;" the comment at p. 66 seems to take saṅkhāta in the sense of citta, "thought, purpose." *Saṅkhātadhammo* (adj.), one by whom the Truth has been weighed or estimated, is an epithet of the Ariyapuggalas. It occurs in Khaggavisāṇa S., where Coomaraswamy renders it "acquainted with justice," and at Dh. v. 70, where the *ā* is shortened either metri causa, or far more probably by the stupidity of the copyists, who con-

cluded it must be equivalent to saṃskṛitadharma. S. is often used in the sense of "consisting of, equivalent to," e.g. *Lakkhaṇavutti-uddhārepa-saṅkhātāṃ imaṃ Kaccāyanagandhapakarapaṃ*, this K. consisting of rules, comment, and examples (Alw. I. xxi). *Sarirasāṅkhātāṃ rūpaṃ*, the form, by which is meant the body (Dh. 312). *Jātikkeyasaṅkhātāṃ arahattaṃ patto*, having attained Arhatship called in the text jātikkeya (Dh. 434, comp. 375, 102). *Saṅkhyāto* is given at Ab. 710 and occurs at Dh. 117 (*jīṇṇavyādhimatasāṅkhyāto tayo devadāte diso*).

SANKHAYO, Loss; destruction; end [संघय]. *Āsavasaṅkhayo*, destruction of human passion, Arhatship (Alw. I. xxxiv; B. Lot. 822). *Jīvitasaṅkhayo*, end of life, death (Dh. 59). *Bhārisaṅkhayo*, decline of wisdom (Dh. 51).

SANKHEPO, Abridgment, abstract [संक्षेप]. Ab. 116. *Dutiyagāthāya saṅkhepattho*, the following is briefly the meaning of the second stanza (Dh. 310). *Ayaṃ paṇ' ettha saṅkhepo*, the following is a brief summary of them (Dh. 139). *Pabbata-saṅkhepe rahado* in Sām. Sutta is rendered by Burnouf "lake in a mountain gorge;" the comment however says *pabbatasāṅkhepe ti pabbatamatthake* (on the top of a mountain, I suppose because a mountain narrows to the top, but I feel no certainty about the meaning of S. in this compound). At Dh. 250 we have *Ahaṃ imaṃ vatthaṃ tava pāsāde bhūmattharapaṇasaṅkhepena attharitukāma*, which seems to mean, "I am anxious to spread this cloth in your pavilion by way of a carpet," but what the force of S. is here I cannot tell; it might perhaps mean "laying down," but see *Saṅkhipati*. *Saṅkhepato*, concisely (Alw. I. xiv). **SANKHEYYO** (*p.f.p. saṅkhāti*), Calculable [संख्येय]. Ab. 473.

SANKHIPATI, To shorten, abridge [संक्षिप]. Dh. 87. At Mah. 3 *cammaṃ saṅkhipi* is rendered by Turnour, "rolled up the carpet." P.p. *saṅkhitto*, concise, brief (B. Lot. 305; Mah. 1). Instr. *saṅkhittena*, concisely (Alw. I. xxvii). *Saṅkhittā cittaṃ* in Sām. S. is rendered by Burnouf, "esprit concentré" (B. Lot. 478). The neut. *saṅkhittā* is used in some MSS. instead of the usual symbol of abbreviation *pe*.

SANKHO, and **SANKHAM**, A shell; a chank or conch shell; a conch trumpet; the frontal bone, the ankle bone [सङ्ख]. Ab. 676, 864. *Saṅkha-*

horse the sign with her heel (Ras. 40). The phrase *saññam na karoti* is, strange to say, used exactly like our "make no sign," viz. keep quiet, not speak or act. *Ājāneyyavalavāya vijjāda saññam pi akatvā nisiditum nāma ayuttam*, when a thoroughbred mare foals it doesn't do to sit down and make no sign (Dh. 242). *Mama gehe saññam na karissu*, made no sign in my house, i.e. never put in an appearance (Dh. 213). *Theraṃ disvā pi me sasuro saññam na karoti*, my father-in-law though he saw the priest made no sign, i.e. took no notice of him (Dh. 241, we are told that he went on eating without looking up). *Na puna gehe vasissasīti saññam mā kari*, do not be anxious (or make a fuss) thinking you will never live at home again (Dh. 207). *Kumāro daharo ti saññam mā kari*, do not be anxious about the child's being of tender age (Ten J. 20). At Dh. 141 *saññam akāsi* means "formed the idea that, came to the conclusion that, imagined that." In one instance I find *saññam karoti* used, like *saññam daddāti*, in the sense of "give the signal" (Dh. 238 *bherisaññam kareyyātha*). *Pubbācariyasaññā*, grammatical terms used by former scholars (Alw. I. xi). *Tam kārakaṃ apāddānasaññam hoti*, this construction is called Ablative (Sen. K. 317). *Pasañño* (adj.), symbolized by Pa (of feminines in i and u, Sen. K. 228).

SANNADDHO, see *Sannayhati*.

SANNĀHO, Armour, mail [सन्नाह]. Ab. 377; Dh. 202, 220; Mah. 155.

SANNAKADDU (m.), The tree *Buchanania Lati-folia* [सन्नकड्डु]. Ab. 556.

SAÑÑĀKKHANDHO, see *Saññā*.

SANNĀMETI (caus.), To bend, contract [सन्नामयति].

SAÑÑĀMETI (caus.), To restrain [caus. संयम]. Dh. 7, 68.

SAÑÑĀMO, see *Samyamo*.

SAÑÑĀNAM, Perception; sign, monument [संज्ञान]. Dh. 134; Mah. 118.

SAÑÑĀPANAM, Pacifying, etc. [संज्ञापन]. Das. 32; Pāt. 85. See *Sañjānāti*.

SAÑÑĀPETI, see *Sañjānāti*.

SAÑÑĀTO, see *Samyato*.

SAÑÑĀTO, SAÑÑĀTTO, SAÑÑĀYA, SAÑÑĀYATI, see *Sañjānāti*.

SANNAYHATI, To bind, fasten [सन्नह]. *Khaggam*

sannayhitvā, girding on his sword (Dh. 304). *Saram sannayhitvā*, having fitted an arrow to the string (Dh. 173). P.p.p. *sannaddho*, armed, accoutred (Ab. 378). Dh. 69; Mah. 154.

SANNETI, To mix, knead [सन्नेति]. See *Paripphesako*.

SAÑÑĪ (adj.), Conscious, perceiving; thinking, imagining [संज्ञिन्]. Dh. 45. *Koṭṭhe 'va jātā ti saññī aho*, was under the idea that paddy grew in the barn (Dh. 141). *Saññī*, having perception or thought, conscious; *asaññī*, unconscious; *n'eva saññī n'asaññī*, neither conscious nor unconscious, i.e. having consciousness nearly but not wholly extinct, semi-conscious (Alw. N. 72). *Sadda maraṇasaññīno*, having death ever in their thoughts (Mah. 33). *Pattasaññī*, keeping my attention fixed on the bowl (Pāt. 21). *Ajjhattam rūpasaññī*, having the subjective consciousness of Form (B. Lot. 827).

SANNIBHO (adj.), Resembling [सन्निभ]. Ab. 530; B. Lot. 563.

SANNICAYO, Piling up, accumulation, hoarding [सन्निचय]. Dh. 17, 281 (the Buddhist priests are not allowed to hoard food, comp. Pāt. 102).

SANNIDHĀNAM, Proximity [सन्निधान]. Ab. 957.

SANNIDHĀPETI (caus.), To bring about, cause to come to pass [सन्निधापयति]. Att. 212.

SANNIDHI (m.), Proximity; presence, visibility [सन्निधि]. Ab. 770, 957. *Sannidhiṃ karoti*, to store up (Pāt. xxxix). *Sannidhikāro* and *sannidhikāraṇam* mean storing up food, which was forbidden to Buddhist priests except under certain circumstances (Pāt. 10, 14, xxxix, 81, 89).

SANNIDHĪYATI (pass.), To be combined [pass. सन्निधा].

SANNIHITO (p.p.p.), Stored up [सन्निहित]. Pāt. 48.

SANNIKĀSO (adj.), Resembling [सन्निकाश + च]. Ab. 529.

SANNIKKHEPO, Placing [from सन्निधिप].

SANNINNO (adj.), Bent, inclined [सन् + निज]. *Mānasam pāpasanninnaṃ* (Att. 194, comp. *taninna*).

SANNIPATATI, To assemble, meet together [सन्निपत्]. Dh. 98, 298; Ras. 26; Alw. I. 74; F. Jāt. 46, 52. P.p.p. *sannipatito* (Mah. 16, 46). Caus. *sannipāteti*, to cause to assemble, bring together, convoke, collect (Mah. 153, 155, 238; Ten J. 50; Dh. 133); also *sannipātāpeti* (Jāt. 58; Alw. I. 92; Ten J. 113).

SANNIPĀTO, Union, collocation, assemblage ; assembly, congregation [सन्निपात]. Dh. 63 ; Mah. 81, 170, 232. *Sannipātabheri*, the drum that summons to the assembly.

SANNIRUMHATI, and **SANNIRUMBHATI**, To impede, restrain, block. Fausböll has shown this word to be रुध् with सन्नि (Ten J. 93). The steps are I suppose rundhati, runhati, rumbhati, rumbhati. The forms with *mh* and *m̐h* are about equally common. Fausböll also quotes *khuddakanagaraṃ rumhitvā*, having blockaded a small fort (Ten J. 93). *Nāsāvātāṃ sannirumhitvā*, having stopped my breath (Ten J. 8). *Devatā . . hasitamsaddaṃ sannirumbhitvā*, the devas having muffled the sound of his neighing (Jāt. 62, read *hesitasaddaṃ*). At Jāt. 80 two MSS. have *sannirumhitvā* and one *sannirumbhitvā*. At Jāt. 163 all three MSS. have *sannirumhitvā*, and a little further on occurs the verbal noun *sannirumhanāṃ*, or as one MS. has it *sannirumbhanāṃ*.

SANNISAJJĀ (*f.*), Sitting together (comp. *nisajjā*). *Nisajjajjānaṃ*, hall of assembly.

SANNISĪDATI, To subside, to be quiet [सन्निषद्]. Mah. 116 ; Das. 11. P.p.p. *sannisinno*. *Assa satta-vassasatāni sannisinna-kileso*, the lust that for seven hundred years had remained quiescent within him (Ten J. 114). Sitting together, sitting in conclave (Dh. 300 ; F. Jāt. 8).

SANNISSITO (*p.p.*), Connected with ; devoted to [सम् + nisīta, it answers in sense to समाश्रित, see *Nissito*]. *Bhavasannissito*, attached to existence (Alw. N. 24). *Sarīre sannissitarajo*, dirt connected with or adhering to the body (Dh. 306). the meaning of *s.* in the compound *paccayasannissita* I am unable to determine (E. Mon. 31 ; Dh. 422).

SAÑÑITO (*adj.*), Called, named [संज्ञित]. Mah. 50, 51, 72, 140.

SANNIṬṬHĀNĀM, Conclusion, consummation ; ascertainment, resolve [from सन्नि + स्था, comp. *niṭṭhānāṃ*]. Pāt. 76. *Sanniṭṭhānakāle*, when the critical moment came (F. Jāt. 10). *Assā rūpama-danimmadaṇi (dhammadesaṇi) sapphāyā ti sanniṭṭhānāṃ katvā*, coming to the conclusion that a sermon calculated to bring down her vanity would be profitable (Dh. 315). *Dhuvāhaṃ Buddho bhavissāmīti evaṃ katasanniṭṭhāno*, having thus made up his mind, "I shall surely become a Buddha" (Jāt. 19, 69 ; Att. 112). *Mahallakassa okāsaṃ*

dāpessāmīti s. katvā, having resolved, "I shall get room made for the elder of the two" (Ten J. 3, 90).

SANNIVĀSO, Living with, association [fr. सन्नि-वस्]. F. Jāt. 117 ; Dh. 193. With gen. *Ariyānaṃ sannivāso*, the communion of saints (Dh. 37, comp. *asatāṃ s.*, F. Jāt. 7). *Pubbe 'va sannivā-sena pemaṃ tasmim ajāyatha*, an affection for him arose (in the king's breast) owing to his having lived with him in a former existence (Mah. 24 ; that this is the true meaning is clear from the next page, and comp. the similar passage at Dh. 193).

SANNIVESO, Construction, preparation ; station, encampment [सन्निवेश]. Ab. 771 ; Pāt. 66. *Se-ndsanniveso* (Att. 219).

SANNIYOJETI (*caus.*), To appoint, enjoin, command [सन्नियोजयति]. Mah. 23.

SANNO, see *Sīdati*.

SAÑÑOGO, **SAÑÑOJANĀM**, **SAÑÑUTTO**, see *Sāmy-*.

SĀNO, A dog [श्वान]. Ab. 519. Comp. *Sā*.

SĀNO, A touchstone ; a grindstone [श्राण]. Ab. 528.

SANTAJJETI (*caus.*), To menace, abuse [संतर्ज].

SANTAKO (*adj.*), Belonging to [part. pres. *santa* from वस् with affix क]. Ab. 728. *Kulasantakaṃ mahādhanaṃ*, immense wealth the property of the family (Dh. 131). With dat. *Parassa santakaṃ*, the property of another (Ten J. 45). *Attano santakāni aṭṭha dantavalayāni*, eight ivory rings belonging to herself (Dh. 178, 237).

SANTĀNO, Spreading, extension ; lineage ; name of a tree in heaven [संतान]. Ab. 28, 332, 952 ; Kh. 22 ; Ras. 27.

SANTĀPANĀM, Burning up [संतापण].

SANTĀPETI (*caus.*), To burn, scorch, inflame, torment [संतापयति]. Das. 7. P. pres. *santā-piyamāno* (Dh. 197). P.p.p. *santāpito* (Att. 210).

SANTĀPO, Burning, fire ; torment [संताप]. Dh. 178 ; Att. 218.

SANTAPPETI (*caus.*), To satisfy [संतर्पयति]. Mah. 7, 89 ; Ras. 20.

SANTARABĀHIRO (*adj.*), Inside and out [स + वस्तर + bāhira]. *Santarabāhiraṃ Verañjjaṃ piṇḍāya caritvā*, having gone their begging rounds in and around V. (Dh. 274). *Santarabāhiraṃ guttāṃ kataṃ*, fortified inside and out (Dh. 56, 397, of a fort). In Sām. 8. a ball of fragrant soap is said to be *santarabāhira phusā sinehena*, soaked with unguents inside and out, viz. through-

out the whole of its substance. At Pát. 70 we have *santarabahilitto*, "whitewashed inside and out."

SANTARATI, To be in haste, to be agitated, to tremble [संखर्]. Das. 31; Gog. Ev. 28.

SANTĀSETI (*caus.*), To terrify [संघासयति]. Ten J. 29.

SANTĀSĪ (*adj.*), Trembling, fearful [संतास + र्ण]. Dh. 63.

SANTATĀ (*f.*), Goodness [*santa* + ता]. Das. 44.

SANTATAM (*adv.*), Continually [संततम्]. Ab. 41.

SANTATI (*f.*), Extension, continuity, duration; lineage [संतति]. Ab. 332; Man. B. 400.

SANTATTO (*p.p.p.*), Scorched [संतप्त]. Ab. 751; B. Lot. 332.

SANTAVĀ (*adj.*), Tranquil [शान्त + वत्]. Dh. 68.

SANTHĀGĀRAM, A royal rest-house, a building at which kings transacted business when travelling in the provinces; Vij. renders it "town-hall" [संस्था + अगार].

SANTHAHATI, **SANTHĀTI**, and **SANTITTHATI**, To stand [संस्था]. *Tasmim kame na santhāti*, stands or continues not in that lust (Dh. 429). *Yathā sūsapo dragge na santiṭṭhati*, as a mustard seed will not remain on the point of an awl (Dh. 430). *Santhātum na sakkoti*, is unable to stand firm, or keep still (Dh. 197, 246; Jāt. 26). At Dh. 356 *nālikodanaparamatāya santhahitvā* seems to mean "living on at most a nālī measure of rice." *Petattabhāvaṃ vijūhitvā dibbattabhāvena santhahimsu*, leaving their preta forms they appeared, lit. existed, with celestial forms (Dh. 130). Opt. *santiṭṭheyya* (Pāt. 105). P.p.p. *santhito*. *Susanthito*, firmly established (Mah. lxxxvi). *Āṅgapaccāṅgehi s.*, consisting of limbs great and small (Dh. 312, comp. Das. 41). Caus. *santhāpeti*, to settle. Of pacifying a disturbed district (Dh. 221). *Puttass' atthāya dhanam santhāpetvā*, hoarding his wealth for the use of his son (Dh. 256, comp. 322). *Sātakam santhāpento*, adjusting his mantle (Dh. 335). To set up, fix (Att. 138). To replace (Mah. 252). At Dh. 134 *āṅgapaccāṅgāni santhāpetvā* seems to mean disposing of all our limbs, having them at their disposal.

SANTHAMBHATI, To restrain oneself [संखम्ब]. *Santhambhitvā*, having ceased to mourn (Br. J. S. A.). Caus. *santhambheti*.

SANTHANAM, Appeasing [शान्त्यन]. Dh. 49.

SANTHĀNAM, Form, figure; mark; position, station [संस्थान]. Ab. 771, 1133. *Kimsanṭhānam cetiyam*, a dagaba of what shape? (Mah. 175). *Susanṭhānam*, elegance of form, grace (Kh. 14, comp. Dh. 111). *Gehas.*, figure of a house (Dh. 336).

SANTHĀPANAM, Arranging, fixing [संस्थापन]. *Kesas.*, arranging the hair, hair-dressing (Ten J. 6).

SANTHARATI, To spread, strew [संस्तृ]. Dh. 118; Pāt. 79. P.p.p. *Santhato*. *Sayanam sādhusanthatam*, an elegant or comfortable, lit. well laid, couch (Mah. 244, 246, comp. 194). *Dhamanisanthato*, strewn with veins (of the skin of an ascetic, Dh. 71). Caus. *santhārdpeti* (Pāt. 12, 106; Mah. 169). The Burmese MSS. often write *santh-*.

SANTHARIM, In the phrase, *sabbasantharim dvasathāgāram santharivā*, having fully prepared the rest-house for occupation, and *sabbasantharim santhatam dvasathāgāram* (Par. S. 12), where *sabbasantharim* is used adverbially. The comment merely says, *sabbasantharin ti yathā sabbam santhatam hoti evam*. For the form we may perhaps compare *uttarin*.

SANTHĀRO, A layer, stratum; a couch [संखर्, संखार]. *Phalakasantharo* (*adj.*), having a flooring of boards (Mah. 163). *Suddhavālukasantharo* (*adj.*), strewn with white sand (Mah. 118, comp. 180). *Phalikāsantharo*, a layer of quartz stones (Mah. 169). *Tiṇasantharo*, a couch made of grass (Pāt. 87).

SANTHAVO, Acquaintance, intimacy, friendship [संखव]. Ab. 769; Ten J. 37. *Santhavaṃ k.*, to become intimate with (with instr.).

SANTHITI (*f.*), Position, station [संस्थिति].

SANTHITO, see *Santhahati*.

SANTHUTO (*p.p.p.*), Praised [संस्तुत]. Att. 194.

SANTI, see *Atthi*.

SANTI (*f.*), Calm, tranquillity, peace; Nirvāṇa; bliss; pacification, settlement [शान्ति]. Ab. 9, 757, 1055; Das. 36. *Santikaro* (*adj.*), procuring Nirvāṇa (B. Lot. 332; comp. Mah. 47; Dh. 50). *Vatthusanti*, suppression of a heresy (Mah. 17). *Santivutti* (*adj.*), of tranquil demeanour (Mah. 25, Turnour says "with decorous self-possession").

SANTIKO (*adj.*), Near [स + अन्तिक]. Ab. 705. Neut. *santikam*, vicinity. *Santikāṭṭho*, adjoining (Ab. 706, 770). *Santikāvacaro* (*adj.*), keeping

near (Ját. 67). Acc. *santikam*, to the presence of, towards. *Tassa santikam gantvā*, having gone to him (Ten J. 114, comp. 1, 46, 55; F. Ját. 3, 5; Ras. 34; Mah. 162); *Pakkositvāna santikam*, summoning him to his presence (Mah. 42); *Rañño maṃ santikam nehi*, lead me to the king's presence (F. Ját. 10). Loc. *santike*, in the presence of, auprès de. *Mama dhītaraṃ etassa santike uggaḥāpetvā*, having made my daughter learn it of him (Dh. 159; Ten J. 33). *Tassa santike dhammaṃ sūṣissāmi*, I will learn the Law of him (Ras. 21, comp. Mah. 82). *Buddhānaṃ santike laddhavyākaraṇaṃ*, having received prophecies from the Buddhas (B. Lot. 335). *Sattīhu santike pabbajissāmi*, I will obtain ordination at the Teacher's hands, I will be ordained by Buddha (Dh. 80, 88, 105, 109, 124; Mah. 74, 254). *Nibbānasantike*, near Nirvāṇa (Dh. 67). *Aṃhākaṃ uyyānapālassa santike hohi*, stay with our gardener (F. Ját. 6). The loc. is also used, like *santikam*, after a verb of motion: *Gantvā Saṅghapālassa santike* (Mah. 232; Dh. 43). Abl. *santikā*, from. *Tassa santikā palāyitvā*, having fled from him (Mah. 205). *Rañño santikā balikammaṃ labhati*, received offerings from the kings (Das. 21; Ten J. 1). Ten J. 39; Dh. 115, 304; Mah. 143.

SANTITTHATI, see *Sanṭhahati*.

SANTO, see *Sammati*. To the examples already given I add *santapāpo* (adj.), in whom sin is extinguished (Ten J. 119). *Santakāyo* (adj.), whose actions are peaceful (Dh. 68). Neut. *santam*, the Tranquil, Nirvāṇa (Ab. 7), also indecl. hush! fie! **SANTO** (p.p.), Wearied [आन्त]. Ab. 841; Dh. 11. **SANTO** (p. pres. atthi), Being; good; wise [सत्]. Ab. 228. Nom. *santo* (F. Ját. 13). Acc. *santam*. Instr. *sati*, *santena* (Mah. 197). Gen. and dat. *sato*, *santassa* (*daharass' eva sato*). Nom. pl. *santo*. Acc. pl. *sante* (Ten J. 119). Instr. and abl. pl. *sabbhi* (Dh. 28), *santehi*. Gen. and dat. pl. *sataṃ* (Dh. 10, 14, 28; Mah. 199; Gog. Ev. 31, *manussānaṃ sataṃ*, of those who are men). Loc. pl. *santesu* (Dh. 253). Fem. *sati*, declined like *nadi*. *Santam bhikkhusaṃ andapucchā* at Pát. 19 appears to mean, without asking leave of any priest who might be present or in attendance. Loc. absolute: *Evaṃ sati*, such being the case (Dh. 84; Ras. 24; Mah. 80); *Atthe sati*, if there be need (Ras. 31; Dh. 106, *kicce sati*, Ras. 31); *Pajjalites ati*, when there is burning (Dh. 27); *Payoge sati*, when

there is occasion (Alw. I. xxv); *Sarīre kálakate sati*, when the body is departed (Dh. 360); *tassa mayham sante*, such being my thoughts, lit. it being to me (Sám. S., see *Atthi*). In phrases of this sort with a fem. noun we have *sati* instead of *satiyā*. Examples will be found at Pát. 28, *ápattiyaṃ sati*, and Ját. 4, *jātiyaṃ sati* (comp. *pucchāya sati*, if the question be asked, Yátr.). Loc. abs. pl. *Bahūsu pupphesu santesu*, when there are many flowers (Dh. 253). Neut. *santam*, that which is, *asantam*, that which is not (Kamm. 4). Pl. *santo*, good men (Dh. 15, 28, 53; Alw. I. 107). The fem. *sati* is sometimes used as a noun, "a virtuous or chaste woman" (Ab. 234). Comp. *Asanto*.

SANTOSO, Contentment, happiness [संतोष]. Ab. 87; Alw. I. 78; Dh. 422.

SANTUSSAKO (adj.), Contented [संतुष्ट + क]. Kh. 15.

SANTUSSATI, To be satisfied, pleased, happy [संतुष्ट]. Dh. 418. P.p.p. *santuṭṭho*, *santusito* (Dh. 65, 418). *Sakena asantuṭṭhā*, dissatisfied with their own property (Dh. 407).

SANTUTTHI (f.), Contentment, satisfaction, happiness [संतुष्टि]. Kh. 5; Dh. 37.

SĀNTVAM, Conciliation [शान्त्व]. Ab. 839. At Ab. 1192 we have *sāntvāna*, which is probably a misprint for *sāntvāna* (शान्त्वन्).

SĀNU (m. and f.), Table-land [सानु]. Ab. 607, 887, 1044.

SĀNUCARO (adj.), Together with followers or dependents [स + अनुचर]. Dh. 52; Alw. N. 94.

SAPACO, A pariah, out-caste [सपच]. Ab. 517.

SAPADĀNAM, In the common phrase *sapadānaṃ piṇḍāya carati*, which is explained to mean "goes his begging rounds uninterruptedly," that is from house to house in regular succession, without passing any by (Dh. 335, 373; Alw. N. 119, where D'Alwis renders it, "proceeding from house to house in due order"). Subh. explains it by *paṭipāṭiyaṃ* and quotes from Vis. M., *dānaṃ vuccati avakhaṇḍanaṃ, apetaṃ dānato apadānaṃ anavakhaṇḍanaṃ ti attho, saka apadānena sapadānaṃ avakhaṇḍanavirahitaṃ anugharaṇaṃ ti vuttaṃ hoti* (Tikā says, *anavakhaṇḍanaṃ ti avicchindanaṃ nirantarappavatti*). This etymology, which I think is inadmissible, is repeated by Hardy (E. Mon. 73). I have no doubt whatever that the word has the meaning ascribed to it, but of its true

etymology I feel quite uncertain. I may mention that a compound *padānacāri* occurs in Khagga-visāṇa S., and is rendered by Coomaraswamy "begging." One of the thirteen Dhutaṅgas is *sapadānacārikaṅgaṃ*, "the precept that ordains begging regularly from house to house" (E. Mon. 73; B. Lot. 310). At Dh. 420 we have *uccanīka-kule paṭipattiyā sapadānaṃ caranto bhikkhu*, "the monk who begs his bread from house to house in regular order, in families high and low."

SĀPADESO (*adj.*), Figurative (of speech) [स + अपदेश]. Comment says *sa-upamā sakāraṇā*.

SAPADI (*adv.*), Instantly [सपदि]. Ab. 1149.

SĀPADO, A beast of prey, tiger [सापद].

SAPĀKO, A pariah, capdāla [सपाक]. Ab. 517.

SAPANAM, An oath [शपन]. Ab. 117.

SAPANŌ, in Cunda S. for *sappaṇṇo*, metri causa.

SAPARATTHO, One's own good, and the good of others [स + पर + अर्थ]. Alw. I. xiv.

SAPARIVĀRO (*adj.*), Accompanied by an escort or attendants [सपरिवार]. Dh. 158.

SAPARIYANTO (*adj.*), Limited [स + पर्यन्त]. Man. B. 492.

SĀPATEYYAM, Property, wealth [सापतेय]. Ab. 485; Dh. 94; Ras. 36.

SAPATHO, An oath [शपथ]. Ab. 117. *Sapatham taṃ yakkhhi akārayi*, the yakkhī administered an oath to (Mah. 49).

SAPATI, To swear; to revile [शप]. With dat. *Mayhaṃ sapate*, he reviles me (Sen. K. 330). Aor. 3rd pl. *sapissu* (Mah. 158).

SAPATTO (*adj.*), Hostile [सपत्न]. *Sapatto*, a foe (Ab. 344). Fem. *sapatī* (Dh. 341).

SĀPEKKHATĀ (*f.*), Longing [सापेक्ष + ता].

SAPHALO (*adj.*), Bearing fruit [सफल]. Metaphorically, having its reward (Dh. 10).

SAPHAM, A horse's hoof [शफ]. Ab. 371.

SAPHARI (*f.*), The fish Cyprinus Sopheore [शफरी]. Ab. 672.

SAPINDO, A near kinsman [सपिण्ड]. Ab. 243 (for details see Williams' Sansk. Dict.).

SĀPO, Oath, curse; abuse [शाप]. Ab. 1093.

SAPPABHO (*adj.*), Brilliant [सप्रभ].

SAPPACCAYO (*adj.*), Having a cause [सप्रत्यय]. Dh. 422.

SAPPANAKO (*adj.*), Containing insects or animalcules [स + प्राणक]. Mah. 243; Pāt. 16.

SAPPANŌ (*adj.*), Wise [स + प्रज्ञा]. Ab. 228; Mah. 200; Dh. 400; Das. 33.

SAPPATIBHĀGO (*adj.*), Resembling [स + प्रतिभा].

SAPPATIBHAYO (*adj.*), Dangerous, beset with fear [स + प्रतिभय]. Ten J. 54; Dh. 390.

SAPPĀYO (*adj.*), Desirable, advantageous, beneficial [स + प्राय]. *Kiddi na kho tassā dhamma-desanā sappāyā*, I wonder what sort of sermon would be profitable to her (Dh. 314, 316). *Attano sappāyaṃ yāgum piṇi*, drank rice-gruel suitable to him, that agreed with him (F. Jāt. 46). *Bhojanasappāyaṃ puggalasappāyaṃ dhammasavasa-sappāyādāni dāvanto*, devoting himself to profitable food, friends, preaching, etc. (Dh. 202). *Sappāyaṃ na karoṭha*, you don't do what is good for you (Dh. 83, said by a physician to a patient who had not followed his prescriptions). *Sappāyāni bhesajjānti vuddhikāraṇi bhesajjāni*, by S. medicines are meant beneficial medicines (Subh. comp. *gildāssa sappāyaṃ osadhāṃ*, Sām. S. A.). *Asappāyo*, injurious, bad, unbecoming (Pāt. 20, 120). Dh. 345.

SAPPI (*n.*), Clarified butter, ghee [सर्पिस्]. Ab. 499; Mah. 196; Pāt. 10. Pāt. 81 says it may be made from cow's milk, goat's milk, or buffalo's milk.

SAPPĪTIKO (*adj.*), Joyful [स + प्रीति + क]. Jāt. 10.

SAPPO, A snake [सर्प]. Ab. 653. *Sappattjā*, the serpent king Vāsuki (Ab. 650). *Sappavissam*, snake's venom (Ras. 87).

SAPPURISO, A good or pious man [सत्पुरुष]. Dh. 10, 15, 38, 87, 186; Kh. 8.

SAPURISO (*adj.*), Accompanied by attendants [स + पुरुष]. Ras. 32.

SAPUTTO (*adj.*), Together with his son [सपुत्र]. Ten J. 41.

SARABHAṆGO, Indistinctness of the voice, or broken articulation [सरभङ्ग].

SARABHAṆŌ, A particular mode of reciting or intoning sacred compositions [सरभ + भङ्ग + क]. F. Jāt. 39. I hardly know in what exact sense *svara* is used, but it is clear from Pāt. xiv that *sarabhaṇṇā* is a regular or accurate mode of intoning as opposed to *dyatako gītassaro* which the comment explains by *akkharāni vindaṇṇā*.

SARABHO, A sort of deer [शरभ]. Ab. 619.

SARABHŪ (*f.*), Name of a river [सरधु]. Ab. 689.

SARĀBHĪYĀSO, Archery [शराभास]. Ab. 390.

SARABŪ (*f.*), A lizard. Ab. 621.

SĀRADDO, = *su-āraddho* (Vij.).

SĀRADIKO (*adj.*), Autumnal [शारदिक]. Dh. 50.
SARADO, A year; autumn, the two months succeeding the rains [शरदस् (fem. pl.)]. Ab. 79, 81, 1124.

SĀRADO (*adj.*), Autumnal [शारद]. Att. 192.
Sārado, the autumn season (Dh. 27).

SĀRĀGO (*adj.*), Coloured; affected with rāga or passion [सराग]. Att. 192.

SĀRĀGO, Affection, passion [सराग].

SARAHASSO (*adj.*), Along with the Upanishads [सरहस]. Ab. 411.

SARĀJAKO (*adj.*), Including the king [सराजक]. Fem. *sarājikā* (Dh. 143).

SĀRAJJAM, Modesty, timidity, shyness [probably शारद + च, comp. *viśrado*, "bold," or can it possibly be an abstract from सख्य?]. *Sārājja-rakita*, bold, presumptuous (Mah. 195). *Sārājja-bahulo* (*adj.*), very timid (F. Jāt. 8). *Sārājjam okkami*, he got into a state of nervous agitation (F. Jāt. 46). At Pāt. xlv the verb *sārājhati* appears to be a denominative from this noun, and to mean "to be ashamed or nervous."

SARAKO, and **KAM**, A drinking vessel [सरक]. Ab. 534; Dh. 178.

SARALO, The tree *Pinus Longifolia* [सरल]. Ab. 571. *Saraladdavo*, resin of the above tree (Ab. 306).

SARAM, see *Saro* (4).

SĀRAMBHO Clamour, angry talk [सरम्भ]. Dh. 24, 297; Alw. N. 35. Ab. 854 has the form *sārambha*, which is probably only a return to the Sanskrit.

SĀRAMBHO (*adj.*), Accompanied with danger or injury [स + चारम्भ]. Pāt. 4, 71, 72.

SĀRAMEYYO, A dog [सारमेय]. Ab. 518.

SARANAM, Remembrance [सरण]. Ab. 1181.

SARANAM, Refuge, protection, salvation; Nirvāṇa; a protector; a house, home; killing [शरण]. Ab. 7, 206, 403, 947; Das. 6. The Three Refuges, or objects of faith (*saraṇattayaṃ* or *tisaraṇaṃ*), are Buddha, the Law and the Church. The formula in which trust in these refuges is professed may be looked upon as the Buddhist Creed or profession of faith; it consists in repeating three times the words *Buddhaṃ saraṇaṃ gacchāmi, dhammaṃ s. gacchāmi, saṅghaṃ s. gacchāmi* (comp. Dh. 35, Mah. 70). It is used on many solemn occasions, as on the ordination of a deacon (E. Mon. 23). It is also called *saraṇāgamanam* (Kh. 17). A Buddha is said to establish his con-

verts in the Sarapas (*saraṇesu paṭiṭṭhāpeti* or *thapeti, saraṇāgamaṇe niveseti*, Jāt. 28, Mah. 6, 28). *Saraṇesu paṭiṭṭhāti*, to be established in the Refuges, to put faith in them (Dh. 81; B. Lot. 436; comp. *saraṇesu thito*, Mah. 178). *Tassa me saraṇaṃ bhava*, be thou my refuge or protector (Gog. Ev. 28; Dh. 173). *Saraṇatthāya pāvisuṃ*, fled for refuge to. *Imāni saraṇāni uttamāni saraṇaṃ vaja*, put thy trust in these sublime Refuges (Mah. 70). *Bahuṃ ve saraṇaṃ yanti*, verily men fly to many a refuge (Dh. 34). *Asaraṇa-saraṇo*, refuge of the refugeless. *Saraṇaṅkaro*, saviour or protector, name of a Buddha (Sen. K. 469). *Atthaṃ saraṇaṃ avoca na byañjanam*, declared the spirit to be that which saves and not the letter (Kh. 21). *Saraṇasikkhādyo detu*, let him teach him the saraṇas and the sikkhāpadas (Mah. 135). *Saraṇaṃ gacchati* is generally used with an acc. of the refuge, but at Jāt. 28 we have *upa-gacchum saraṇaṃ Dīpaṅkarassa Satthuno*, went to the refuge or protection of D. Buddha.

SĀRĀNGO, The bird *Cuculus Melanoleucus*; a deer [शारङ्ग]. Ab. 617, 641, 1050.

SĀRĀṆIYO, In the phrase *sammodanīyam kathaṃ sārāṇīyaṃ vītisāretvā* (Par. S. 2), which Burnouf happily renders, "exchanged with him the compliments of friendship and civility." Vij. says that *s.* means "that which should be reminded," and I have no doubt that it is a p.f.p. from *caus.* *सृ*, the *a* of the second syllable being abnormally lengthened for uniformity (comp. *paṭisāraṇīyo*). Vij. quotes from a comment, *sārāṇīyaṃ kathaṃ ti, kacci āvuso khamanīyaṃ? kacci yāpanīyaṃ? ti*, implying that *sārāṇīyā kathā* consists of the usual complimentary questions as to a person's health and welfare. At Dh. 132 we have *Satthu santike sārāṇīyaṃ kathaṃ kathento nisīdi* (comp. 416).

SARĀSANAM, A bow [शरासन]. Ab. 388.

SARASI, see *Saro* (4).

SARASĪ (f.), A large pond [सरसी]. Ab. 678.

SĀRASO, The Indian crane [सारस]. Ab. 642.

SARASVATĪ (f.), Name of a river [सरस्वती]. Ab. 682.

SĀRATĀ (f.), Reality, strength [सारता]. Mah. 128.

SĀRATHI (m.), A charioteer, coachman [सारथि]. Ab. 22; Mah. 81; Jāt. 59; Dh. 40. Instr. *sāra-thinā* (Dh. 17). See *Puriso*.

SARATI, and **SUMARATI**, To remember [स्मृ].

Usually with acc., but at Dh. 57 with gen. Pres. 1st pers. *sarāmi* (Mah. 246). Imperat. *sara* (Ras. 40). Gen. *saritvā* (Dh. 222; Mah. 44, 78, 213, 218), *sumariya* (Mah. 20; Ras. 25). Part. pres. *saram* (Mah. 11), *saramāno* (Mah. 110). P.p.p. *sato*. Caus. *sāreti*, to put in mind, remind (Dh. 81, 424; Pāt. 96). P. pres. *ātm. sārāyamāno*, reminding (Jāt. 50). P. pres. pass. *sāriyamāno*, being reminded (Pāt. 9).

SARATO, A chameleon [सरट]. Ab. 623.

SĀRATTHO, Essential or true meaning [सार + थ].

SĀRATTO (*p.p.p.*), Impassioned, inflamed with desire [सरत्त]. *Sārattaratto*, passionately devoted to (Dh. 62). Pāt. 69.

SARAVO (*adj.*), Noisy [स + रव]. *Dvāraṃ saravaṃ pati*, the gate fell with a crash (Mah. 152).

SARĀVO, A shallow cup, saucer [सराव]. Ab. 458.

SARAVYAM, A target [सरव]. Ab. 390.

SĀRETI, see *Sarati*.

SĀRI (*m.*), A piece or man at chess, draughts, etc. [सारि].

SĀRI (*adj.*), Going [सारिण]. *Anokasāri*, going homeless (Dh. 72).

SĀRIBĀ (*f.*), Name of a plant [सारिवा]. Ab. 839.

SARIKKHO (*adj.*), Resembling [सरिक्ख]. Alw. I. xcv; Dh. 210. With affix ता, *sarikkhatā*, resemblance (Dh. 229). With affix क्, *sarikkhako* (*adj.*), resembling (Ab. 529).

SĀRIPHALAKO, A chess-board [सारिफलक]. Ab. 532.

SĀRIPUTTO, Name of a famous apostle, a contemporary of Gotama [सारिपुत्त]. He was called also *Dhammasendapati* and *Upatisso* (Ab. 434).

SARIRAM, The body [सरीर]. Ab. 151; Dh. 28, 79, 148. *Sarirakkiccam kāreti*, to perform the funeral ceremonies, inter a body (Dh. 222; Das. 3, 26). *Sarirabhedo*, dissolution of the body, death (Ten J. 116). *Attano sariramamsam*, the flesh of my body (F. Jāt. 54). *Sariradhātu*, corporeal relic (Mah. 97, 105). *Antimasāriro*, having his last body, not to be reborn, an Arhat (Dh. 63, 71, vowel lengthened metri causa). *Tassa Mahā-āṭṭhakatham sariram kutvā*, "having embodied therein the Great Commentary" (Vij.).

SARIRI (*m.*), An animal, man [सरीरिण].

SĀRIRIKO (*adj.*), Corporeal [सारीरिक]. Mah. 11; Sen. K. 391.

SARITĀ (*m.*), One who remembers [comp. सरी]. Sen. K. 470.

SARITĀ (*f.*), A river [सरिता]. Ab. 681; Ras. 77.

SARITO (*p.p.p.*), Flowing, running [सरित]. Dh. 61.

SARO (*adj.*), Flowing, going [सर]. Ras. 77 (*siḥsa-sarā saritā*, a swift flowing river).

SARO, The reed Saccharum Sara; an arrow [सर]. Ab. 388, 601, 967; Dh. 57. *Saraparittānaṃ*, protection against arrows. *Saram khipati*, to shoot an arrow (Mah. 45; Dh. 53).

SARO, Sound; voice; musical sound, tone; a vowel [सर]. Ab. 128, 967. *Madhurassaro*, sweet or musical voice (Ras. 26). *Brahmassaro*, sublime voice (B. Lot. 566). *Sare nimittam gaṇhi*, fell in love with her voice (Dh. 85). *Sare pare*, when a vowel follows (Sen. K. 208). The seven Saras or musical notes are *usabho*, *dhevato*, *chajjo*, *gaṇḍāro*, *majjhimo*, *pañcama*, *nisādo* (Ab. 132). The *saramaṇḍalam* is said at Ab. 131 to contain seven saras, three gāmas or scales, and twenty-one meccaṇās or modulations.

SARO (*m.* and *n.*), and SARAM, A large sheet of water, a lake [सरस्]. Ab. 678, 967. Loc. *sare* (F. Jāt. 16), *sarasi* (Mah. 59).

SĀRO, Essence, substance, choicest part, pith, marrow; main point, real truth; strength, vigour; wealth [सार]. Ab. 933. Also as an *adj.* *saro*, excellent, genuine, perfect (Ditto). *Sāro adā-dassī*, seeing reality in the unreal, or seeing truth in falsehood (Dh. 2). *Sāram sārato* (*abl.*), *divā*, seeing the truth as truth (Dh. 3). *Sāradīṭṭhi* (*adj.*), seeing the truth (Dh. 137). Metaphorically: *Porāṇaṭṭhakathānaṃ sārāṃ dāya*, taking the substance or pith of the old commentaries. There are six *sāras*, *silasāro*, *samāddhi*., *paññā*., *vimuttis*., *vimuttināḍaḍassana*., *paramattha*., the last is Nirvāṇa (Dh. 137). *Sāragandho*, sandal-wood (Dh. 253). *Candanastro*, best sandal-wood (Jāt. 53). *Sāradāru* (Pāt. 80) is some sort of wood, probably Khadira (comp. सारकुम). *Sāra-karaṇḍo* at Alw. I. 78 is rendered "wooden box," comp. *sāramaṇjūsā* at Ten J. 114 and Das. 24. *Dhanasāro* at Jāt. 7 probably means "wealth and riches." At Att. 212 *sāradhanaṃ* is rendered "valuable treasures."

SARORUHAM, A lotus [सरोरुह]. Ab. 684.

SARŪPAM, Own form, natural state, nature [सरूप]. Ab. 177. *Sarūpasiri*, splendour of form.

beauty (Dh. 193). Abl. *sarépato*, according to its own nature (Att. cxxx).

SARŪPO (*adj.*), Resembling [सखूप]. Att. 203 (*śuldsarūpo*). *Asarūpo* (*adj.*), dissimilar (Sen. K. 306). Mah. 242.

SĀRUPPO (*adj.*), Fit, proper, suitable, in conformity with [सखूप + च]. *Asarupphādo*, inappropriateness, impropriety (Jāt. 8). *Asruppo* (*adj.*), improper (Dh. 271). *Na samasāruppāni*, not fit for a monk (of fine clothes, Jāt. 65, comp. Pāt. xlv).

SASAKKAM (*adv.*), Certainly. Ab. 1140.

SASAKO, A hare, rabbit [सखस]. Ten J. 35.

SASANAM, Slaughter [सखस]. Ab. 402.

SĀSANAM, Order, command; message; epistle; instruction, discipline; scripture; (Buddhist) religion or dispensation [शासन]. Ab. 354, 992; Dh. 30; Mah. 110. *Makkas.*, a verbal order (Alw. I. 79). *S. daddti*, to give orders (Ditto, comp. 74). *S. lañchanto*, sealing a letter (Dh. 99). *Raññā vuttas. droccsi*, "delivered the king's message" (Alw. I. 79). *S. pahisati*, to send a message (Dh. 107, 157). *S. labhati*, to receive a message (Alw. I. 80). *Rāhulakumārassa jātas. sutvā*, having heard the news of prince R.'s birth (Dh. 117; comp. F. Jāt. 5; Alw. I. 80). *Atthi kīñci s.*, is there any news? (Alw. I. 97). *Etam Buddhāna' s.*, this is the commandment of the Buddhas (Dh. 33). *Jinas.*, *Buddhas.*, *Satthu s.*, the commandment or religion of Buddha (Mah. 25; Dh. 66; Kh. 20). *S. jotetum*, to make religion prosper (Mah. 150). *Navāṅgas.*, the Law or scripture with its five divisions (Mah. 11). *Imasmim sāsane*, under this dispensation (comp. Dh. 135, *Gotama buddhassa sāsane aggasāva-kāṭṭhānaṃ*, the post of chief disciple under the dispensation of Gotama Buddha).

SASAṆKHĀRIKO, see *Saṅkhāro*.

SASAṆKO, The moon [सखस]. Ab. 52.

SĀSAṆKO (*adj.*), Dangerous [स + साखस]. Pāt. 13, 20, 107; Ten J. 54.

SĀSAPO, A mustard-seed [सखप]. Ab. 451; Dh. 71, 72; B. Lot. 326.

SĀSATI, To command [शास]. Sen. K. 475. P.p.p. *sāto*.

SASENAKO (*adj.*), Accompanied by an army [सखेन + ख]. Mah. 117.

SASI (*m.*), The moon [सखिन्]. Ab. 52; Alw. I. 111.

SASISO (*adj.*), Together with the head [स + खीरे]. *Sāsisaṃ pērapitvā*, with his upper robe drawn over his head (Dh. 268).

SASNEHO (*adj.*), Loving [सखेह]. Dh. 238.

SASO, A hare [सख]. Ab. 617; Mah. 141; Dh. 61; F. Jāt. 51.

SĀSO, Asthma [सास]. Ab. 329.

SASSAM, Corn in the field, crop [सख]. Ab. 452. *Pakkam s.*, the ripe crops (Mah. 72).

SASSAMAṆABRĀHMAṆO (*adj.*), Together with monks and brahmins [स + समख + ब्राह्मण]. *Sassamaṇabrāhmaṇaṃ pajā*, beings including monks and brahmins (*pajāvacanena sattalokagahanaṃ*, Sām. S. A.).

SASSĀMIKO (*adj.*), Having a master [स + खा-मिक्]. Dh. 364; Jāt. 177.

SASSATIKO (*adj.*), Eternal [शासतिक्].

SASSATO (*adj.*), Perpetual, eternal [शासत]. Ab. 189, 709; Dh. 45. *Sassatadiṭṭhi*, *sassatavādo*, the heretical doctrine that Spirit and Matter (*attā* and *loko*) are eternal, Buddhism teaching that the universe is periodically destroyed (Mah. 42; Man. B. 473).

SASSIRIKO (*adj.*), Auspicious, glorious, blessed [सखीक्]. Ten J. 1; Kh. 21, 27; Dh. 815. For the doubled *s* comp. *ossajati*, *pavissilesa*, *okkassa*, etc.

SASSŪ (*f.*), Mother-in-law [सखू]. Ab. 246; Dh. 242.

SASURO, Father-in-law [सखुर]. Ab. 246; Dh. 235, 242; Mah. 53. Pl. *sasurā*, father and mother-in-law (Ab. 250).

SATABHISAJO, Name of a Nakkhatta [शतभिषक्]. Ab. 60.

SĀTACCAM (*adv.*), Constantly, perseveringly [सातत्त्व]. *Sātaccakāri*, persevering (Dh. 52). *Sātaccakiriya*, perseverance, constancy (Dh. 80).

SATAKAM, A hundred [शतक्].

SATAKKHATTUM, A hundred times [शतकल्पस]. Dh. 291.

SĀTAKO, and **-KAM**, Cloth; a cloth, an outer garment, tunic, cloak [शाटक्]. Ab. 290; Jāt. 8; Dh. 198, 287; Mah. 152, 171, 197, 245; Pāt. 11. Comp. *sāṭikā*.

SĀTAKUMBHAM, Gold [शतकौम्भ]. Ab. 488.

SATAM, see *Santo* (3).

SATAM (*num.*), A hundred [शत]. Ab. 474. *Satasmā* or *satena bandho nara*, a man imprisoned for a debt or a theft of a hundred pieces of money

(Sen. K. 322). With noun in gen. pl. *Sataṃ mūlānaṃ*, a hundred roots (Mah. 113); *Yojanānaṃ sataṃ dīghaṃ*, a hundred yojanas long (Att. 8). As the last part of a compound: *Gāthāsataṃ*, a hundred stanzas (Dh. 19); *Vassasataṃ*, a hundred years (Dh. 20); *Pañca jātakasatāni*, five hundred Jātakas. With noun in sing. *Chacattāḷḷasataṃ vassāṃ atikkamma*, after the lapse of a hundred and forty-six years (Mah. 162); *Sataṃ samaṃ*, a hundred years (Dh. 20). When compounded with another numeral, the whole may be a sing. noun, as *pañcasataṃ yaṭṭi* (Mah. 150, where *p.* in the sing. is in apposition with *yaṭṭi* in the pl.), or a plur. adj., as *pañcasatā bhikkhū* (Dh. 277, Mah. 11, comp. *pañcasatānaṃ dāniyyasindhavanānaṃ*, 274). *Itthīnaṃ pañca satāni*, five hundred women (Mah. 110). *Pañca kaññāsātāni*, five hundred maidens (Ditto). *Tiyyojanasatāyāmo*, three hundred yojanas in circumference (Att. 8).

SATAMŪLĪ (f.), Asparagus Racemosus [शतमूली]. Ab. 585.

SATAPADĪ (f.), A centipede [शतपदी]. Ab. 622; Pāt. 71.

SATAPATTO, The Indian crane [शतपत्त]. Ab. 642. *Satapattam*, a lotus (Ab. 684, 915).

SATARAMSI (m.), The sun [शत + रश्मि]. Ab. 62.

SĀTATIKO (adj.), Persevering [सतत + इक्ष]. Dh. 5.

SATATO (adj.), Continual [सतत]. Ab. 42. Adv. *sataṭam*, continually (Ab. 41; Mah. 22, 136).

Satatarato (adj.), always delighting (Mah. 200).

SATAVAṆKO, A sort of fish [शत + वज्र]. Ab. 672.

SATĀVARĪ (f.), Asparagus Racemosus [शतावरी]. Ab. 585.

SATERATĀ (f.), Lightning [शतवृद्धा]. Ab. 48.

SĀTHEYYAM, Craft, treachery [from शत्रु, comp. शत्रु].

SATHILO (adj.), Crafty, treacherous [from शत्रु]. Dh. 55.

SATHO (adj.), Crafty, treacherous, fraudulent, wicked [शत्रु]. Ab. 737; Alw. N. 121; Dh. 45, 47, 81.

SATI (f.), Recollection; active state of mind, fixing the mind strongly upon any subject, attention, attentiveness, thought, reflection, consciousness [सुति]. Ab. 158; Man. B. 412; B. Lot. 519, 797, 806; Kh. 16. *Upaṭṭhitā sati*, readiness or activity of mind, presence of mind (Dh. 179). *Satiṃ*

vinā, without thinking or remembering (that he was to share it with the priests), thoughtlessly, heedlessly (Mah. 158). *Asatiyā* (instr.), thoughtlessly (Dh. 103). At Alw. I. xxxiv we have *sati mati ca*, thought and understanding; here the first implies the active state of the mind, the latter its wise direction. *Sammasati*, rightly directed activity of the mind (B. Lot. 519). *Ekadivasaṃ pi satthūraṃ ārabbhā satimā na uppādesi*, never gave a thought to the Teacher, forgot all about him (Dh. 274). *Marasasatiṃ bhūveti*, to develop or dwell on the thought of death (Dh. 390). *Ānāpānasati* is one of the kammaṭṭhānas, and consists in fixing the attention on the inspiration and expiration of the breath while meditating successively on certain ideas (sixteen in number, Alw. I. 88; E. Mon. 267, 268). *Kāyagatā sati*, meditation on the body (Dh. 52, 53). For *satiassaggo* and *sativassaggo* see *Vassaggo*.

SATI, SATĪ, see *Santo*.

SĀTI (f.), Name of a Nakkhatta [साति]. Ab. 59.

SĀTĪ (f.), A garment, mantle [शाटी]. Dh. 70.

SĀTIKĀ (f.), An upper robe, mantle, cloak [श्रद्धिका]. *Udakas., jalas.,* a cloak worn to keep off rain, or for a bathing dress (Pāt. 106, Mah. 96, also *vassikas.,* "robe for the rainy season," Pāt. 19).

SATIKO (adj.), Belonging to a hundred, consisting of a hundred, costing a hundred [सतिक्ष]. *Pancayojanasatikāni kūṭāni*, peaks five hundred yojanas in height (Gog. Ev. 16). *Vassasatiko*, a centenarian (Dh. 124; Mah. 19). *Pañcasatikā saṃgīti*, a synod of five hundred members.

SATIMĀ (adj.), Of retentive memory or active mind, thoughtful, reflecting [सुतिमत्]. Dh. 68; Sen. K. 400. With *i* lengthened metri causa (Dh. 5, 17, 33, 58). Gen. and dat. *satimato* (Dh. 5). Pl. *satimanto* (Dh. 17). Gen. and dat. pl. *satimataṃ* (Dh. 33).

SATIPATTHĀNĀM, Fixing the attention, earnest meditation. This compound is *सुति + उपख्यान*, comp. *upaṭṭhitā sati*, and *upaṭṭhitasati*. For the sandhi comp. *bhikkhunipassaya = bhikkhuni upassaya, pi' ssa = pi' assa, phalanti 'saniyo = phalanti asaniyo* (Mah. 72). The North Buddhist Sanskrit equivalent is *सुखुपख्यान* (B. Int. 636). The four satipatthānas are *kāyānupassand sati-patthānam, vedānānupassand s., cittaṇupassand s., dhammānupassand s.*, meditation on the impurity of the body, on the evils of the sensations, on the

evanescence of thought, on the conditions of existence (Man. B. 497; Att. 57). The terms *kāya-bhāvanā* and *kāyagatī sati* are identical in meaning with *kāyānupassanā* (Subh.). See *Parimukkhā*.

SĀTIREKO (*adj.*), Excessive [स + क्षतिरेक].

SĀTISAYO (*adj.*), Excessive [सातिशय].

SATIVINAYO, Name of one of the Adhikarapa-samāthas [सुति + विनय]. Vij. says, "It is a method of procedure by which the innocence of an arhat falsely accused of a crime is proclaimed: when the offence has been inquired into by a chapter and the accused honourably acquitted, he is declared blameless, and exhorted to keep steady in the path of duty." Pāt. 57, 63.

SATO (*p.p.p. sarati*), Recollecting, mindful, attentive, thoughtful, conscious [सुत]. *Sadā sato*, ever mindful of, or constantly meditating on (the impurity of the body, Dh. 63, see *Sati*). Generally in the phrase *Sato sampajāno*, "thoughtful and conscious" (Dh. 52; B. Lot. 342), the words are very nearly synonymous, e.g. comp. *sampajāna-musāveddo*, a conscious or intentional falsehood, with *asatiyā*, unconsciously, unintentionally; corresponding to this phrase we have the compound *satisampajaññam*, "active thought and consciousness" (Alw. I. 78).

SĀTO, Joyful [शान्त]. Ab. 88 (see note). Neut. *sātam*, pleasure (Ditto; Dh. 61).

SATRAM, A sacrifice; munificence, liberality [सत्त]. Ab. 1134.

SATTA (*num.*), Seven [सप्त]. Gen. and dat. *sattānaṃ*. Instr. and abl. *sattahi*. Loc. *sattasu*. *Sattavīsati*, twenty-seven. *Sattabhūmakā*, seven-storied (Mah. 235). *Sattadhāṇṇam*, seven sorts of grain (Pāt. 87). *Sattadinam*, a week (Mah. 69, 196).

SATTĀ (*f.*), Existence [सत्ता]. Ab. 807, 816, 1054, 1108. *Gatasatto*, deprived of life (Das. 31).

SATTADASA, see *Sattarasa*.

SATTADHĀ (*adv.*), In seven ways, in seven pieces [सप्तधा]. Dh. 87, 140.

SATTAGUṆO (*adj.*), Sevenfold [सप्तगुण]. Mah. 152.

SATTĀHAM, A week [सप्ताह]. Mah. 2. *Sattāhaṃ* (*acc.*), during a week (F. Jāt. 52). *Sattāha-perinibbuto* (*adj.*), having been dead a week (Mah. 11).

SATTĀHIKO (*adj.*), Belonging to a week, hebdomadal [सप्त + हिक].

SATTAKAM, A collection of seven [सप्तक]. *Dutiyasattake*, in the second set of seven virtues (Par. S. A.).

SATTAKKHATTUM (*adv.*), Seven times [सप्त + क्तवत्]. Mah. 63, 212. See *Paramo*.

SATTALĀ (*f.*), A sort of jasmine (*navamālikā*) [सप्तला]. Ab. 576.

SATTALOKO, World of sentient being [सत्त्व + लोक]. This is one of the three divisions of the universe (see *Loka*, *Saṅkhāro*). According to the Buddhist cosmogony the universe consists of an infinite number of cakkavālas or spheres,¹ peopled by various orders of living beings, to each of which is assigned a particular abode (*loka*, *bhavanam*) within the cakkavāla. These abodes or worlds are disposed one above another, below, upon and above Mount Meru. Most beings have the power to wander from their own loka and visit other parts of the cakkavāla, or even to visit other cakkavālas. There are thirty-one sattaloka or abodes of living beings rising one above the other (they are also called *Talas* or *stages*). The following are their names. *Nirayo* or *naraka* (pl.), *tiracchādayoni*, *petaloka* or *pettivisayo*, *asurabhavanam*, *manussaloka*, *cātummahārājiko devaloka*, *tāvattīsaḍ*. or *tāvattīsabhavanam*, *yāmadevaloka*, *tusitad*. or *tusitabhavanam*, *nimmānaratidevaloka*, *paranimmitavasavattid*., *brahmapārisajjad*., *brahmapurohitad*. (or *porohitad*.), *mahābrahmad*., *parittābbhad*., *appamāpābbhad*., *ābhassarad*., *parittasubhad*., *appamāpasubhad*., *subhakiṇṇad*., *vehapphalad*., *asaññasattad*., *avihad*., *atappad*., *sudassad*., *sudassid*., *akanitṭhad*., *ākāsānañcāyatanaṃ*, *viññāṇaṇcāyatanaṃ*, *ākāśānañcāyatanaṃ*, *nevasaññānāsaññāyatanaṃ*. The names of their respective inhabitants are these. *Nerayikā*, *tiracchādagatā*, *petā*, *a-urā*, *manussā*, *devā cātummahārājikā*, *devā tāvatīsaḍ*, *yāmadā*, *tusitā*, *nimmānaratino* (or *-ratī*), *paranimmitavasavattino* (or *-vattī*), *brahmapārisajjā*, *brahmapurohitā* (or *-porohitā*), *mahābrahmāno* (or *-brahmā*), *parittābbhā*, *appamāpābbhā*, *ābhassarā*, *parittasubhā*, *appamāpasubhā*, *subhakiṇṇā* (or *kiṇṇakā*), *vehapphalā*, *asaññasattā*, *avihā*, *atappā*, *sudassā*, *sudassī*, *akanitṭhā*, *ākāsānañcāyatanaṇupagā*, *viññāṇaṇcāyatanaṇupagā*, *ākāśānañcāyatanaṇupagā*, *nevasaññānāsaññāyatanaṇupagā*. Broadly the sattaloka

¹ I use the word sphere in its cosmogonic, not its mathematical sense, the cakkavālas being circular planes, not globes.

is divided into *rūpaloko* and *arūpaloko*, the latter embracing the four highest lokas and the former all the rest. Again it is divided into *kāmaloko*, *rūpaloko* and *arūpaloko*, or *kāmaṇvacaro*, *rūpaṇvacaro*, *arūpaṇvacaro*, the first including the lowest eleven worlds, the second the next sixteen, and the third the four highest. The four lowest worlds are called *cattāro apāyā*. The twenty-six devalokas are subdivided into six devalokas, sixteen rūpabrahmalokas and four arūpabrahmalokas. Also more broadly into six devalokas and twenty brahmalokas. The Devaloka is ruled by three great archangels. Of these, *Mahābrahmā* rules the Brahmaloḥa, *Māra* rules the heavens from *Yāma* to *Paranimmitavaśavatti* (which are hence sometimes called *Māraloko*), and *Sakka* rules the *Tāvātimsa* heaven. The lowest heaven, *Cātummahārājika*, is occupied by the four *Mahārājas* or *Lokapālas* and their suite. The angels of the three lowest *Rūpabrahma* heavens are collectively called *brahmakāyikā*.¹ The five highest *Rūpabrahma* heavens, *Aviha*, *Atappa*, *Sudassa*, *Sudassin*, *Akanittha*, are called *Suddhāvāsā*, the Pure Abodes. Besides the beings enumerated above, there are several other minor classes, as *Kumbhāṇḍas*, *Garujas*, *Yakkhas*, *Rakkhasas*, *Nāgas*, who have not all special abodes of their own, the *Kumbhāṇḍas* for instance being attendants of *Sakka* in the *Tāvātimsa* heaven (*Man. B. 40*). See *B. Int. 599* and foll., *Man. B. 5* and foll.

SATTAM, Substance, thing; form, body; sentient being; strength; breath, life [सत्तम]. *Ab. 816*.

SATTAMO (*adj.*), Best, excellent [सत्तम]. *Ab. 695, 941*.

SATTAMO (*adj.*), Seventh [सत्तम]. *Ab. 941*; *F. Jāt. 52*; *Ten J. 114*. *Fem. sattamī*, in gram. the locative case (*Alw. I. xi*), also the optative mood (*Sen. K. 430*).

SATTAPANŌ, The tree Echites Scholaris [सत्तपण]. *Ab. 555*. In *sattapannirakkho* at *Mah. 178* we probably have a form सत्तपणिन्.

SATTARASA (*num.*), Seventeen [सत्तदश]. *Dh. 76*; *Mah. 206*. With affix ङ, *sattarasakaṃ*, a collection of seventeen, name of a portion of the *Bhikkhuni Vibhaṅga*. The form *sattadasa* is also given in *Payoga Siddhi*.

¹ I find in *Mahānidāna S. Aṭṭh.*, *brahmakāyikā ti brahmapariṇājabrahmaparohitamahābrahmadāno*.

SATTATI (*fem. num.*), Seventy [सत्तति]. *Alw. I. 104*. *Cattusattati*, seventy-four (*Dh. 134*).

SATTATṬHA, Seven or eight [सत्तत्त + सत्तत्त]. *Kumārassa sattaṭṭhavassakāle*, when the child was seven or eight years old (*Das. 2*). *F. Jāt. 2*.

SATTĀVĀSO, Abode of beings [सत्त + वास].

This is a technical term, there are nine *Sattāvāsas*, which are nine classifications of beings. I take the text from *Dasuttara S.* *Sant' āvuso sattā nānattakāyā nānattasaññino seyyathā pi manussā ekacce ca devā ekacce ca vinipātikā, ayaṃ pañhamo sattāvāso: sant' āvuso sattā nānattakāyā ekattasaññino seyyathā pi devā brahmakāyikā pañhamā bhinibbattā, ayaṃ duttiyo sattāvāso: sant' āvuso sattā ekattakāyā nānattasaññino seyyathā pi devā dāhassarā, ayaṃ tatiyo sattāvāso: sant' āvuso sattā ekattakāyā ekattasaññino seyyathā pi devā subhakkippā, ayaṃ catuttiyo sattāvāso: sant' āvuso sattā asaññino appaṇisaṃvedino seyyathā pi devā asaññisattā ayaṃ pañcamao sattāvāso. Sant' āvuso sattā sabbaso rūpasaññānaṃ samatikkamā paṇigasaññānaṃ atthagamā nānattasaññānaṃ amasaññānaṃ ananto ākāso ti ākāsaññāyatanūpagā, ayaṃ chaṭṭho sattāvāso: sant' āvuso sattā sabbaso ākāsaññāyatanāṃ samatikkamma anantaṃ viññānaṃ ti viññāṇaṇḍāyatanūpagā, ayaṃ sattamo sattāvāso: sant' āvuso sattā sabbaso viññāṇaṇḍāyatanāṃ samatikkamma n'atthi kiñcāti ākiñcāṇḍāyatanūpagā, ayaṃ aṭṭhamo sattāvāso: sant' āvuso sattā sabbaso ākiñcāṇḍāyatanāṃ samatikkamma nevaññānaññāyatanūpagā, ayaṃ navamo sattāvāso.* "There are beings, brethren, in whom there is diversity both of body and of mind; as mankind, some of the devas (comment says the devas of the six *kāma*devalokas), and some of the *Vinipātikas*, this is the first Abode. There are beings in whom there is diversity of body and identity of mind, as the *Brahmakāyika* devas (see *Sattaloko*), who are reborn (in those heavens) in consequence of having practised the first *Jhāna* (see *Bhāṇi*). There are beings in whom there is identity of body and diversity of mind, as the *Ābhassara* devas. There are beings in whom there is identity of body and identity of mind, as the *Subhakkippa* devas. There are beings who are unconscious and deprived of sensation, as the *Asaññasatta* devas. There are beings who from their complete emancipation from ideas of Form, from the disappearance within them of the ideas of resistance, from their

ceasing to dwell upon ideas of diversity, look upon space as infinite and attain the realm of infinity of space.¹ There are beings who, having completely risen above the realm of infinity of space, look upon Intelligence as infinite and attain the realm of infinity of intelligence. There are beings who, having completely risen above the realm of infinity of intelligence, conceiving the idea that nothing exists, attain the realm of Nothingness. There are beings who, having completely risen above the realm of nothingness, attain the realm of Semi-Consciousness (comp. B. Lot. 542)."

SATTHĀ (m.), A teacher, master [शस्त्र]. Acc. *satthāram* (B. Lot. 654; Dh. 353). Instr. *satthāra*, *satthunā* (Dh. 353; Mah. 194). Gen. and dat. *satthu* (Dh. 307), *satthussa* (Alw. I. xvi). The base in composition is *satthu-*, e.g. *satthuvāṇṇito*, praised by the Teacher, *satthukappo*, like the Teacher, *satthuvāṇṇo*, gold, lit. that which is coloured like Buddha (who was "*suvaṇṇavāṇṇo*," Ab. 487, Pāt. 80), *navasāgasatthudāsaṇaṃ*, the nine-fold scriptures of the Teacher (Kh. 20). In phrases like *satthu dhammaḍḍesaṇa* or *satthudhammaḍḍesaṇa* (B. Lot. 436, Dh. 198), it is often difficult to know whether *satthu* is intended for the genitive or the base in composition. *Satthā* is a frequent epithet of a Buddha (Ab. I, comp. *Kassapa nāma satthā*, a Buddha named K., Ras. 15). It is the usual name by which Gotama Buddha is spoken of in the commentaries (e.g. see F. Jāt. 8, Dh. 184).

SATTHAKAM, A small weapon [शस्त्रक]. Ab. 909, Dh. 255 (in both cases the weapon referred to appears to be a pair of scissors). *Satthakavāṭṭa* at Dh. 307, 336 seems to mean cutting or lancing pains.

SATTHAKATHO (adj.), Together with the commentary [स + अथकथā]. Pāt. xiv.

SATTHAKO (adj.), Useful, profitable [सार्थक]. Dh. 389. Fem. *satthikā*. *Satthikā ḍesaṇa*, a sermon attended with profit to the hearers (Dh. 91, 116, 364, 389).

SATTHAM, A weapon, sword; iron, steel [शस्त्र]. Ab. 385, 965, 1052; F. Jāt. 50.

SATTHAM, A treatise, book; a science or art [शास्त्र]. Ab. 965; Alw. I. 112. *Saddas*, grammar (Alw. I. xiii). *Alaṅkāras*, a treatise on rhetoric (Bāl. i).

SATTHI, see *Satti*.

SATTHI (n.), The thigh [सक्थि]. Ab. 276; Mah. 23.

SATTHI (f. num.), Sixty [षट्ति]. In apposition with a noun in the sing. *Satthim satthim veḷum gahetvā*, having taken bamboos in bundles of sixty each (Dh. 211). In apposition with a noun in pl. *Satthim bhikkhū labhivā*, taking sixty priests (Dh. 81); *Ekasatthiyā arahantesu jātesu*, when there were sixty-one arhats (Dh. 119); *Leṇḍaṇi aṭṭhasatthiyo* (pl.), sixty-eight cells (Mah. 103); *Purisaṇaṃ sahassehi satthiye saha*, with sixty thousands of men (Mah. 155). With noun in gen. *Satthim arahataṃ akā*, made sixty converts (Mah. 2, comp. Dh. 122). In composition: *Satthisaḥassaṇaṃ bhikkhūnaṃ*, for sixty thousand priests (B. Lot. 436); *satthivassathero*, a priest of sixty years' standing (Ten J. 120); *satthi-bhāṇavāraparimāṇo* (adj.), sixty bhāṇavāras in extent (Alw. I. v).

SĀTTHIKĀ, see *Sātthako*.

SATTHO, A troop, caravan [सार्थ]. Ab. 631, 965; Mah. 43; Pāt. 65. *Satthavāḍho*, a merchant (Ab. 469; Mah. 29). *Appasattho* (adj.), with few attendants (Dh. 22). *Jaṅghas*, *sakaṭas*, caravans of beasts of burdens, caravans of carts (Alw. I. 74). *Theyyas*, a piratical caravan, a troop of robbers (Pāt. 16, 92).

SĀTTHO (adj.), Together with the meaning [सार्थ]. B. Lot. 330.

SATTHO (adj.), Sixtieth [षष्टि]. Sen. K. 402.

SATTHU, see *Satthā*.

SATTHU, see *Sattu* (2).

SATTHUKO (adj.), Belonging to a teacher [शस्त्र + क]. *Satthukam pāvacaṇaṃ*, the word of our blessed Master (Br. J. S. A.).

SATTHYAM, Villany, fraud [शठ्य]. Ab. 177.

SATTI, and **SATTHI** (f.), Ability, power; an iron spear, javelin [शक्ति]. Ab. 387, 398, 1050, 1052. The three satts or regal powers are *pabbāvo*, *ussāho*, *mantānaṃ*, dignity, energy and counsel (Ab. 351). *Sattidharo*, spear-holder, a name of Kārttikeya (Ab. 17). *Sattiyā hani*, slew him with his spear (Mah. 154, comp. Dh. 114). *Añña-maññaṃ mukhasattihi vitūdanā*, wounding one another with sharp words, lit. mouth-javelins (Sang. S. of persons quarrelling).

SATTI (f.), A knife [शस्त्री]. Ab. 392, 394. *Sattī*, a hunting knife, occurs in *Kuruṅgamiga Jātaka*.

¹ That is, of course, where the idea that space is infinite is the leading or all-absorbing idea of its inmates.

SATTO, A being, creature, animal, sentient being, man [सत्त्व]. Ab. 816; Dh. 56, 74. *Dukkha satte pamocaye*, redeem mortals from suffering (Mah. 2). *Hānīm disvāna sattānaṃ*, perceiving the degeneration of mankind (Mah. 207, 253). *Ayaṃ s.*, this person (Mah. 250, 255). See *Sattaloko*.

SATTO (*p.p.p. sakkoti*), Able, strong [शक्त]. Ab. 1083. See *Sakko* (2).

SATTO, see *Sajati*.

SATTU (*m.*), An enemy [शत्रु]. Ab. 343, 344, 1122. *Kilesasattu*, the enemy Sin (Mah. 194).

SATTU (*m.*), Barley meal, or flour generally, also a cake made of meal [शक्नु]. Ab. 463, 1122. *Sattuphalā* (*f.*), the tree Mimosa Suma (Ab. 566). The form *satthu* occurs three times at Pāt. 89, it is perhaps correct, comp. *satthi* = शक्ति.

SATTUKO, An enemy [शत्रु + क]. Mah. 194.

SĀVAJJO (*adj.*), Censurable, faulty, wrong, sinful [सावज्ज]. Ten J. 117. Of a book, inaccurate, full of faults. Opposed to *anavajjo* (Dh. 259). *Sāvajjaṃ*, sin (Das. 43).

SĀVAKO, A hearer, listener, pupil; a disciple [आवक]. Alw. I. lxix (pupils of a Brahmin teacher); E. Mon. 10; B. Int. 296, 297; B. Lot. 292. This word is used I think only in the sense of true disciple or hearer of Buddha; and is applied to those who are walking in the four Paths, and especially Arhats. The word *ariya*, "the Elect," at Dh. v. 22 is explained by the comment to mean *buddhapacceka-buddhasāvaka*, Buddhas, Pratyeka Buddhas and saints (p. 180). At Dh. v. 187 *sammāsambuddhasāvako* evidently refers to the Arhat; it is difficult to say whether it should be rendered "true disciple of the Enlightened," or "disciple of the truly Enlightened." At v. 195 it can only mean Arhats. At Kh. 7 the eight Ariyas are called *sugatassa sāvaka*. *Bahū Buddhassa sāvaka*, many pious disciples of B. (Alw. I. 54). At Alw. I. 77, 78 the term *sāvaka-saṅgho* is distinctly limited to the eight Ariyas; from its use at Dh. 142 however nothing necessarily shows it to be so restricted. At Dh. 14, 52, 53 the context does not seem to imply more than "pious disciple." *Sāvaka-bodhi*, the knowledge possessed by an Arhat (opposed to *pacceka-bodhi*, the knowledge possessed by a Pratyeka Buddha, and *sabbāññutā*, or supreme Buddhahood, Sām. S. A.). *Sāvaka-pāramiṇānaṃ*, the knowledge possessed by an aggasāvaka, and

obtained by practising the *pāramitās* in previous existences (Dh. 125, 134; Man. B. 197). Fem. *sāvika* (Dh. 131).

SAVALI (*adj.*), Wrinkled [स + वलि]. Ras. 20.

SAVANAM, Hearing; the ear [अवण]. Ab. 150; Ras. 16; Dh. 33, 269. *N'atthi me vacanāna savanaṃ mā hotu*, let me not hear the words, There is none (Dh. 140). *Saddhammasavanaṃ*, hearing the Truth of Buddha (B. Lot. 305). *Dhammasavanaṃ*, hearing the Law preached, going to church service (F. Jāt. 46).

SAVANAM, Flowing [अवण]. *Manāpassaveno* (*adj.*), flowing in the channels of pleasure (Dh. 60).

SAVANIYO (*adj.*), Pleasant to hear [अवणीय].

SAVAṆKO, A sort of fish [स + वक्क]. Ab. 672.

SAVANO, Name of a Nakkhatta [अवण]. Ab. 60; Sen. K. 524 (the MSS. rightly read *-no*).

SĀVANO, Name of a month [आवण]. Ab. 75.

SĀVASESO (*adj.*), Imperfect, incomplete [साव-शेष]. Dh. 296.

SAVATI, To flow [वृ]. Dh. 60. P. pr. fem. *avanti*, a river (Ab. 681; Jāt. 18).

SĀVATTHI (*f.*), Name of a town in India, the capital of Kosala [आवसी]. Ab. 199; Kh. 4; Dh. 77, 93, 198. *Sāvattihinagaraṃ* (Dh. 216). *Sāvattivāsī* (*m.*), dwelling at S. (Dh. 274, 366). With affix क्, *Sāvattihiko*, belonging to S. (Sen. 390).

SĀVETĀ (*m.*), One who informs [आवय + तृ].

SĀVETI, see *Supoti*.

SAVHAYO (*adj.*), Called, named [सावय]. *Sambuddho Sikhisavhaya*, the Buddha named Sikhin (Ras. 26).

SAVIBHATTI (*adj.*), Having inflections [स + वि-भक्ति].

SĀVIKĀ, see *Sāvako*.

SAVINĀṆĀNAKO (*adj.*), Possessed of intelligence or consciousness, animate [स + विज्ञान + क]. Alw. I. 76. *Savināṇānaṃ dhamāṃ*, live stock (Dh. 79).

SĀVITTHI (*f.*), The Vedic verse *Sāvitrī*. At Kh. 17 we have *sāvitti*.

SAVO, Flowing, dripping [सव]. Ab. 1059.

SĀVO (*adj.*), Dark brown, bay [आव]. Ab. 99.

SAVUPĀDISESO, see *Upādiseso*.

SAVYO (*adj.*), Left, on the left hand [सव्य]. Ab. 719.

SĀYAKO, An arrow; a sword [सायक]. Ab. 388, 391, 1049.

SAYAM (*indec.*), Oneself, by oneself, spontaneously

[सयन]. Mah. 2, 78; Alw. I. 79. *Te s. rājā atappayi*, the king himself served them (Mah. 82). *S. abhiññāya*, having learnt by myself (Dh. 63). *Sayam eva* (Ten J. 115). With a fem. noun (Mah. 113). With a plur. noun *S. pabbajinsu*, they themselves took orders (Dh. 142; comp. F. Jāt. 17).

SĀYAM, see *Sāyo*.

SĀYAMĀSO, Evening meal, supper [सायन + आस]. Dh. 165.

SAYAMBHŪ (*adj.*), Self-produced, self-sufficient, independent [सयम्भु]. This is an epithet of a Buddha (Ab. 4). Burnouf says admirably (B. Lot. 336), "This term, which is only an epithet, must not be confounded with the appellation *Svayambhu*, which occupies so prominent a place in Brahminical mythology. I imagine that as used by Buddhists this epithet expresses the independent nature of a Buddha, who, as soon as he has attained to a knowledge of the emptiness of all laws and conditions, has no longer any other substratum or *raison d'être* than himself." He then quotes from *Mahāvamsa* Tīkā, *api ca yo so Bhagavā sayambhū anācariyako pubbe ananussutera dhammesu sāmānī saccāni abhisambujjhī*, and this Blessed One, self-dependent, without a teacher, by himself discovered Truth in doctrines hitherto unheard. Vij. writes to me, "*Sayambhū* means one whose knowledge is underived, self-produced (*sayam bhūtiya paññāya yutto sayambhū*)."
Sayambhūdanam, "self-derived or original knowledge," as an epithet of the knowledge of a Buddha occurs in very old texts (see *Sārukkanīko*). If *sayambhū*, as an epithet of a Buddha, belongs to the earliest age of Buddhism, it affords another instance of the way in which Gautama appropriated the Brahminical terms while materially altering their meaning (comp. *Mahābrahmā*).

SAYAMPABHO (*adj.*), Self-resplendent [सयम्पभ].

SAYAMVARĀ (*f.*), A maiden who chooses a husband [सयम्वरा]. Ab. 235.

SAYANAM, and SENAM, Lying, sleeping; a bed, couch [सयन]. Ab. 308, 1121. *Mahās.*, a large bed, i.e. a bed beyond a certain prescribed width, was forbidden to the priests. *Sayanatthānam*, sleeping place (Dh. 82). *Attano sayanagumbe*, in the jungle which was his lair (F. Jāt. 54, of a jackal). *Bhūmisayanam*, lying on the ground (Dh. 305). Mah. 83, 180, 194; Dh. 48. The

term *senāsanaṃ*, = सयन + आसन (once we have *sayandsana*, Dh. 34) appears to mean originally "sleeping and sitting," and hence "dwelling." *Rukkhamūlasenāsanaṃ gatagataṭṭhāne sulabhātāya*, from the easy obtainment of a lodging at the foot of a tree wherever you go (Jāt. 10, comp. Kamm. 9). D'Alwis renders *navavidhas*. at Alw. I. 78 by "nine kinds of habitations adapted to the recluse." Vij. renders *senāsanaḍḍhako*, "steward or housekeeper of an establishment." *Senāsana-vattam*, "duties of the bed-chamber" (Cornelius Alwis). At Mah. 12 it is used as a synonym for *vihāra* (monastery). It may also mean a bed or bedding (Ab. 1121). Hardy renders *senāsanaḍḍanam*, "the gift of a pallet on which to recline" (E. Mon. 81). *Ekamante vicittam kārapetvā s. dāpesi*, gave them beds made variegated or embroidered on one side (? Dh. 109).

SĀYANHO, Evening [सायाह्]. *Sāyaṇhasamayo*, eventide (Mah. 84). *Sāyaṇhasamaye* or *-samayam*, in the evening (Mah. 2; Alw. I. 93; Dh. 314; F. Jāt. 52).

SAYANIGGAHAM, SAYANIGHARAM, A sleeping-room, bed-chamber [the second part of this compound is गृह, the first is a derivative of शी, probably a fem. noun शयनी]. Ab. 214; Pāt. 90, 93.

SĀYANIYO, see *Sāyati*.

SAYANJĀTO (*adj.*), Sprung up spontaneously [सयज्जात]. *Sayanjātasāli*, wild paddy (Dh. 156).

SAYANKATO (*adj.*), Made by oneself [सयन्कत]. Dh. 62. *Sayanakatam sukhadukkham*, happiness and suffering caused by one's own actions (Gog. Ev. 29).

SAYĀNO, see *Sayati*.

SAYATHU (*m.*), Swelling [सयथु]. Ab. 327.

SAYATI, and SETI, To lie down [श्री]. Pres. 3rd pl. *seti* (Dh. 28). *Nihato seti*, perishes (F. Jāt. 49). *Sukham seti*, to live at ease or happily (Dh. 15, 31, 36). *Sayane kiṃ na sesi sukham*, why do you not recline comfortably on your couch? (Mah. 136). P. pres. *sayāno* (Kh. 16), *sayamāno* (Att. 218). Aor. *sayi* (Mah. 128, 230, pl. *sayissu*, Mah. 217). Ger. *sayitvā* (Mah. 194). P.p.p. *sayito*, lying (Mah. 47, 157). Caus. *sayāpeti*, to cause to lie down, to put down, lay down (Mah. 216, 244, 246).

SAYATI, To go, to take refuge [श्री]. *Katham sayāmi*, whither shall I betake myself (Mah. 52).

SĀYATI, To taste [स्वाद]. *Jivhāya rasam sdyitvā*, having tasted a flavour with his tongue. P.f.p. *sdyaniyo*, to be tasted, savoury. P.p.p. *sdyito*.

SAYHATI, The part. pres. *sayhamāno* of this passive from स्वाह is given at Cl. Gr. 120. P.f.p. *sayho*, endurable.

SĀYI (*adj.*), Lying [शायिन्]. Dh. 58. *Bhūmisedyī*, laying on the ground (Cl. Gr. 29).

SĀYIKĀ (*f.*), Lying, sleeping [शायिका]. Dh. 25.

SAYO (*adj.*), Lying, sleeping [शय].

SĀYO, Evening [साय]. Ab. 68. *Sāyabhattam*, evening meal, supper. *Sāyam*, in the evening (Dh. 214; Das. 6; Mah. 160). *Sāyam*, it is late (Mah. 84; Dh. 88). *Sāyapātām*, evening and morning, late and early (Dh. 214, 252).

SECETI (*caus.*), To cause to sprinkle [सेचयति]. Mah. 211. At Mah. 233 *secanto* should be *pekkhanto*.

SEDAJO (*adj.*), Sprung from moisture [स्निग्ध]. Insects, worms, etc. are *sedaja* (Ab. 741; Man. B. 441).

SEDITO (*p.p.p.*), Steamed, heated [स्निग्धित]. Jāt. 52.

SEDO, Sweat, moisture, boiling steam [स्निग्ध]. Ab. 1088; Kh. 18; F. Jāt. 46. *Sedajalo*, perspiration (Ab. 954).

SEHI, see *So* (1).

SEKHARIKO, The plant *Achyranthes Aspera* [शेखरिक्]. Ab. 583.

SEKHARO, A crest, chaplet [शेखर]. Ab. 308.

SEKHIYO (*adj.*), Connected with training [शिक्ष]. The seventy *sekhiyā dhammā* are minor precepts regulating the conduct of the priest, and applying to his mode of dress, deportment, eating, etc. They are also called *sekhiyavattam*. E. Mon. 9; B. Int. 308; Pāt. 20.

SEKHO, One who is under training [शिक्ष]. This term is applied to the first seven Ariyapuggalas, the eighth or Arhat being *asekho*. It implies that they have still a remainder of human passion to eradicate, still duties to perform, still a probation to be passed through. The seven Sekhas or Sekhapuggalas are *sotāpattimaggaṭṭho*, *sotāpatti-phalaṭṭho*, *sakadāgāmiimaggaṭṭho*, *sakadāgāmi-phalaṭṭho*, *anāgāmiimaggaṭṭho*, *anāgāmi-phalaṭṭho*, *arahattamaggaṭṭho*. Of these the first has a maximum of human passion to get rid of, and the last a minimum, being but very slightly removed from the perfect sanctification of the *arahatta-*

phalaṭṭho or Arhat (see *Maggo*). The foll. is Buddhaghosa's gloss on *sekho* in verse 45 of Dhammapada, *Sekho ti adhisīlasikkhā adhicitta-sikkhā adhipaṇṇāsikkhā ti imā tisso sikkhā sikkhito sotāpattimaggaṭṭhānam dāim katvā ydva arahatta-maggaṭṭhānā sattavidho sekho*, by Sekha are meant the seven Sekhas beginning with Sotāpattimagga-ship and ending with Arahattamaggaship, who are disciplined in these three disciplines, lofty morality, lofty thought and lofty wisdom (Dh. 209). *Tvaṇ ca sekho sakarapīyo*, thou art yet under discipline and hast duties to perform (B. Lot. 297). *Appattamānaso sekho*, one who is yet a Sekha and has not attained Arhatship (Dh. 255). *Sekhasīlān* is the moral practice of a sekha, the duties he performs to get rid of human passion (Man. B. 493). Ab. 435; Alw. I. 76; B. Int. 322; B. Lot. 295. Sometimes written *Sekkha*.

SEKO, Sprinkling [सेक्]. Sen. K. 523.

SELANAM, Noise, shouting. Ab. 899.

SELEYYAM, Benzoin [शैलेय]. Ab. 591.

SELIYO (*adj.*) = शैल्य. Pāt. viii.

SELO (*adj.*), Rocky [शैल]. *Selo pabbato*, a rocky mountain (Dh. 2). *Selo*, a rock, hill, mountain (Ab. 605; Mah. 12, 240; Dh. 15).

SELU (*m.*), The tree *Cordia Myxa* [शैलु]. Ab. 558.

SEMHAM, and **SEMHO**, Phlegm, the phlegmatic humour [सेम्हन्]. Ab. 281, 817; Kh. 18. See also *Silerumo*.

SEMHICO (*adj.*), Phlegmatic, produced by phlegm [सेम्हिक].

SENĀ (*f.*), An army [सेना]. Ab. 381; F. Jāt. 3. *Senāvyaḥo*, a review (B. Lot. 466).

SENAM, see *Sayanam*.

SENĀNI (*m.*), A general [सेनानी]. Ab. 340.

SENĀPACCAM, Post of general or commander-in-chief [सेनापत्त]. Mah. 259.

SENĀPATI (*m.*), A general or commander-in-chief [सेनापति]. F. Jāt. 9; Att. 38.

SENĀSANAM, see *Sayanam*.

SENI (*m.* and *f.*), and **SEṆI** (*f.*), A line, row; a multitude, community; a guild of artisans [सेणि, सेणी]. Ab. 504, 539, 1021; Dh. 203, 239; Pāt. 97.

SENIYO (*adj.*), Belonging to an army [सेनिय].

SENO, A hawk [सेन]. Ab. 637.

SEPANŇI (*f.*), and **SEPANŇIKĀ** (*f.*), Names of two sorts of plants [शीपर्णी, शीपर्णिका]. Ab. 575; Dh. 147.

SEPHĀLIKĀ (*f.*), Name of a plant [श्रीफलिङ्का].
Ab. 575 (= *allikā*).

SEREYYAKO, The plant *Barleria Cristata* [सिरे-
चक]. Ab. 579.

SERI (*adj.*), Self-willed [सिरिण]. *Seribhāvo, seritā*,
self-will, independence (Att. 199).

SESAKO (*adj.*), Remaining, omitted [शेष + क].
Sesaṅkaṁ madhu, the remaining honey (Mah. 133).
Sesaṅkā janā, the rest of the people (Mah. 61).
Sabbe ghāṭitasesakā, all who had escaped the
slaughter (Mah. 151, comp. Sansk. *hataṣeṣa*).

SESETI (*caus.*), To omit, leave [शेषयति]. *Kiñci
asesetvā*, leaving nothing behind (Dh. 239). *Vini-
cchayaṁ sabbam asesayitva*, including authorita-
tive decisions (Vij.).

SESO (*adj.*), Remaining [शेष]. Mah. 205. Also
a noun, "remainder" (comp. *saṅghādiseso*).

SETACCHADO, A goose [सेतच्छद्]. Ab. 646.

SETACCHATTAM, A white parasol or umbrella,
an emblem of royalty; kingship, royalty [सेत-
च्छत्त]. Ras. 18; Alw. I. 78.

SETAMBO, A sort of mango [सेत + आम]. Ab.
558.

SETAṆGO (*adj.*), White-bodied [सेत + चक].
Mah. 63.

SETATTHIKĀ (*f.*), Blight or mildew [सेत +
चक्षि + क?]. Ab. 454.

SETHILLAM, Looseness [शेथिल्ल].

SETI, see *Sayati*.

SETIBHO, A white elephant [सेत + हम्].

SETO (*adj.*), White [सेत]. Ab. 95. *Sabbaseto*,
entirely white. Masc. *seto*, the colour white, white-
ness (Ab. 95, note).

SETTHATĀ (*f.*), Superiority, eminence [सेट्ठता].
Dh. 6.

SETTHI (*f.*), Ashes. Ab. 36.

SETTHI (*m.*), Foreman of a guild; a cashier,
treasurer; a wealthy merchant [सेट्ठिण]. B. Lot.
322; Dh. 78, 395; Ras. 36; Mau. B. 216. *Setthi-
kulam*, family of a wealthy merchant (Mah. 115).
In the Glossary to his *Mahāvansa* Turnour says,
"cashier, treasurer, now called chetty." At Mah.
69 we are told that Dhammasoka conferred on an
"accountant" (*gaṇako*) the office of *setthi* (*setthi-
ttam*) at his court. And *setthiṭṭhānam* is similarly
used at Ras. 18.

SETTHO (*adj.*), Best, excellent, eminent, supreme
[सेट्ठ]. Dh. 5, 48, 57; Ab. 695; Alw. I. xvi.
Setthadhanam, valuable treasure (Ab. 421, Subh.

says, "pearls, gems, etc."). *Setthakammam*, pious
deeds (Mah. lxxxvi). *Paṇḍasetho*, noble palace
(Mah. 163, comp. Kh. 7). *Naraviriyasettho*,
mightiest of men (F. Jāt. 18).

SETU (*m.*), A ridge, embankment, dike, causeway;
a cause [सेतु]. Ab. 91, 189, 1100. *Nalasetu*, a
dike made of rushes (Ras. 77). *Attānaṁ setuṁ
katvā*, making a bridge of his body (Dh. 117).
The embankment or "bund" of a tank (Att. 196).

SEVĀ (*f.*), Service [सेवा]. Mah. 138.

SEVAKO (*adj.*), Serving, following, devoted to
[सेवक]. Ten J. 38; Mah. 127. Masc. *sevakō*,
a servant, follower, attendant (Ab. 342; Mah. 261).

SEVĀLO, The aquatic plant *Vallisneria* [सेवाल].
Ab. 689.

SEVANĀ, and -NAM, Service, following, practising,
devotion to [सेवन]. F. Jāt. 13; Ab. 1055; Kh.
5. *Parāḍrasevanā*, adultery (Dh. 395).

SEVATI, To serve, follow, practise; to resort to,
to use, enjoy [सेव]. Dh. 52. *Parāḍaram s.*, to
commit adultery (Dh. 55). *Micchādiṭṭhiṁ s.*, to
follow false doctrine (Dh. 31). To partake of,
enjoy (Mah. 235). To frequent, haunt, inhabit
(Ten J. 56). P.f.p. *sevanīyo* (Att. 212). P.p.p.
sevito (Dh. 48).

SEYYĀ (*f.*), Lying, sleeping; a bed, couch [शय्या].
Ab. 308, 1121; Dh. 54, 55; Kh. 16.

SEYYATHĀ (*adv.*), As, just as. I believe Trenckner
to be right in making this word equivalent to
स + यथा. *Sa* is here used merely for emphasis,
as in *sace*. The accent being thrown back we get
the doubled *y*, and for the *e* comp. *seyyā, pheggu,
yebhuyyena*. With foll. *api*: *Seyyathā pi manussā*,
as for instance men (see *Sattāvāso*). *Seyyathā pi
Malayajanapade*, as in the Malaya country (Pāt.
66). With a verb: *Seyyathā pi bhante ambaṁ
vā puttīho labujam vyākareyya labujam vā puttīho
ambaṁ vyākareyya evam evaṁ*, . . as a man, lord,
who was asked about a mango, should answer
about a bread fruit, even so . . (Sām. S.). With
foll. *api nāma* (Ab. 1143). *Seyyathā pi nāma
ummāpuppham . . seyyathā pi vā pana taṁ vat-
than Bārāṇaseyyakam*, just like the ummā flower,
or again just like that cloth of Benares . . (Par.
S. 33). *Seyyathā pi nāma balavā puriso sammiñ-
jitam vā bhāṁ pastreyya pastritam vā bhāṁ
sammiñjeyya evam evaṁ*, just as a strong man
might draw back his outstretched arm or stretch
out his bent arm, even so . . (Gog. Ev. 8; B. Lot.

306). With foll. *idam* it takes the form *seyyathidam*, an adv. meaning "as follows, namely," and generally introducing a list or enumeration. *Cattāro mahābhūtā seyyathidam paṭhavīdhātu āpo-dhātu tejodhātu vāyodhātu*, the four Elements, namely, Earth, Water, Fire, Air (B. Lot. 514).

SEYYO (*adj.*), Better, excellent [स्रेयस्]. Ab. 88, 695, 918. Masc. nom. *seyyo* (Dh. vv. 104, 308, comp. *seyyo'ham asmi*, I am a better man). Masc. acc. *seyyam* (Dh. 12). Fem. nom. *seyyo* (Dh. 20). Neut. nom. *seyyo* (Dh. 19, 20, 55). As a neut. noun, *seyyo*, good, advantage, improvement, happiness, bliss (Ab. 88, 918). *Seyyatthiko*, desiring bliss (Alw. I. xvi). *Tādisam bhajamānassa seyyo hoti*, to the man who cultivates the friendship of such a one there is advantage (Dh. 14, comment *vuddhi*). *Seyyaso* at Dh. 8 appears to be स्रेयस् + स, in a better way, better.

SIBBANAM, Sewing [सीवन्]. Ab. 1095; Pāt. xlviii.

SIBBANI (*f.*), Desire [सीवनी]. Ab. 162.

SIBBATI, To sew, stitch [सिक्]. Alw. I. 19. P.p.p. *sibbitabbo* (Jāt. 9).

SIDANAM, Sinking (fr. next). Mah. 178.

SIDATI, To sink, subside, settle; to be dejected, despond, yield, give way [सिद्ध]. Cl. Gr. 16; Mah. 217. P.p.p. *sanno*, sunk (Dh. 58). Caus. *addeti*, to throw down (Dh. 111).

SIDDHANTO, Religious belief, dogma [सिद्धान्त]. Ab. 161.

SIDDHATTHO, White mustard; Gautama Buddha's name when a prince [सिद्धार्थ]. Ab. 4, 451, 1116.

SIDDHI (*f.*), Formation, accomplishment; success, prosperity [सिद्धि]. Ab. 870; Mah. 174; Att. 194.

SIDDHO, see *Sijjhati*.

SIGĀLO, A jackal [सिगाळ]. Ab. 615; F. Jāt. 47, 48, 52. Fem. *sigāli* (Ten J. 37).

SIGGU (*m.*), The tree *Hyperanthera Moringa* [सिगु]. Ab. 554.

SIGHO (*adj.*), Quick, swift [शीघ्र]. Ab. 40. *Sighasso*, a fleet horse (Dh. 6). *Sighagāmi* (*adj.*), going quickly. Adv. *sigham*, quickly (Mah. 44; Ras. 40). *Sighataram* (*adv.*), move quickly, sooner (Alw. I. xlii).

SĪHALO (*adj.*), Sinhalese [सिंहल] *Sīhala nirutti*, Sinhalese grammatical rules (Mah. 247). *Sīhalapphakatthā*, Sinhalese commentaries (Mah. 251). *Sīhalam*, the Sinhalese country, Ceylon (Mah. 50,

239). Pl. *Sīhala*, the Sinhalese people (Ab. 185; Mah. 50, 251). *Mahākālasthala*, the great dark-featured Sinhalese (Mah. 203). *Sīhalabhāṣā*, the Sinhalese language (Mah. 251). *Sīhaladīpa*, the island of Ceylon (Pāt. 81). By Sinhalese are meant only the Aryan inhabitants of Ceylon; they are the descendants of a people coming from the Lala country, a district of Magadha, who migrated to Ceylon several centuries before the Christian era.

SĪHO, A lion [सिंह]. Ab. 611. Fem. *sīhi*. There are four sorts of *sīha*, *keśarasīho*, *tipas*, *paṇḍu*, *kālas*, the maned lion, the grass lion, the brown lion, and the black lion. According to Hardy the *tipa* and *kāla* lions both eat grass, the latter is said to be like a black bull (Man. B. 18, see Ab. 612). At the end of a compound *sīha* sometimes implies eminence, heroism (Ab. 696). *Narasīho*, the hero or lion of mankind (Ab. 3). *Sakyasīho*, the lion of the Sakya race (Ab. 5), the former an epithet of a Buddha generally, the latter of Gotama Buddha. *Sīhapañjaram*, a window (Ab. 216; Alw. I. 76; Ten J. 43). *Sīhaseyyā*, lying on the right side like a lion (B. Lot. 342; Dh. 222). *Sīhapuccā* (*f.*), name of a plant (सिंहपुच्छी), Ab. 584. *Sīhappapāto*, see *Mahāsaro*. *Sīhāṇḍo*, a lion's roar; a war-cry, or a shout of exultation (Ab. 899). *Sīhāṇḍam nadati*, to roar (said of a lion, F. Jāt. 47, comp. *sīhāṇḍanadanam*, Jāt. 19). *Sīhāṇḍam nadi*, uttered these exulting words (F. Jāt. 57). With affix *हन्*, *sīhāṇḍi* (*adj.*), having a lion's roar. *Sīhāṇam* (= *sīha* + *āṇam*), a throne (Ab. 357; Mah. 25, 157). *Sīhahenu*, having a jaw like a lion (B. Lot. 567).

SIJJHATI, To be accomplished, take place, succeed; to be practised or established or in use [सिद्धि]. Alw. I. 42. P.p.p. *siddho*, accomplished, ended, fulfilled, successful. *Siddhe mama manoratho*, when my wish is accomplished (Mah. 203). *Siddhe kamme*, when our enterprise is achieved (Mah. 206). *Apaddnasiddhakkhettaṃ*, scene of exploits accomplished (Att. 190).

SIKARO, Drizzling rain [शीकर]. Ab. 49.

SIKATĀ (*f.*), Sand [सिकता]. Ab. 663.

SIKHĀ (*f.*), Peak, point, summit; crest, top-knot; flame [सिखा]. Ab. 35, 258, 872. Peacock's crest (Ab. 634). *Aggi*, flame of fire (Dh. 54). *Dīpas*, flame of a lamp (Dh. 89, comp. Mah. 212). *Pādas*, the top of the leg of a couch (where it fits into the framework, Pāt. 86). *Sikkāppatto*

means, I think, "pre-eminent, highest," lit. having reached the pinnacle.

SIKHANĀKO, A tuft or lock of hair [सिखणक]. Ab. 237.

SIKHANDĪ (m.), A peacock [सिखण्डि]. Ab. 634.

SIKHANDO, A tuft or lock of hair; a peacock's tail [सिखण्ड]. Ab. 635, 1085.

SIKHARAM, and -RO, A peak, top; the point of a sword [सिखर]. Ab. 542, 993.

SIKHARI (m.), A tree; a mountain [सिखरि]. Ab. 605, 1114.

SIKHĪ (m.), Fire; a peacock; name of a Buddha [सिखि]. Ab. 33, 634, 1041; Mah. 2; Man. B. 95.

SIKKĀ (f.), A string by which a weight is suspended; the strings of a balance; the strings of a kája [सिक्का]. Ab. 525, 919; Ját. 9; Ras. 30.

SIKKHĀ (f.), Learning, study, training [सिक्खा]. Ab. 110 (as one of the Vedāngas). The three *sikkhās* (*sikkhāttayam*) are *adhisīlas*., *adhicittas*., *adhipaṇḍas*., training in the higher morality, the higher thought (ecstatic meditation, Subh.), and the higher learning (Dh. 358). *Sikkham daddati*, to give instruction, to train (Mah. 135, comp. 37). *Sikkhāpadam*, sentence of moral training, a precept. The ten *sikkhāpadas* are precepts regulating the life of the Buddhist monk (Kh. 3; B. Int. 304; E. Mon. 23; they are the same as the ten *Sīlas*). With affix कृ, *dasasikkhāpadiko*, one who practises the ten precepts, a monk (Pát. 91). The five *Sikkhāpadas* are the first five of these. *Sikkhāpadāni rakkhati*, to keep the precepts (Dh. 227).

SIKKHANAM, Training, learning, study (fr. *sikkhati*). Ját. 58.

SIKKHATI, To learn, train oneself [सिक्ख]. With loc. *Samāddya sikkhati sikkhāpadesu*, taking them upon himself, he exercises himself in the moral precepts (Saṅg. S. comp. Pát. 17). With acc. *Imaṇ ca imaṇ ca ācāraṁ sikkhitum*, to learn such and such practices (Dh. 239). *Khippam eva imaṇ kāraṇaṁ sikkheyya*, he would very soon learn that trick (Dh. 400). *Lekham s.*, to learn writing (Das. 24; Alw. I. 100). P. pres. *sikkhamāno*, one who is under instruction or training (Pát. 19). The fem. *sikkhamānā* is a term applied to a young woman intending to become a sāmaṇerī or nun, and undergoing a probationary course of instruc-

tion with that view (Ab. 438; Pát. 16). From Pát. 91 it appears that the training lasts two years (at Mah. 37 we are told that Saṅghamittā, owing to her superior merit, acquired the necessary training in a single day). P.p.p. *sikkhito*, learnt; trained, skilful (Dh. 223). With acc. *Tisso sikkhā sikkhito*, trained in the three *Sikkhās* (Dh. 209). *Sikkhitasikkho* (adj.), one who has undergone training (Pát. 91). *Sikkhitasabbasippo* (adj.), by whom all branches of knowledge had been learnt (Ten J. 107). *Susikkhito*, thoroughly acquired (Kh. 5). Caus. *sikkhāpeti*, to teach, train (Dh. 271). Of training animals, teaching them tricks (Ten J. 51, 114; Dh. 400). With two acc. *Sikkhāpesi mahāpālaṁ sambuddhassāsanam*, taught the king the doctrine of Buddha (Mah. 41, 242, comp. Dh. 211).

SILĀ (f.), A stone, rock [सिला]. Ab. 605. *Silāpaṭṭo*, a slab of stone, a stone bench (Ját. 59). *Silāyūpo*, a stone pillar (Mah. 165). Pl. *silāyo*, stones (Mah. 169).

SILABBATAM, Religious practice or rites [शिलो + ब्रत]. This word occurs at Dh. v. 271, where the context shows it to be used in a good sense. It is coupled with "learning, ecstatic meditation and separation from the world," and Buddhaghosa's comment states that it is used for such practices as the four *pārisuddhisīlas* or the thirteen *dhutaṅgas* (p. 380). But in the compound *silabbataparāmaṇso*, "affectation of rites," it is used in a bad sense, and is one of the *Upādānas* and *Samyojanas*. In this sense it occurs at Kh. 9, and the comment (not Buddhaghosa's, see p. 26) gives the foll. curious gloss, *ito bahiddhā samapabrāhmaṇānaṁ sīlena suddhivatena suddhīti evamādisu āgataṁ goslakukkura-sīlādikaṁ sīlaṁ govatakukkuravatānaṁ ca vatam silabbatan ti vuccati*, "Silabbata means cattle-practices and dog-practices and such-like practices, and the rites of those who follow cattle-rites and dog-rites, which are intended in such passages as, 'Purification obtained by purification-rites, by the practices of monks and brahmins foreign to this religion (Buddhism).' From the fact that these are relinquished (by the Sotāpanna), we may conclude that all austerities for the purpose of gaining immortality (see *Tapo*) are relinquished also, beginning with the rite called *nissaggiṇīkaṭṭhikā*." I have referred this passage to Vij., who writes to

me, "The passage refers to certain ascetic austerities in which the anchorite imitates the manners and habits of a dog, ox, or other animal." The word certainly requires further elucidation.

SILĀBHŪ (*m.*), A sort of snake [शिशु + भू]. Ab. 652.

SILĀGHĀ (*f.*), Praise [साघा]. Ab. 118.

SILĀGHATI, To praise [साघ]. With dat. *Bud-dhassa silāghate*, he praises Buddha (Sen. K. 327).

SĪLĀM, Nature, character; habits, customs, practice, conduct; moral practice, piety, morality; a moral precept [शील]. Ab. 178, 430, 1091; Dh. 26, 53; Kh. 13. *Sīlāṃ n' etaṃ asādhānam*, for this is the custom of wicked men (Ras. 35). *Hīṇasīllo* (*adj.*), disposed to destruction, mischievous (Ab. 731, comp. 733). *Vādasīllo*, disputatious. *Divasoppanasīllo*, one whose habit it is to sleep in the day-time (Sig. S.). With affix ल्, *akammassīlattan*, laziness (Mah. 138). *Sīlabbhedo*, a breach of morality (Dh. 156). *Sīlagandho*, the fragrance of good works (Dh. 10). *Sampannasīllo* (*adj.*), moral, virtuous (Dh. 11). *Sīlācāro*, the practice of morality. *Sīlamattakam*, a mere question of ordinary morality (Br. J. S.). *Sīlamattam pūretum nāsakkhi*, you could not even keep the precepts, or you could not fulfil the ordinary duties of morality (Dh. 86). *Sīlāṃ rakkhati*, to keep the precepts (F. Jāt. 52). *Idam pi 'ssa hoti sīlasmīṇ*, this doctrine (not to destroy life) finds a place in his morality (see B. Lot. 464, line 3, comment says, *idam pi assa bhikkhuno pāpātīpāttā-veramaṇissīlāṃ sīlasmīṇ ekaṃ sīlāṃ hoti*). *Sīlakkhandho*, body of moral precepts, code of morality. This is given in full in Br. J. S. and Sāmaññaphala S., and consists of a number of precepts governing the life of the Buddhist priest. It is divided into *cūlasīlāṃ* (or *cullas*), *majjhimasīlāṃ* and *mahāsīlāṃ*, Minor morality, Middle morality and Greater morality. It is strange that we find the position of *cūla* and *mahā* reversed according to our notions, the *cūlasīla* embracing precepts forbidding murder, theft, lying, etc., and the *mahāsīla* dealing chiefly with unworthy employments, such as various sorts of divination, etc. It is difficult to account for this nomenclature; Subh. says the *cūlasīla* is so called because it is the easiest to keep. I think there can be little doubt that the three divisions of the *sīla* are literary or recensional (like the *bhāṇavāras*), and

have no reference to the nature of the precepts classified. I have as yet not met with the three terms in a tripiṭaka text, though they are frequently met with in the commentaries (e.g. see Alw. I. 78; Dh. 258, 407). It is true that the headings *cūlasīlāṃ*, etc., are found in the M88. of Br. J. S. and Sām. S., but there is nothing whatever to show that they belong to the original text, indeed the contrary is almost necessarily implied. The text of the *sīla* is translated by Burnouf in the Lotus, pp. 463-471 (in his note p. 465 for *mūla* read *cūla*). The ten *Sīlas* are ten precepts regulating the conduct of the Buddhist priest (*dasasīlāṃ*, *dasavidham sīlāṃ*, Mah. 110, Jāt. 28), respectively prohibiting the destruction of life, theft, impurity, lying, the use of intoxicating liquors, eating at forbidden hours, attending worldly amusements, the use of unguents and ornaments, the use of a large or ornamented couch, and the receiving of money (Kh. 2; E. Mon. 23). The eight *Sīlas* (*aṭṭhaṅgasīlāṃ*, Att. 204) are the first eight of these (Att. 82). The first five *Sīlas* (*pañcasīlāṃ*) are binding on all Buddhists, and answer to our Decalogue, as they briefly sum up the primary duties of man. A layman may acquire merit by observing the five, eight, or even the ten *Sīlas* either for a limited period or till death (thus at Att. 204 a king undertakes to observe the eight precepts, see *Samādiyyati*). See Man. B. 488-494.

SILĀMAYO (*adj.*), Made of stone [शिलाभय]. Mah. 201, 232.

SILĀMAYO (*adj.*), Consisting of moral conduct, virtuous [शीलभय]. See *Puñño*.

SILĀSANAM, A stone seat or throne [शिलासन]. Ab. 22; Dh. 87.

SILATTHAMBHO, A stone pillar [शिला + स्तम्भ]. Mah. 97.

SĪLAVĀ (*adj.*), Observing the *sīla* precepts, moral, virtuous [शीलवत्]. Dh. 11; Kh. 16; B. Lot. 313.

SILESETI (*caus.*), To embrace [*caus.* श्लिष].

SILESO, Embrace; union [श्लेष]. Ab. 763, 774.

SILESUMO, Phlegm [श्लेष्मन्]. Ab. 281. Comp. *Semho*.

SĪLI (*adj.*), Having a habit or disposition [शील + रू]. *Abhivādanasīlī*, reverential, respectful (Dh. 20).

SILITTHO (*p.p.p.*), Adhering, connected [सिद्धि]. *Mayham vacanam sahitam siliṭṭham* (Br. J. S. A.).

SILOKO, Fame; a verse, stanza [श्लोक]. Ab. 117, 1035. *Pāpasiloko* (*adj.*), having a bad reputation (Pāt. 100).

SILUCCAYO, A mountain [शिखोच्चय]. Ab. 605; Jāt. 29.

SILUTTO, A rat snake. Ab. 652.

SIMĀ (*f.*), A boundary, limit [सीमा]. Ab. 226; Mah. 41; Alw. I. 79. *Katvā puram antosimam*, including the city within the boundary (Mah. 98). See *Samūhenti*.

SIMANTINĪ (*f.*), A woman [सीमन्तिनी]. Ab. 230.

SIMANTO, A boundary; a mode of parting the hair [सीमन्त]. Ab. 258; Mah. 156.

SIMBALĪ (*f.*), and **SIMBALO**, The silk-cotton tree *Bombax Heptaphyllum* [शाल्मली and शल]. Ab. 565; F. Jāt. 51. *Simbalivanam*, a silk-cotton forest (Dh. 194). *Simbalidaho*, name of a lake on Mount Meru round which dwell the supannas in a simbalī forest (Yātr.).

SIMSAPĀ (*f.*), The tree *Dalbergia Sisu* [शिमशा]. Ab. 571.

SINĀNAM, Bathing, washing [स्नान]. Ab. 299; Mah. 257. Comp. *Nahānam*.

SINCATI, To sprinkle [सिञ्च]. *Jalam s.*, to sprinkle water (Mah. 249). *Rukkham khīrodakena s.*, to sprinkle a tree with milk and water (F. Jāt. 6). *Nāvam s.*, to bale out a vessel (Dh. 66). *P.p.p. sitta* (Dh. 66). Caus. *siñcāpeti* (F. Jāt. 6).

SINDHAVO (*adj.*), Belonging to Sindh [सिन्धव]. *Sindhavo*, a Sindh horse (a breed much prized, Ab. 368; Dh. 57; F. Jāt. 10). *Sindhavo*, and *-vaṇṇ*, rock-salt (Ab. 461, 1051). *Sindhavaratṭham*, the Sindh country (Dh. 399). *Sindhavapotako*, a Sindh colt (Ras. 38).

SINDHU (*m.*), The sea, ocean; the Sindh country [सिन्धु]. Ab. 659, 865.

SINDHŪ (*f.*), A river [सिन्धु]. Ab. 681, 865.

SINDHURO, An elephant [सिन्धुर]. Att. 191.

SINDĪ (*f.*), Name of a tree (*khajjuri*). Ab. 603.

SINDŪRAM, Red lead [सिन्दूर]. Ab. 494.

SINDUVĀRO, The tree *Vitex Negundo* [सिन्दुवार]. Ab. 574.

SINEHAKO, An intimate friend [सिंह + क]. Mah. 227.

SINEHITO (*adj.*), Lustful, connected with desire or covetousness [सिंहित]. Dh. 66.

SINEHO, and **SNEHO**, Oil; friendship, affection,

love; lust, desire [सिंह]. Ab. 173, 1098; Dh. 50. With loc. of the person loved (Dh. 79, 333, *mayi sineho*, affection for me). *Dhītusineho*, the affection (of a father) for his daughter (Ras. 38, comp. Mah. 45; Das. 2). *Samsatṭhajātassa bhavanti snehā*, one who lives in society has friendships (Khaggavisāṇa S.). *Sineham karoti*, to make friends with (Ten J. 37).

SINERU (*m.*), A name of Mount Meru (comp. *neru*, both seem to point to an original स्नेह). Ab. 26; Dh. 132; Gog. Ev. 14, 15.

SINGAKAM, A horn [शृङ्गक]. Ab. 867.

SINGAM, A horn; a peak, summit; height, dignity, pre-eminence [शृङ्ग]. Ab. 497, 887. Pinnacle of a dagaba (Att. 138).

SINGĀRO, Love, sexual passion [शृङ्गार]. Ab. 102, 104.

SINGHĀNIKĀ (*f.*), Mucus of the nose [सिंहाणक, सिंचाणक]. Ab. 324; Kh. 3; Dh. 102.

SINGHĀTAKAM, A place where four roads meet [शृङ्गाटक]. Ab. 203; Kh. 11; B. Lot. 480.

SINGHĀTO, Name of a plant [शृङ्गाट]. Ab. 583.

SINGĪ (*adj.*), Horned [शृङ्गिन्]. Masc. *siṅgi*, name of a fish (Ab. 671, comp. *shṛṅgi* fem.). Fem. *siṅgini*, a cow (Ab. 498).

SINGĪ (*f.*), A kind of gold; name of a plant [शृङ्गी]. Ab. 488, 590.

SINGIVANNO (*adj.*), Gold-coloured [last + वर्ण]. *Singivannam vattham*, a sort of cloth (see Mah. 180).

SINGIVERAM, Ginger [in S. we have शृङ्गवेर]. Ab. 459; Mah. 167.

SINIDDHO (*p.p.p.*), Oily, greasy; smooth, glossy; affectionate [सिग्ध]. Ab. 726, 985; Dh. 233; B. Lot. 584.

SĪPADAM, Elephantiasis of the leg [सीपद्]. Ab. 326.

SIPPAM, A mechanical art; a fine art; a piece of work, a job; skill, proficiency [शिप्प]. Ab. 528 (*kammam kalādikam*). *Sippasālā* (*f.*), a workshop (Ab. 212). *Dhanus*, archery (Mah. 143). *Sippaphalam*, produce of industry, profits of a trade (Sām. S.). *Sippāyatanam* means an art (Mah. 242), the word *āyatana* adding nothing to the sense (Sām. S. A. says *sippam eva sippāyatanam*, and comp. Ab. 801, *padapūraṇe*). *Tayā aññatthāpi evarūpo pāsādo katapubbo udāhu paṭhamasippam eva te idaṃ*, have you ever before built a palace like this or is it your first handli-

work? (Dh. 323). *Disāpāmokkhaśa ācariyassa santike sippuggaṇaṭṭhāya Takkaṭṭaṃ gantvā*, having gone to T. for the purpose of learning science under a world-renowned professor (Dh. 211). *Pitu sippaṃ dassetvā*, having exhibited his proficiency to his father (Ditto). *Sabbasippe nipphattim patvā*, having perfected himself in every liberal art (Dh. 116). *Haṭṭhi-assaṭṭha-dhanuṭṭharusippaṃ*, the arts of elephant and horse training, chariot-driving, archery, and sword exercise (Pāt. 116). *Brāhmaṇas.*, brahminical sciences (Jāt. 2). *Haṭṭhikantam nāma s.*, the art of elephant-charming (Dh. 158).

SIPPI (*m.*), An artisan, artificer [सिप्पिण]. Att. 191.

SIPPI (*f.*), A pearl oyster. Ab. 676.

SIPPIKO, and **-YO**, An artisan, artificer [सिप्पिक, and सिप्प + य]. Ab. 504; Mah. 213; Dh. 323 (-yo).

SIRĀ (*f.*), A nerve, tendon; a vein, artery [सिरा]. Ab. 279; Mah. 244 (blood-vessel).

SIRAM, **SIRASĀ**, see *Siro*.

SIRI (*f.*), Fortune, prosperity; a name of Lakṣmī; majesty, royalty; a magnificence, glory [स्री]. Ab. 82, 385. *Devastri*, celestial glory (Dh. 153). *Viroca siriya* (instr.), shine in thy glory (Jāt. 28). *Sirisayanam*, state couch, royal bed (Ras. 14; Dh. 118). *Sirigabbho*, royal bed-chamber (Das. 2, 23; Mah. 56; Ras. 17). *Siridharo* (adj.), glorious (Mah. 21, at Dh. 87 divide the compound *devarajjasiri-dharo*, bearing the majesty of sovereignty over the devas). *Sirivāso*, turpentine (Ab. 306).

SIRIṢSAPO, A snake; any creeping thing, as a centipede, chameleon, etc. [सरीसृप]. Ab. 653; Sen. K. 366; Jāt. 93. Also neut. (in Paritta I find *siriṣṣapāni*).

SIRISO, The tree Acacia Sirisa [सिरीष]. Ab. 571; Sen. K. 571. *Sirisamālako*, an acacia enclosure (Mah. 90).

SIRO (*m.* and *n.*), and **SIRAM**, The head; top of a tree; acme, elevation [सिरस्]. Ab. 256, 542, 1114. *Phalitam siro*, grey head (Dh. 46). Acc. *siram* (Mah. 4). Loc. *sire* (Ab. 1046). *Sirasā* (instr.) *vandati*, to salute with the head. This is certainly a very reverential mode of salutation, and perhaps means no less than placing the forehead on the feet of the person saluted. At Alw. I. 93 we have

Bhagavato pāde sirasā vanda, salute Buddha's feet with thy head, and at Dh. 132 *pādena patito sirasā vandimsu*, falling at their feet saluted them with the head. At Kh. 23 we have *munindam sirasā vandāmi*. *Siroveṭṭhanam*, a head-dress, turban (Ab. 283). *Siroṃapi* (*m.*), a jewel worn in a crest or head-dress (Ab. 283). *Siroṃaho*, hair (Mah. 4). *Sirodharā* (*f.*), the neck (Ab. 263). *Siropari* = *sira* or *sira upari*, above the head (Mah. 4).

SIRO, A plough [सीर]. Ab. 449.

SISAKO, A substitute for *sisa* at the end of a compound. *Pācīnasakam sayanam*, a couch with its head turned to the east (Jāt. 50).

SISAM, Lead [सीस]. Ab. 493, 1046. Vj. tells me that *sisa* at Jāt. 7, line 3 from bottom, is a leaden coin.

SISAM, The head; front [सीर्ष]. Ab. 256, 1046; F. Jāt. 4; Dh. 148. Of the head of a bed (comp. Jāt. 50). Of the head or source of a river (Mah. 194). *Rathasisam*, the front or top of a chariot (Dh. 220). *Sisam cāleti*, to bow (Dh. 307). *Sisam ukkhipati*, at Dh. 194 seems to mean to hold up one's head, be full of confidence. But at Dh. 291 we have *catūhi apdyehi sisam ukkhipitum na dassati*, will not allow or enable him to lift up his head from the four states of punishment, viz. enable him to avoid falling into them. *Sisaccheda*, decapitation (Att. 208). *Sisacolo*, a head-cloth, turban (Mah. 219). Curiously enough *sisa* is used as in English to express a subdivision of a subject. *Bhagavatā ekassa bhikkhuno ticharam eva paribhogasīseṇa anuññatam paṭiggahanam paṇa avāritam*, by Buddha the three robes only were allowed to a single priest under the head of us (as far as using or wearing them is concerned), accepting (others) was not forbidden (Ten J. 33, Vj. renders, "The Blessed One has allowed a priest to have three robes with regard to us, he has not forbidden the receiving of more"). Similarly Subh. quotes *purisāsīseṇa desanā*, a discourse under the head of the individual. And at Dh. 333 we have *kammaṭṭhānasīseṇa kathitam*, said under the head of, or with reference to, karmasthina.

SISATO (*adv.*), Head-ways, towards the head [last + तस्]. Mah. 156.

SISIKO (*adj.*), One who carries something on his head; carried on the head [last + क]. Sen. K. 390.

SISIRO (*adj.*), Cold [सिशिर]. Ab. 56, 924. *Sisiro*,

and *sairam*, cold, frost, the cold season (Ab. 56, 79, 924).

SISSAKO, A pupil [शिक्ष + क]. Sen. K. 468.

SISSĀNUSISSAKAM (*adv.*), From pupil to pupil, through a succession of pupils [शिक्ष + अनु + शिक्ष + क].

SISSO, A pupil [शिक्ष]. Ab. 408; Alw. I. xiv; Ras. 28. See *Paramparā*.

SITĀ (*f.*), A furrow [सीता]. Ab. 449.

SITABBHO, Camphor [सिताब्ध]. Ab. 305.

SITALO (*adj.*), Cold, cool [शीतल]. Ab. 58; Mah. 119; F. Jāt. 56. Metaphorically: *Karuṇāsitala-kadayo* (*adj.*), whose heart is tempered with mercy (Corn. Alwis). As an epithet of Nirvāṇa, tranquil, void (Jāt. 3). Neut. *sitalam*, coldness (Ab. 56).

SITĀLŪ (*adj.*), Chilled [शीतालु]. Sen. K. 396.

SITAM, A smile [स्मित]. Ab. 175, 999. *Sitam karoti*, to smile (F. Jāt. 10; Dh. 307). Comp. *Mihitam*.

SITHILO (*adj.*), Loose, flabby, bending, yielding [शिथिल]. Ab. 990; Dh. 62.

SITIBHŪTO (*adj.*), Cold, calm, tranquil, impassible [शीतीभूत]. Dh. 96. Epithet of an Arhat (Dh. 74).

SITO (*adj.*), White [सित]. Ab. 69, 999. Masc. *sito*, the colour white (Ab. 96).

SITO (*p.p.*), Bound [सित = सि]. Ab. 747, 999.

SITO (*p.p.*), Clinging, devoted to; resting upon [सित]. Ab. 999. *Sītarito*, given up to pleasure (Dh. 61). *Asito andsavo*, detached, free from human passion (of an Arhat). With acc. *Paṭhavim sito*, resting on the ground (Kh. 8).

SITO (*adj.*), Cold, cool [शीत]. Ab. 58. Neut. *sitam*, coldness (Ditto; Mah. 3). *Sītaramsi* (m.), the moon (Ab. 52). *Sītabhayena*, through fear of the cold, or perhaps of taking cold (Dh. 155). *Atisitam*, the weather is too cold (Sig. S.). *Sītā chāyā*, *sītacchāyā*, cool shade (Mah. 177; F. Jāt. 56). *Sītasamaye*, in cold weather (Dh. 186).

SITTHAM, and SITTHAKAM, Beeswax; a lump of boiled rice [सिक्क, सिक्कम्]. Ab. 494, 954; Dh. 356. *Sitthavakdrakam*, scattering the boiled rice (Pāt. 22). *Sasitthako*, together with the boiled rice (Pāt. 23).

SITTO, see *Sīṇṇati*.

SITUNHĀM, Cold and heat [शीत + उष्ण]. Dh. 280; Jāt. 10.

SIVĀ (*f.*), A jackal [शिव]. Ab. 615.

SIVATHIKĀ (*f.*), A charnel-house, place where dead bodies are thrown to rot away instead of being burned. Ab. 406 (*sivathikā* is doubtless a misprint). I have met with one other instance only, where it is spelt *sivathikā* (Journ. Ceylon Br. Roy. As. Soc. 1870, p. 158, note). From शिव?

SIVĪ (*pl.*), Name of a people [शिवि]. Ab. 184.

SIVIKĀ (*f.*), A litter, palanquin [शिविका]. Ab. 373; Mah. 70, 132, 194; Dh. 120, 121.

SIVO (*adj.*), Auspicious, blest, happy, fortunate [शिव]. Ab. 88, 894. Masc. *Sivo*, the Hindu god Śiva (Ab. 16). Neut. *sivam*, bliss; Nirvāṇa (Ab. 7, 88). *Sivañjasam*, the way of bliss, the way to Nirvāṇa (B. Lot. 332).

SIYĀ, see *Atthi*.

SNEHO, see *Sineho*.

SO (*adj.*), Own [स्व]. Ab. 808. Acc. *Kaṇiṭṭhasam sodariyam uparajje 'bhisecayi* (Mah. 23). *Sam hūtiṃ atimaññati*, despises his own kinsman. Instr. *Sena mānena*, by his own pride, by pride of self (Alw. N. 121). Neut. pl. *Sāni kammāni*, their own actions (Dh. 43). Instr. pl. *Sehi dārehi santuṭṭho*, contented with his own wife (Parābhava S., comp. Dh. 25). Masc. *so*, one's self (*sassa bhāvo sabhāvo*, Subh.); also a kinsman (Ab. 808). Neut. *sam*, and masc. *so*, property (Ab. 808). *Sandsantutṭho*, not contented with his own property (Ten J. 30, *sena as*). Adv. *sam*, by oneself, spontaneously (Ab. 1144). In composition, *sadeho*, his own body (Alw. I. x); *sasīsam*, his own head (Mah. 219).

SO (*pron.*), He; this; that [स = तद्]. The nominative occasionally takes the form *sa*. *Sa naro*, that man (Alw. I. ix). *Sa bhikkhu*, he is a priest (Dh. 26). Acc. *taṃ*. Instr. *tena*. Gen. and dat. *tassa*. Abl. *tasmā*, *tamhā* (Dh. 60; F. Jāt. 13). Loc. *tasmim*, *tamhi*. Fem. *ed* (Dh. 314; Sen. K. 280). Acc. *taṃ* (Dh. 60). Instr. and abl. *tāya*. Dat. and gen. *tāya*, *tassā*, *tassāya*, *tissā*, *tissāya* (Dh. 233; Sen. K. 283). Loc. *tāyaṃ*, *tassam*, *tissam* (Dh. 391; Jāt. 8; Sen. K. 281). Neut. nom. and acc. *taṃ*, rest like masc. Pl. nom. and acc. *te* (Dh. 61). Instr. and abl. *tehi* (Mah. 2). Gen. and dat. *tesam*, *tesānam* (Dh. 52; F. Jāt. 6; Sen. K. 278). Loc. *tesu*. Pl. fem. *tā*, *tāyo*. Instr. and abl. *tāhi*. Gen. and dat. *tāsam*, *tāśānam* (Dh. 195; Sen. K. 278). Loc. *tāsu*. Neut. pl. *tāni*. The original *d* of the neut. is sometimes restored before a vowel for euphony, e.g. *Yam hi kiccāṃ tad apaviddham*

(Dh. 52), *tad ajja* (acc. Dh. 58), *tad eva*, this very thing (acc. Dh. 309). *Tad assa*, this would be.

In some of the oblique cases we meet occasionally with the foll. substitutes when a noun already mentioned is referred to (comp. *Ena*). For the acc. masc. *nañ*, equivalent to *tañ* (Ten J. 1; Dh. 1, 99, 153, 177, 299). For the abl. masc. *namhā*, equivalent to *tamhā* (Mah. 87). For the nom. and acc. pl. *ne*, equivalent to *te* (F. Jāt. 17; Dh. 187). For the gen. and dat. pl. *nesañ* (F. Jāt. 2; Dh. 122, 153, 299). According to Kaccāyana these substitutes may be used throughout the whole declension, in all three genders; and the vṛtti gives the examples *nāya*, *nañ*, *ne*, *nesu*, *namhi*, *nāhi* (Sen. K. 281).¹

So samāṇo, he is the true *ṣaṃāṇa* (Dh. 26). *Tam me morañ nissāya piyabhariyā matā*, on account of this peacock my beloved wife is dead (Ten Jāt. 113). *So* may sometimes be rendered by "the": *Tato tañ c'eva sambuddhañ Koṇḍaññañ* . . . *ārādhetvā*, thereafter having supplicated also the Buddha K. (Mah. 1, Turnour, however, separates *ceva* into *ca iva*, and renders, "as in the case of that supreme Buddha," i.e. *Dīpaṅkara*, but I think his rendering is inadmissible). *Sā Māgadhi mūlabhāsā*, the Māgadhi is the original language (Mah. xxvii). *Milinda nāma so rājā*, the king named Milinda. *Pucchi tañ ṭhānakāraṇaṃ*, inquired the cause of their stopping (Mah. 198, they were singing).

This pronoun is sometimes added pleonastically to the pronouns *ahañ* and *tvam* for emphasis. *So kho ahañ bhante* (Sām. S.). *So ahañ* (I, lit. "this I"), generally becomes *svāhañ* (Dh. 96, 255, 366; Ten J. 51), but sometimes *so 'hañ* (Das. 7). Fem. *sā ahañ* (Dh. 314), *sā 'hañ* (Dh. 207). Gen. and dat. of *svāhañ* is *tassa me* (Ev. 28), or *tassa mayhañ* (Dh. 309). The plur. is *te mayam*, we (Dh. 153). With the 2nd personal pronoun *tassa te* (dat.), to thee (Dh. 392). Similarly *so* is pleonastically used in connexion with *ayam* and *eso*. *So pan' eso kumāro*, now this prince (Ras. 15). *Sā 'yam tañhā*, this lust (Alw. I. 107). *So dāni esa pahīno mama luddabhāvo*, and now this hunter's profession of mine is abandoned (Ten J. 119). *Tam imañ sampattim paṭilabhi*, obtained this glory (Dh. 99). *Tān' imāni*, all these (Alw. I.

xxxiv). *Satassa dvikañ tad idañ hoti dvicatañ*, a couple of hundreds; the same is called two hundred (Sen. K. 412, comp. 396; Att. 207). *Tad idañ pattakālañ jūtaṃ*, this is the very appropriate time come (Att. 212). Pleonastically used with *tādisa*: *te tādisa* (Dh. 35), *tañ tādisaṃ* (Dh. 38).

So is sometimes repeated to convey the idea of multiplicity or variety: *Tesu tesu ṭhāneṃ tasmim tasmim yeva ṭhāne*, in various places . . . in each several place (Jāt. 2). *Taṃ taṃ kathayamānā tāni tāni kiccāni karonti*, saying such and such things do such and such acts, viz. accompany their various actions by corresponding speeches or expressions (Alw. I. cvii). *Ubbāhīyati so so ca*, numbers of people are put to flight (Mah. 45). *Taṃ taṃ sakkhañ gahetvā*, catching hold first of one branch and then another (Dh. 107).

The abl. *tasmā* is often used adverbially in the sense of "thereby, therefore, accordingly" (Dh. 55, 69; F. Jāt. 3). Before a vowel the latent consonant ending is sometimes revived for euphony: *Tasmā eva* (Ras. 35). With foll. *hi*: *Tasmā hi*, therefore (Dh. 38, 64). *Tasmā hi paññā ca dhaṇeṇa seyyo*, therefore also is wisdom better than riches. With foll. *iti ha*: *Tasmā ti h' Ānanda*, accordingly, Ānanda (Par. S. 26). *Tasmā ti ha bhikkhave* (Sen. K. 218). Kaccāyana has misunderstood this expression, taking it to be equivalent to *तस्मात् + इह*; but first this would become *tasmā iha* (comp. *tasmā eva* above), secondly the form *iha* is never met with in the Tipiṭaka texts (see *Idha*, *Iha*), and lastly *iha*, "here," would be meaningless and out of place in this connexion. The instr. *tena* is similarly used: *Tena taṃ madhuraṃ*, on that account it is sweet (Das. 108; comp. Dh. 12, 46, 48; Mah. 68, 281). *Tena ten' dyaṃmatā saddhiṃ pañca therasāni ahesuṃ*, accordingly, together with that priest there were five hundred theras (Br. J. S. A.). *Ten' eva*, on that very account (Dh. 82). With following *hi*: *Tena hi*, in that case, well then! very well! *Tena hi gaphissāma naṃ*, very well, let's take him prisoner (Dh. 159, comp. 89; F. Jāt. 6; Gog. Ev. 2; Mah. 251). *Tena hi gahapati*, since you ask me, householder . . . (Jāt. 98). *Tena hi bhikkhave suvāṭṭha*, if you are anxious to know, priests, listen to me (Dh. 89). *Sace te deve ekantena ayam nicchayo tena hi dāruhattikā*

¹ *Nassa* at Dh. 302 should be *tassa*, see Das. 38.

kdretvā, if this is really your opinion, sire, in that case get a wooden elephant made . . (Dh. 158).

The base in composition is *तद्*, the final consonant undergoing the usual sandhi changes. It may stand for the masc. fem. or neut. pronoun in either number. *Tadantikam*, to her (= *tassā antikam*, Mah. 61). *Tadantike*, near them (= *tesaṃ antike*, Mah. 136). *Tabbacanam*, their words (Att. 193). *Tadantimo* (adj.), the last of them (Mah. 9). *Tammajjhagato* (adj.), in the midst of it. *Tadaddhehi*, with the halves of them (Mah. 41). *Tadanucchaviko* (adj.), suitable thereto (Alw. I. 99). *Tadabhimukhā* (adj.) *ahesum*, presented themselves before him (Dh. 88). *Taddhāro tadupādāno* (adj.), fed upon this, having this for fuel (Alw. N. 36). In one curious instance we find *tad* compounded with a gerund, *taduṭṭhāya*, "arising from it" (Dh. v. 240, comment says *tato uṭṭhāya*). There is an indeclinable or adverb *taṃ* = *तद्*, "there, thither, therefore, now, etc." *Taṃ me nisidentu*, therefore let them attend to me. *Taṃ taṃ namassāmi*, therefore I salute thee (Ten J. 47, comment says *tasmā*). We have this indeclinable in phrases like *yena Mithilā tad avasari*. With preceding *yathā*: *Yathā taṃ dummati*, like a foolish person (Das. 31, comment says *etiha taṃ ti nipātamattaṃ*). *Yathā taṃ yuṃḍ yuvatim*, as a youth might (address) a young girl (Pāt. 4, here also comment makes the same remark); see a third example under *Okāso*. With foll. *yathā*: *Taṃ yathā*, as follows, namely (Sen. K. 201, 202).

The following are instances of sandhi: *Sv eva* = *so eva* (Dh. 177). *Sv assa* = *so assa* (Cl. Gr. 10). *Taṃ ca* (Das. 31, 34). *Taṃ jano* = *taṃ jano* (Dh. 39). *Taṃ hi* = *taṃ hi* (Sen. K. 215). *Tadamindā* = *tad imindā* (Cl. Gr. 15). Twice I find *tad* for *taṃ* (acc. masc.) before a vowel: *tad attham* for *taṃ attham* (Mah. 130), and *tad upaddavaṃ* for *taṃ upaddavaṃ* (Mah. 91). For the use of *तद्* in conjunction with *यद्* see *Yo*.

SOBBHAM, A hole; an excavation containing water, pool, pond [सब्ध]. Ab. 650; Mah. 150 (here Turnour renders it "marsh"); Att. 210 (*taldkasobbhādiu*). Comp. *Kusobbham*.

SOBBHĀNU (m.), The ascending node [सर्भाङ्ग]. Ab. 61.

SOBHĀ (f.), Splendour, radiance, light; beauty [शोभा]. Ab. 54. *Lohapaddasobhattham*, for

the embellishment of the L. (Mah. 202). *Atirekarūpasobho* (adj.), having surpassing beauty of form (Ten J. 112).

SOBHAGGAM, Auspiciousness, fortune, prosperity [सौभाग्य]. Mah. 245; Jāt. 51; Dh. 338.

SOBHANJANO, The tree Hyperanthera Moringa [सौभाजन]. Ab. 554.

SOBHANO (adj.), Shining, resplendent, beautiful, good [शोभन]. Ab. 693; Dh. 111, 209, 315. At Ev. 42 we have *sobhapam kamman* opposed to *pāpakam k*.

SOBHATI, To shine, to be radiant or beautiful [शुभ]. Alw. I. 21; Dh. 96. *Cattāro janā javamānā na sobhanti*, four sorts of people do not look to advantage when running (Dh. 234). With dat. *sobhati me ājivakabhāvo*, the state of an Ājivaka appears to me delightful (Pāt. xxvi). Aor. *sobhatha*, *sobhi* (Mah. 164, 240). Caus. *sobheti*, to illumine (Mah. 37, 114). P.p.p. *sobhito*.

SOCANAM, Mourning, sorrow [शोचन]. Ab. 165; Dh. 138; Das. 4.

SOCATI, To mourn [शुच]. Das. 5; Dh. 3, 37. Pres. 3rd pl. *socanti*, *socare* (Dh. 40, 56). Perfect *susoca* (Att. 202). Caus. *socāpeti*.

SOCEYYAM, Purification? [शौचेय]. There are three, *kāyas*, *vācīs*, *manos*.

SOCEYYO, A washerman [शौचेय].

SOCIKO, A tailor [सौचिक]. Ab. 507.

SODAKO (adj.), Containing water [सोदक]. Mah. 248. *Sitāya chāyāya sodakāya*, in the cool shade accompanied with water, i.e. by a shady stream (Mah. 177).

SODARIYO, A uterine brother [सोदर्य]. Ab. 249; Mah. 23, 128. *Mātus*, uncle (Mah. 254).

SODARO, A uterine brother [सोदर]. Ab. 249.

SODHAKO, One who cleanses [शोधक]. *Puras*, a scavenger (Mah. 66). *Vaccas*, a night-man (Ditto). *Dhammas*, one who purifies or restores religion (Ras. 15).

SODHANAM, Cleansing [शोधन]. Dh. 195; Alw. I. 55.

SODHANI (f.), A broom [शोधनी]. Ab. 228.

SODHETI, see *Sujjhati*.

SOGANDHIKAM, The white lily; one of the high numerals, 10,000,000¹³, or 1 followed by 91 ciphers [सौगन्धिक]. Ab. 475, 689.

SOGATO (adj.), Belonging to the Sugata, Buddhist [सौगत]. *Sogatassanam*, the Buddhist religion

(Payoga Siddhi). *Sogato dgamo*, the Buddhist scriptures (Alw. I. viii).
SOHADO, A friend [सोहद]. Mah. 260.
SOHAJJAM, Friendship [सोहज].
SOHICCAM, Satiety [सोहित]. Ab. 468.
SOKARO (*adj.*), Swinish [सोकर]. *Sokaram mah-sam*, hog's flesh (Sen. K. 392).
SOKAVĀ (*adj.*), Sorrowful [शोकवत्]. Mah. 116.
SOKHIYAM, Happiness [सोख].
SOKI (*adj.*), Sorrowful [शोकिन]. Fem. *sokini* (Dh. 6).
SOKO, Sorrow, grief, mourning [शोक]. Ab. 165; Mah. 2. *Puttasoko*, sorrow for a lost son (Dh. 95, comp. Das. 1).
SOĪASA (*num.*), Sixteen [षोडश]. Dh. 76; Sen. K. 404. Instr. and abl. *soḷasahi* (Mah. 255). Gen. and dat. *soḷasannam* (Das. 1). Loc. *soḷasaru*. *Soḷasa vāpiyo*, sixteen tanks (Mah. 237). *Soḷasa goṇe* (acc.), sixteen oxen (F. Jāt. 10). A form *sorasa* is also met with.
SOĪASAKAM, A collection of sixteen [last + क]. Dh. 292.
SOĪASAKKHATTUM, Sixteen times [षोडश + कृत्वस्]. Mah. 46. With affix क्, *soḷasakkhattuko* (*adj.*), connected with sixteen times, sixteen-fold (Alw. I. 78). *Soḷasavassuddesiko*, and *soḷavassapadesiko* (*adj.*), having reached sixteen years of age, come of age (Att. 14; Ten J. 20).
SOĪASAMO (*adj.*), Sixteenth [षोडश + म]. Ab. 53; Mah. 10.
SOĪASO (*adj.*), Sixteenth [षोडश]. Ab. 874. Fem. *soḷasī* (Dh. 13).
SOMANASSAM, Satisfaction, enjoyment, joy [सोमनस्स]. Alw. I. 75; Dh. 61. There are six *Somanassupavicāras*; the text is as follows, *cakkhund rūpaṃ diṇḍaṃ somanassaṃhāntiyaṃ rūpaṃ upavicarati*, and so on for *sotam*, *ghānam*, *jivhā*, *phoṭṭhabbā*, *mano*.
SOMAVAKKO, The tree Acacia Catechu [सोमवत्त]. Ab. 567.
SOMAVALLIKĀ (*f.*), Name of a plant (*bākuṭi*) [सोमवल्लीका]. Ab. 586.
SOMMO (*adj.*), Beautiful, pleasing [सोम्य]. B. Lot. 614; Att. 191.
SOMO, The moon; Soma juice [सोम]. Ab. 51, 1154.
SONAKO, The tree Calosanthos Indica [सोयक]. Ab. 572.
SONDĀ (*f.*), A tavern; an elephant's trunk [सुण्डा]. Ab. 212, 365; Dh. 106; Ten J. 29.

SONDĪ (*f.*), and **SONDĪKĀ** (*f.*), A natural tank in a rock, a rocky pool. Ab. 609; Ten J. 112; Att. 213, 218, 219.
SONDIKO, A distiller and seller of spirituous liquors [सोण्डिक]. Ab. 511.
SONDO, An elephant's trunk [सुण्ड]. Ab. 365, 938; Mah. 112.
SONDO (*adj.*), Addicted to drink; intoxicated [शोण्ड]. Ab. 730, 938. *Dānasonda*, a spend-thrift.
SONI (*f.*), The buttock [सोणी]. Ab. 272.
SONITAM, Blood [शोणित]. Ab. 281.
SONNAM, and **SVANNAM**, Gold [स्वर्ण]. Ab. 487; Mah. 27, 66; Ras. 39. *Sonṇakāro*, a goldsmith. *Svaṇṇamayo*, golden (Dh. 95, 96). *Svaṇṇapāṭṭi* (*f.*), a golden bowl (Dh. 118).
SONO, **SUNO**, **SĀNO**, **SVĀNO**, and **SUVĀNO**, A dog [सान]. Ab. 518, 519, 1119; Att. 205; Dh. 351; Sen. K. 529. Fem. *sonī*, a bitch (Mah. 48).
SONO (*adj.*), Red, crimson [शोण]. Ab. 95. Masc. *sono*, name of a tree (Ab. 1119).
SOPACĀRAM (*adj.*), Accompanied with civility, deferential [सोपचार]. Att. 214.
SOPAKĀRO (*adj.*), Useful, helpful [सोपकार]. Sen. K. 200.
SOPĀNAM, Stairs, staircase [सोपान]. Ab. 216; Mah. 132; Dh. 171.
SOPHO, Swelling [शोफ]. Ab. 327.
SOPPAM, **SOPPANAM**, and **SUPINAM**, Sleep; *supina* also means a dream [स्वप्न]. Ab. 176, 1054. For the form *soppana* when we should expect *sopana*, comp. *aggini*, *sasirika*, *pavisilesa*. *Diḍḍasoppaṇa* and *diḍḍasoppaṇaṃ*, sleeping in the day-time (Sig. S.). The form *supina* is both masc. and neut. and is said at Ab. 96 to mean both sleep and dream. I have met with it in the texts only in the sense of dream, and always as a masc. *Supinaṃ passati*, to dream a dream (Ten J. 112; Mah. 255). *Supinaṃ drocḍpeti*, to tell a dream, relate it (Jāt. 50). *Supinena passati*, to see in a dream, to dream of (Ten J. 50; Mah. 17). *Supinabhāvaṃ hatvā*, finding it was only a dream (Ten J. 113). *Mayd pāpasupino diṭṭho*, I've had a bad dream (Dh. 172). *Supinanteṇa*, in a dream (Dh. 400; Das. 25; Jāt. 56). With affix ल्, *supinattam* (Pāt. 4).
SORABBHO, A name of Kuvera [सौरब्ध].
SORACCAM, Tenderness, sympathy [abstract from सुरत्त]. Dh. 104.

SORASA, see *Soḷasa*.

SOSĀNIKO (*adj.*), Visiting a cemetery (from *su-śāna*). One of the thirteen dhutaṅga precepts is *śosānikaṅgaṃ*, and inculcates living in or near a cemetery, in the constant contemplation of death. B. Int. 309; E. Mon. 135.

SOSETI, see *Sussati*.

SOSO, Drying up; phthisis [शोष]. Ab. 323.

SOSSATI, see *Supoti*.

SOTĀ (*m.*), A hearer [श्रोतृ]. Gen. pl. *sotānaṃ*.

SOTABBO, see *Supoti*.

SOTĀM, The ear or organ of hearing [श्रोतस्]. Ab. 150, 1064. See *Āyatanam*, *Indriyam*. Instr. *sotena* (Dh. 65). There is probably a masc. form *soto*, for we have a plural *sotā* (Das. 32, comp. next). Man. B. 399, 420. *Sotapatho*, ear-channel, ear (Alw. I. cviii). *Sotaṃ* has probably also the meaning "organ of sense," generally, as I find the expressions *kappasotaṃ*, *ndikasotaṃ*, "ear organ, nose organ."

SOTĀM, and SOTO, Stream, flood, torrent [श्रोतस्]. Ab. 1064. *Appodake sote*, when the stream was nearly dry (Ras. 90). Metaphorically of the flood of human passion (Dh. 69). *Soto* is treated as a masc., for the pl. is *sotā* (Dh. 60, and comment *ime sotā*).

SOTĀPANNO, One who has entered the stream, one who has attained the first grade of sanctification, a converted man [श्रोतस् + आपन्न]. *Sotāpanno bhavati*, to become a S. (Dh. 94). I think there can be little doubt that in this metaphor the state of progressive sanctification from *sotāpattimagga* to *arahattaphala* is compared to an advancing stream; the *sota* must therefore not be confounded with the stream or flood of lust (*chinda sotaṃ parakkamma*, Dh. 69). B. Int. 291-3; Dh. 123, 287; E. Mon. 280, 281, 289; Alw. I. 75, 84. See art. *Nibbānaṃ*, p. 268 (b), *Saṅgyojanaṃ*, *Maggo*.

SOTĀPATTI (*f.*), The state of a sotāpanna, conversion, sanctification [श्रोतस् + आपत्ति]. See *Maggo*. *Sotāpattiphalaṃ* (Dh. 178). *Sotāpattiphalaṭṭhānaṃ* (Dh. 209). There are four *sotāpattiyāṅgas* or elements of sotāpattiship, *sappurisaṃsevo*, *saddhammasāvanaṃ*, *yoniso manasikāro*, *dharmānudhammapaṭipatti*. There are also four *sotāpannassa āṅgāni*, viz. faith (*aveccappasāda*) in Buddha, the Law, and the Clergy, and perfect observance of the Śīla precepts (Saṅg. S.).

SOTAVE, see *Supoti*.

SOTHO, Swelling [शोथ]. *Sothagatī* (*f.*), name of a plant (Ab. 596, comp. शोचनी).

SOTO, see *Sotaṃ* (2).

SOTTHĀNĀM, Blessing, prosperity (a derivative of *sotthi*). Kh. 5, 20.

SOTTHI, and SUVATTHI (*f.* and *n.*), Health, welfare, blessing, happiness [स्वस्ति]. Ab. 1164. *Sotthidā* (*f.*), a hospital (Mah. 67). *Sotthibhāvo*, safety, prosperity (Dh. 405; Kh. 20). *Sotthigamanam*, and *sotthigatam*, prosperous journey (Mah. 54, 55). *Sotthi pajānam*, happiness to mortals (Cl. Gr. 137). *Sotthi tuyham hessati*, you will be happy (Mah. 18). *Etana saccena suvatthi hotu*, may this truth bring blessing (Kh. 10). *Sotthim* (*adv.*), safely, prosperously. *Sotthim dgato*, returned home in safety (Dh. 39). *Sotthim gacchati*, to walk in safety (Kh. 6). Instr. *sotthind*, with safety, safely.

SOTTHI, = *sā itthi*, that woman (Cl. Gr. 15).

SOTTHIKO, and SOTTHIYO, A brahmin [श्रोत्रिय]. Ab. 408; Dh. 52, 118; Mah. 28 (-ko).

SOTUM, see *Supoti*; SOTUNĀM, see *Sotā*.

SOVACASSAM, and SOVACASSATĀ (*f.*), Meekness [abstract from सुवचस्]. Kh. 5. In Saṅg. S. I find *sovacassakaraṇā dhammā*, conditions tending to humility.

SOVAGGIKO (*adj.*), Connected with the deva-loka, tending to heaven [from स्वर्ग].

SOVANĀNIKO (*adj.*), Belonging to gold [सौवर्णिक]. Sen. K. 391.

SOVANNO (*adj.*), Golden [सौवर्ण]. Mah. 44, 61, 112; Jāt. 52.

SOVIDALLO, An attendant on the harem [सौविहल]. Ab. 342.

SOVĪRAM, Sour gruel [सौवीर]. Ab. 460.

SU, and SUDAM, and ASSU, A particle used generally in asking questions, but sometimes also in narration [सिद्]. With preceding *katham*: *Katham su tarati ogham katham su tarati appavam*, how does he cross the flood? how does he cross the ocean? (Sutta Nipāta). With preceding *kiṃ* (Ab. 1139): *Kiṃ su tassa mahabbhayam*, what is its great fear? (Alw. I. 106). With preceding *kena*: *Ken' assu nivuto loko*, by what is the world shrouded? (Alw. I. 106). *Tay' assu dhammā jahitā bhavanti*, three states are rejected (Kh. 9, see *Assu*). *Api 'ssu maṃ Aggivessāna tisso upamāyo paṭi-bhāṃsu*, Aggivessāna, three similes have just oc-

curred to me (Sen. K. 346). *Ittham sudaṃ Bhagavā dyasmantaṃ Rāhulaṃ imdhi gāthāhi abhiṇhaṃ ovadi*, thus did Buddha repeatedly admonish the venerable Rāhula with these stanzas (Rāhula S.; at Dh. 316 read *ittham sudaṃ* for *itthi sudaṃ*; *ittham sudaṃ*, "thus," may be compared with *katham su*, "how?"). *Tatra sudaṃ Bhagavā Nādiḷe viharanto*, at that time Buddha, dwelling at Nādiḷa . . (Par. S. 20, comp. Dh. 105; we have also *tatra pi sudaṃ*, Par. S. 18). Since a consonant in Pali cannot stand at the end of a word, an original final consonant is usually either omitted or a vowel is placed after it. Hence स्विद् becomes *su* or *suda*, and the latter form is generally strengthened to *sudaṃ* by the addition of anuswāra (comp. *kuvaṃ, kahaṃ, kuḍḍacaṇaṃ, cirassaṃ, sakkaccaṃ*). I have once met with the form *suda* in a passage quoted by Subh., *appaṭivāṇi sudaṃ bhikkhave padhānaṃ padāhāmi*, where *sudaṃ* is *suda ahaṃ*. When I wrote my article ASSU, I inclined to the belief that the native grammarians had wrongly evolved a form *assu* derived from a mistaken view of words like *tayassu, kenassu*. But we have now positive proof of the existence of *assu*, for at Jāt. 196 we find in a very old text the word *svāssu*, which can only be resolved into *so assu* (comp. *svāhaṃ = so ahaṃ*). The comment says *assūti nipātamaṇṇaṃ*. In the same line we have *tad' assu = tadā assu* (comp. *tay' assa = tayo assu*). *Assu* points to a form *asvid*, just as *itthi* points to a form *istṛi*, comp. also *asma, amha*, "we are," with *smas*.

SU-, A particle used only as an inseparable prefix, and implying excellence, or facility, or excess [सु]. *Subhāsita* (adj.), well spoken, well preached or uttered (Kh. 5; Dh. 10). *Subhāsitaṇi*, good words (Dh. 215). *Subhāvita*, very intent or devoted to, very meditative (Dh. 3, 16, of the mind). *Subhāno*, very dreadful (Ras. 20). *Subodhanaṃ*, thorough or easy understanding (Sen. K. 200). *Sudāru-rūpo*, very beautiful. *Suciṇṇo*, well done. *Su-desita*, well preached, clearly pointed out (Kh. 8; Dh. 9). *Sudhoto*, well washed, thoroughly clean (Ras. 37). *Sudubbalo*, very weak (Ras. 77). *Sudullabho*, very difficult to obtain or meet with. *Sumahiddhiko*, possessing great magical power (B. Lot. 313). *Sumāpita*, well built (Jāt. 7). *Suniḷita*, safely treasured up (Kh. 14). *Supari-*

maṇḍita, beautifully adorned (Alw. I. 79). *Suparimaṇḍalo*, well rounded, complete (Mah. 250). *Suphullito*, well blossomed. *Supihito*, well closed, firmly shut (Das. 23). *Surakkhito*, well guarded (Dh. 27). *Susandhito*, well established, steadfast (Dh. 2). *Susamāradhho*, well undertaken (Dh. 52). *Susanvuto*, having the senses well under restraint (Pāt. 20). *Susandhikappo*, excellent Sandhikappa (Sen. K. 200). *Susaṅkato*, well built or prepared. *Susuddho*, very pure, very brilliant (Mah. 1, 179). *Susukhaṃ*, very happy (Dh. 36). *Suviggaḷo*, of a fine figure, handsome (Mah. 117). *Suvinutto*, thoroughly emancipated (Dh. 2). *Suvinīto*, well trained (Alw. I. 112). *Suviññeyyo*, easily understood. In one instance I have met with *su* compounded with an inf., *suboddhūṃ*, to know well (Sen. K. 200).

SUBAHU (adj.), Very much, a great many [सुबहु]. *Kāressāmi viḍḍe subahū*, I shall build a great many monasteries (Mah. 122). *Paññaṃ apuññaṃ ca subahu*, much merit and demerit (Mah. 233). Mah. 175 (*vatthāni subahāni*), 212.

SUBBACO, and SUVACO (adj.), Compliant, meek [सुबचस्]. Ab. 730; Att. 134; Kh. 15; Jāt. 224. SUBBATO (adj.), Virtuous, pious, devout [सुव्रत]. Dh. 18, 26; Mah. 110.

SUBBATTAM, Good practice, piety [सु + वृत्त]. Ab. 1091.

SUBBUTTHI (f.), Abundance of rain (opposed to *dubbutti*) [सु + वृष्टि]. Mah. 91.

SUBHADDO, Name of Gautama Buddha's last convert; name of a renegade monk who tried to stir up schism among the priests immediately after Gautama's death, he is called *buddho* or *buddhapabbajito*, "ordained in his dotage," to distinguish him from the other [सुभद्र]. Mah. 11. The good Subhadda is called *Subhadda-paribbājako* (B. Lot. 335; Dh. 376).

SUBHAGO (adj.), Beloved, amiable, agreeable [सुभग]. Ab. 697.

SUBHAKINHO, and -KINNO, and -KINNAKO, Entirely lustrous [सुभ + क्लृप्त]. The *subhakipphā devā* (or *-kipphā*, or *-kipphakā*) are the inhabitants of the ninth rūpabrahmaloka (Man. B. 26; B. Lot. 612; Gog. Ev. 18, *kipphaka*). My two MSS. (one Sinhalese and one Burmese) of Saṅg. S. read *-kipha* in two places. But my MS. of Mahānīdāna S. reads *-kippha*, and Buddhaghosa's comment has the following curious gloss: *subhakipphā*

ti subhena okiṇṇā vikiṇṇā subhena sarirappabhd vappena okaghaṇā ti attho : etesaṃ hi na dāhassa-rānaṃ viya chijjitoḍ chijjitoḍ pabhd gacchati pañcakanaye pana parittamajjhimapaṇitassa ca-tutthajjhānassa vassen' eva soḷasadvattimsacatu-saṭṭhikappḍyukā parittasubha - appamānasubha-subhakiṇṇā ca hutvā nibbattanti, which I render, "Subhakiṇṇa means filled and pervaded with lustre, their bodies radiant with lustre, dense with colour. For the radiance of these angels is not intermittent (or partial) like that of the ābhassaras, but in the course of the five jhānas men are reborn of limited lustre, of unlimited lustre or of pervading lustre, according as they have exercised the fourth jhāna in the lower, middle or superior degree." Here *-kiṇṇa* is distinctly taken as the equivalent to the Sanskrit *kiṛpa* (comp. Man. B. 26).

SUBHARO (*adj.*), Easily supported by others, frugal [सुभर]. Kh. 15; Sen. K. 400. Applied to a Buddhist monk it means that he does not ask for alms unnecessarily, is not rapacious, and consequently burdensome to the community.

SUBHĀSUBHO (*adj.*), Good and bad [सुभासुभ]. B. Lot. 514; Dh. 73.

SUBHIKKHO (*adj.*), Having abundance of food, fertile [सुभिक्]. *Raṭṭhaṃ subhikkhaṃ*, a land of plenty (Alw. I. 97; Dh. 417). With affix ता, *subhikkhatā*, abundance, plenty (Alw. I. 73). *Subhikkhaṃ*, plenty (opposed to *dubbhikkhaṃ*, famine). *Subhikkhatthaṃ*, to insure plenty (Mah. 222).

SUBHO (*adj.*), Radiant, lustrous; beautiful; good; auspicious, happy [सुभ]. Ab. 88, 694; Mah. 112. Neut. *subhaṃ*, lustre; goodness; pleasure, desire (Ab. 88). *Subhagati*, good departure, i.e. going to heaven (Mah. 158). *Subhaṃ sayanaṃ*, a splendid couch (Mah. 157). *Subhānupassī* (*adj.*), contemplating what is pleasant, or objects of desire, opposed to the *asubhabhāvānā* (Dh. 2, 63). *Parittasubho* (*adj.*), of limited splendour (see *Subhakiṇṇa*). *Subham atthu*, happiness to you! hail! *Subhan' eva* = *subhaṃ iti eva*.

SŪCAKO (*adj.*), Informing, indicating [सूचक]. Fem. *súcikā* (Ab. 401). *Sūcako*, an informer, slanderer, sycophant, spy (Ab. 737).

SŪCANAM, Indicating, exhibiting [सूचन]. Ab. 101; Alw. I. iv.

SUCARITO (*adj.*), Well done, right, good [सुच-

रित]. *Dhammo sucarito*. Neut. *sucaritaṃ*, right conduct, virtue, merit (Dh. 41; Ab. 85). The three *sucaritas* are *kāyas.*, *vacīs.*, *manos.*, right conduct in deed, word and thought.

SUCCHANNO (*adj.*), Well covered or roofed [सु + छन]. Dh. 3.

SŪCETI, To indicate, show; to inform against, betray [सूच].

SUCI (*adj.*), Bright, clear, pure, clean, white [सुचि]. Ab. 1070; Kh. 5; Mah. 106. *Sucigandho* (*adj.*), sweet smelling (Dh. 11). *Sucikamma* (*adj.*), whose actions are pure or meritorious (Dh. 5). *Sucikammaṃ karonto*, acquiring merit (? Dh. 384). Masc. *suci*, purity, clean things (Jāt. 22), goodness, merit (Dh. 44, comment says *sucīni kāya-kammāḍḍhi*).

SŪCI (*f.*), A needle [सूचि]. Ab. 439. Pl. *sūciyo* (Dh. 237). *Sūcikkammaṃ*, needlework (Pāt. 75, 82). *Sūcigharaṃ*, a needle-case (Pāt. 16, 19). *Sūcimukho*, a mosquito (Ab. 646). *Sūcivijjhaṇaṃ*, an awl (Ab. 528).

SUCIMĀ (*adj.*), Pure [सुचिष्मत्]. Sen. K. 400.

SUCIRAM (*adv.*), For a very long time [सुचिरम्].

SUCITTO (*adj.*), Much variegated or ornamented [सुचिच]. Dh. 28.

SUDAM, see *Su* (1).

SŪDANAM, Destruction [सूदन]. Sen. K. 524.

SUDANTO (*adj.*), Thoroughly subdued or tamed [सुदान्त]. Dh. 17, 29, 57.

SUDASSANO (*adj.*), Beautiful [सुदर्शन]. Ab. 998. Neut. *sudassanaṃ*, name of Sakka's city (Ab. 998). Masc. *sudassano*, name of one of the Kulācalas (Ab. 26), of a mountain in the north of India (Ab. 607).

SUDASSI (*adj.*), Seeing well [सु + दर्शिन]. The *Sudassī devā* are the inhabitants of the fifteenth Rūpabrahmaloka (Man. B. 26).

SUDASSO (*adj.*), Easily seen, obvious [सुदर्श]. Dh. 45. The *Sudassā devā* are the inhabitants of the fourteenth Rūpabrahmaloka (Man. B. 26).

SŪDATI, To distil, flow, exude [सूद].

SUDATTO, A name of Anāthapiṇḍika [सुदान्त]. Ab. 437.

SUDDHĀJIVĪ (*adj.*), Living a pure life [सुध + जीव + इन्]. Dh. 66.

SUDDHANTO, Women's apartments, harem [सुधान्त]. Ab. 215.

SUDDHAVAMSAṬĀ (*f.*), Purity of lineage [सुध + वंश + ता]. Mah. lxxxviii.

SUDDHĀVĀSO, Pure abode [सुध + आवास]. Dh. 369, line 6. See *Sattaloko*. The inhabitants of the five suddhāvāsas are called collectively *suddhāvāsikā*.

SUDDHI (*f.*), Purity, purification; Nirvāṇa [सुधि]. Ab. 9; Alw. I. lxix.

SUDDHO, see *Sujjhati*.

SUDDHODANI (*m.*), Son of Suddhodana, an epithet of Gautama Buddha (patronymic fr. next). Ab. 4.

SUDDHODANO, Name of a king of Kapilavatthu, the father of Gautama Buddha [सुद्धोदन]. Man. B. 137; B. Int. 133.

SUDDO, A Ādāra [सुद्ध]. Ab. 503; Mah. 11; Man. B. 66.

SUDHĀ (*f.*), Ambrosia or nectar; whitewash, cement, chunam, stucco [सुधा]. Ab. 25, 1032. *Sudhābhōjanam*, ambrosial food (Att. 79). *Sudhākamam*, chunam work, a coating of brilliant and snowy white cement of great durability, much used for the outer adornment of columns, etc., and answering to our stucco (Mah. 259). *Sudhālepo*, whitewashing, "chunaming" (Pāt. 70). *Sudhācittā pokkharani*, a tank built up of chunam (Mah. 38).

SUDHAMMĀ (*f.*), Name of Sakka's hall of justice [सुधर्मा]. Ab. 21; Man. B. 51; Dh. 191.

SUDHĀSĪ (*m.*), A deva or angel [सुधा + आग्नि]. Ab. 11.

SUDHĪ (*adj.*), Wise [सुधी]. Ab. 228.

SŪDO, A cook [सूद]. Ab. 464.

SUDUDDASO (*adj.*), Very difficult to see, invisible [सु + दुर्दृश्य]. Dh. 7. *Sududdasam*, the Invisible, an epithet of Nirvāṇa or Void (Ab. 7).

SUDUJJAYO (*adj.*), Very difficult to conquer or win [सुदुर्जय]. *Yuddham kilesacorehi karissāmi sudujjayam*, I will wage a war, difficult to win, with the robber bands of sin (Mah. 159).

SUDUTTARO (*adj.*), Very difficult to cross, or to escape from [सुदुस्तर]. Dh. 16.

SUGAHAṆO (*adj.*), Well held, tight [सु + गृह्य]. Jāt. 223.

SUGAHITO, see *Suggahito*.

SUGANDHI, **SUGANDHO** (*adj.*), Fragrant [सुगन्धि, सुगन्ध]. Ab. 146. Both are also nouns meaning fragrance. *Sa-sugandhi-ko* (*adj.*), redolent of perfumes (Mah. 49).

SUGATI (*f.*), Happy condition, being reborn in heaven; heaven, svarga [सुगति]. B. Lot. 866. The comment on Dh. v. 18 explains it by the Tusita heaven. *Suggati metri causā* (Dh. 4, 56).

SUGATI (*adj.*), Righteous [सुगति]. Dh. 23 (*p. sugatino*, comp. *sāramatino*, Dh. 2). Jāt. 219.

SUGATO (*adj.*), Who walks well, happy, blest [सुगत]. *Hine paṇṇe suvaṇṇadubbhaṇṇe sugate duggate*, (men) high and low, fair and ill-favoured, happy and miserable (B. Lot. 866). *Sugato*, the Blest or Auspicious one, is a common epithet of a Buddha (Ab. 2), and of Gautama Buddha (Alw. I. 86; B. Int. 77; Dh. 50). *Kassapo sugato*, Kassapa Buddha (Mah. 1). *Sugatassa āvaka*, disciples of the Blest one (Kh. 7). *Sugatāgamo*, Buddhist doctrines or religion (Att. 218, comp. *Sogato*). *Sugatavinayo*, the discipline taught by Buddha. *Devadattassa Sugatādayo*, Devadatta's taking off Buddha, attempting to imitate him (Ten J. 53, further on called *anukiriya*, the Sinhalese Jātaka has *aravāṇavāṇa*, Subh.). See *Vidatthi*.

SUGGAHITO, and **SUGAHITO** (*adj.*), Grasped tightly [सुगृहीत]. Jāt. 222.

SUGGATI, see *Sugati*.

SUHADAYO (*adj.*), Friendly [सु + हृदय]. Dh. 362.

SUHADO (*adj.*), Friendly, affectionate [सुहृद]. *Mitto s.*, a cordial friend. *Suhado*, a friend, ally (Ab. 346; Att. 192).

SUHAJJO, A friend [सुहृद् + ज]. Dh. 39, 212, 362.

SUHITO (*adj.*), Satiated [सुहित]. Ras. 23. With instr. *bhōjanena s.* (Att. 206).

SUHUJU, see *Sāyū*.

SUHUTTHITO (*adj.*), Clearly arisen [सु + उत्थित with euphonic *h*].

SUJĀ (*f.*), A sacrificial ladle [सुज]. Ab. 418, 1112.

SUJĀ (*f.*), Name of the wife of Sakka [सु + ज fem.]. Ab. 1112; Dh. 194.

SUJAMPATI (*m.*), Husband of Sujā, a name of Sakka [jast + पति]. Ab. 18; Dh. 185.

SUJANO, A good man [सुजन]. Ras. 35; Mah. 8.

SUJĀTI (*adj.*), Of high family [सुजाति]. Mah. 172.

SUJĀTO (*adj.*), Of good or noble birth, well born; well grown, fine [सुजात]. Jāt. 2. *Sujāttā*

pupphāni, fine or perfectly formed flowers (Dh. 209). Fem. *Sujāttā*, the consort of Sakka (Ab. 20).

Sujāto, name of a Buddha (Man. B. 96).

SUJĪVO (*adj.*), Easy to live [सुजीव]. *Sujīvaṃ jīvitaṃ*, life is easy, or it is lived easily (Dh. 44).

SUJJHATI, To be pure [सुज्ज]. Inf. *sujjhatum*. P.p.p. *suddho*, pure, clear, white; innocent, virtuous; genuine, true; simple, mere (Ab. 1000). *Suddhaviḍḍukā*, white sand (Mah. 118). Polished.

burnished (Mah. 172, of silver). Pure of heart, innocent (Dh. 23, 73). Innocent, not guilty (Pát. 28). *Suddhapīti* (adj.), whose joy was pure (Mah. 172). *Suddhabuddhi* (adj.), of clear intellect (Ját. 1). *Suddhamāgadhikā*, the genuine natives of Magadha (Kh. 22). *Mātito s.*, pure in birth by the mother's side (Alw. I. xlv). *Suddhakesā vā muttāmissā vā*, the hair worn plain or mixed with pearls (Pát. 69). Caus. *sodheti*, *sodhāpeti*, to cleanse (Dh. 78; Mah. 150). P.pr. of the pass. caus. *sodhiyamāno* (Dh. 117). In a spiritual sense, of regeneration or purification from sin (Dh. 25). *Sodhetvā medissin*, having purged the land (of the Tamils). Of sweeping out and cleansing a courtyard or stable (Mah. 83, 205). Of clearing a road or jungle (Dh. 182, 388; Pát. 71). To clear up, explain, to examine, investigate: *Sace me dhitu dāso uppajjati sodheyyātha*, if there be any sin in my daughter investigate it (Dh. 241); *Mayhaṃ daddosam sodhāpetha*, establish my guilt or innocence (Ditto); *Idam vatthum sodheṣṣāmi*, I will clear up this matter, set it right (Dh. 340).

SŪJU, and SUHUU (adj.), Very upright, conscientious [सु + ज्ञ]. Kh. 15, 30.

SUKANDAKO, An onion [सुकन्दक]. Ab. 595.

SŪKARIKO, A boar-hunter [सूकर + इक]. Ab. 513; Sen. K. 391.

SUKARO (adj.), Easy, feasible [सूकर]. Dh. 30; Alw. I. 92.

SŪKARO, A hog, boar [सूकर]. Ab. 617; F. Ját. 3; Ten J. 12.

SUKATĪ (adj.), Fortunate [सुकृतिन्]. Ab. 722.

SUKATO, and -TO (adj.), Good, virtuous [सुकृत]. Ab. 937. *Sukaṭadukkaṭāni kammāni*, good and bad actions (Sām. S.). Neut. *sukatam* and *sukaṭam*, virtue, moral merit (Ab. 85, 937; Dh. 55).

SUKHĀVĀHĪ (m.), A well-trained horse, one that carries a person comfortably [सुख + आवाह + इन्]. Ab. 369.

SUKHĀVAHO (adj.), Bringing happiness [सुखावह]. Dh. 7.

SUKHAVIHĀRĪ (adj.), Having a feeling of ease or serenity [सुख + विहारिन्].

SUKHĀYATI, To be pleased, contented [सुखायति]. With acc. *Tam asukhāyamāno*, being displeased with him (Ten J. 42).

SUKHEDHITO (adj.), Delicate (= *sukumāro*).

Ab. 253. Probably *sukha* or *sukhe edhito*, "nurtured in ease," but Subh. tells me there are various readings *sukhocito* and *sukheṭhito*.

SUKHESĪ (adj.), Seeking pleasure or ease [सुखेयिन्]. Dh. 61.

SUKHETI, To make happy [सुखयति].

SUKHĪ (adj.), Happy, blest; healthy [सुखिन्]. Dh. 32, 37, 70; Kh. 15. *Sukhi ahū bhikkhu*, the monk got well (Mah. 244).

SUKHITO (adj.), Happy, blest; pleased, contented; healthy [सुखित]. Ját. 17; Ras. 34. *Sukhitatto*, easy, happy (सुखित + आत्मान, Kh. 15). *Sappam akāsi sukhitaṃ*, restored the snake to health (Mah. 243, comp. 249).

SUKHO (adj.), Blest, happy; delightful, pleasant; easy [सुख]. Dh. 22, 35, 59. *Atthaṃ dharitum sukham hoti*, it is easy to acquire the meaning (Alw. I. cviii). *Sukhasamvāso* (adj.), pleasant to live with (Dh. 37). *Diṭṭhadhammasukhavihāram anuyutto*, devoted to a life of ease in this world (Dh. 104). *Sukhā vedanā*, pleasurable sensation. Neut. *sukham*, happiness; welfare; ease, comfort (Ab. 88; Dh. 1, 6). *Sukham dukkham*, pleasure and pain, welfare and misfortune (Dh. 15, also *sukhadukkham*). *Na sukham labhi*, could get no peace of mind, took no comfort (Mah. 157, comp. Gog. Ev. 29). *Sukham bhavato hatu*, I wish you joy. *Sukhakāri* (adj.), causing happiness (Sen. K. 419). *Sukhappatto*, come to well-being, prosperous, happy (Ten J. 110, *prāpta*). *Sukhanisīno*, seated peacefully, or with a serene mind (Das. 3). Adv. *sukham*, happily, easily, comfortably. *Sukham seti*, or *edhati*, or *viharati*, or *vasati*, or *jīvati*, to be at ease or happy (Dh. 15, 31, 35, 36, 68, 217; Ten J. 47; similarly *sukham phito*, Cl. Gr. 132). Also adv. *sukhena*, easily, comfortably (Alw. I. xxvi).

SUKHUCCĀRAṆĀM, Facility of pronunciation, euphony [सुख + उच्चारण]. Bāl. 7. With affix ता, *sukhuccāraṇatā* (Kh. 21).

SUKHUMĀLO, and SUKUMĀRO (adj.), Youthful, tender, delicate, soft, graceful [सुकुमार]. *Sukhumālagattatā*, softness or delicacy of the limbs (B. Lot. 611). *So pana sukhumālo hoti*, now he was a delicately nurtured youth (Dh. 139, 140). *Buddhasukhumālo*, a tender Buddha (deserving of attentive service, Dh. 107, comp. *samaṇas*, an Arhat, see *Puggalo*). *Kāyassa sukhumālakaraṇam*, enervating the body (Ját. 10). *Sukumāro*

- kumáriká*, a lovely maiden (Mah. lxxxviii). *Sukumáro* (Ab. 253, 716).
- SUKHUMO** (*adj.*), Small, minute; subtle; accurate; delicate, exquisite [सूक्ष्म]. Ab. 137, 704, 1071. *Sukhumo rajo*, fine dust (Dh. 23, comp. Mah. 169). *Sukhumaññam*, subtle or precise knowledge. *Sukhumakambalo*, a blanket of delicate texture (Alw. I. 78). *Sukhumakammañ*, delicate work (Dh. 324). The mind is said to be *s.* or immaterial as opposed to the body (Gog. Ev. 43). With affix ल्य, *sukhumattam*, fineness, delicacy (Mah. 169).
- SUKHUPAPATTI** (*f.*), Blissful birth [सुख + उपपत्ति]. There are three, rebirth among the Brahmakáyika devas, among the Ābhassara devas, among the Subhakiṇṇa devas (Saṅg. 8.).
- SUKKAM**, Semen [शुक्र]. Ab. 274, 897; Pát. 4.
- SUKKAM**, see *Sukko*.
- SUKKAVĀRO**, Friday [शुक्रवार].
- SUKKHATI**, see *Sussati*.
- SUKKHO** (*adj.*), Dry, dried up [शुष्क]. *Sukkhadārūni*, dry, seasoned wood (Dh. 325). *Sukkhakaddamo*, dried mud (Mah. 107). *Sukkhavalāhako*, a cloud that will not rain (Att. 146). For *sukkhavipassako*, see *Samatho* (we have also *sukkhavipassand*). Mah. 243.
- SUKKO** (*adj.*), White, bright, pure, good [शुक्ल]. Ab. 95; B. Lot. 563. *Sukkapakkho*, the bright or moon-lit fortnight of a month (Ab. 74; Mah. 170). *Sukko dhamma*, goodness, virtue (Dh. 16, comp. Alw. I. 107). *Sukkamo*, bright lot (Dh. 13, *amā*). Masc. *sukko*, the colour white, whiteness (Ab. p. 16, note). Neut. *sukkarā*, merit, good works (Ab. 85).
- SUKO**, and **SUVO**, A parrot [शुक]. I have met with *suka* only at Ab. 640, where, however, the other form is also given. *Suvacchāpo*, *suvaṇṇapāko*, a young parrot (Alw. I. xiii; Ras. 30). Mah. 22. The form *suva* shows the beginnings of a change of which there are numberless examples in Sinhalese, e.g. *suva* = *ṣuka*, *suva* = *sukha*, *lova* = *loka*, etc.
- SUKUMĀRO**, see *Sukhumālo*.
- SULABHO** (*adj.*), Easy to obtain or meet with [सुलभ]. Das. 3.
- SULAM**, and **SULO**, Any sharp pointed instrument, a pike, lance, stake; severe pain, colic, rheumatism [शूल]. Ab. 329 (wrongly *sūlā*), 881. *Mamsa-sūlam*, a spit (F. Jāt. 53). *Ayasūlam*, an iron stake (Dh. 148). *Sūle appeti* or *samāropeti*, to impale (Mah. 233, lxxxvii). Dh. 127.
- SULĀRO** (*adj.*), Magnificent [सु + उदार]. Of a festival (Mah. 165).
- SULI** (*m.*), A name of Īva [सुलि]. Ab. 16.
- SUMANĀ** (*f.*), The great-flowered jessamine [सुमना]. Ab. 576, 792; Dh. 423. At Mah. 211 read *sumanānujjakāni ca* (Subh.). *Sumanapuppham*, jasmine flower (Dh. 86; Ras. 25; Mah. 22).
- SUMANAKŪTO**, "Adam's Peak," a mountain in Ceylon, so called because the deva Sumana occupies it. It is first mentioned at Mah. 4, where read *sele Sumanakūṭake Mahāsumanadevindo*, "the deva chief Mahāsumana (who lived) in the mountain named Sumanakūṭaka." At Mah. 7 it is called *Sumano kūṭo*. Att. 190; Mah. 52, 91 (*-kūṭaka*), 197. It is also called *Samantakūṭo*. Man. B. 211.
- SUMĀNASO** (*adj.*), Joyful [सु + मानस]. Mah. 7, 105, 168.
- SUMANO** (*adj.*), Satisfied, happy [सुमनस]. Ab. 723; Dh. 13; Mah. 194. Pl. *sumanā* (Kh. 6). *Sumano*, one of the 24 Buddhas (Man. B. 95).
- SUMANO HARO** (*adj.*), Very charming [सुमनोहर]. Mah. 160.
- SUMANORATHO** (*adj.*), Having pious wishes (?) [सु + मनोरथ]. Mah. 81.
- SUMARATI**, see *Sarati*.
- SUMATI** (*adj.*), Wise [सुमति]. Mah. 102.
- SUMEDHASO**, and **SUMEDHO** (*adj.*), Wise [सुमेधस]. Sen. K. 399; Mah. 132; Dh. 6, 38. *Sumedho*, name of a Buddha (Man. B. 95).
- SUMERU** (*m.*), Mount Meru [सुमेरु]. Ab. 26.
- SUMO**, The moon [सुम]. Sen. K. 523.
- SUMSUMĀRO**, A crocodile (*kumbhīla*) [सिंभुमार]. Ab. 674; B. Lot. 624. The Sanskrit equivalent is said to mean the Gangetic porpoise, *Delphinus Gangeticus*. But the epithet "child-killing," though perfectly appropriate to a crocodile, can surely not be applied to any sort of *Delphinus*. For the *u* comp. *susu*, *susuka* = *ṣiṣa*, *ṣiṣuka*, and for the inserted *m* comp. *bhimsana*, *sirimsapa*. *Sumsumāragiraṇ*, name of a town (Ab. 200).
- SUMUTTO** (*adj.*), Happily released [सु + मुक्त]. With instr. *Sumuttā meyaṃ tena Mahāsamāyena*, we are well rid of this Great Philosopher.

SUNĀ (f.), A slaughter-house [सुना]. Ab. 521.

The *ṣ* is due to the influence of the original सु, comp. *sakuso*, etc.

SUNAKHO, A dog [सुनख]. Ab. 518, 808. Mah. 166, 227. Fem. *sunakhā* (Mah. 48). The *kā* is a compensation for the change of सु to स.

SUNĀTI, see *Supoti*.

SUNDARO (adj.), Beautiful; good [सुन्दर]. Ab. 693. Fem. *sundarī*, a beautiful woman (Ab. 230). With affix ल्, *sundarattam*, comeliness (Ab. 827). With affix ता, *sundaratā*, excellence, goodness (Dh. 283).

SUNHĀ, and SUNISĀ, and HUSĀ (f.), A daughter-in-law [सुधा]. Ab. 248; Dh. 239, 244, 245.

SUNISANNAKAM, The pot-herb Marsilia Quadrifolia [सुनिषक्क]. Ab. 596.

SUNKAM, and -KO, Tax, tribute, revenue [सुक्क]. Ab. 356.

SUNĀGĀRAM, An empty place where there are no houses or people [सुनगर]. Dh. 67. *Sunādgāre abhirati*, delight in solitude (Pāt. 67, comp. Dh. 167).

SUNĀTO (adj.), Empty, void. Fausböll and Weber look upon this word as formed upon सुन्ता. *Sunāto*, the Void, epithet of Vimokha and Nirvāṇa (Dh. 17). *Sunātapatisankyutto*, connected with Nirvāṇa (Alw. N. 23).

SUNĀO (adj.), Empty, void, deprived of [सुन्]. Ab. 698. *Sunākappa*, a kalpa in which there are no Buddhas (Man. B. 8). *Sirosunā* (adj.), headless (Ab. 406, comp. Mah. 67).

SUNO, A dog [सुन]. Ab. 518, 1119; Sen. K. 529. SUNO, see *Sopo*.

SUNOTI, and SUNĀTI, To hear [सु]. Pres. 1st pers. *suṇāmi* (Dh. 369). Imperat. 2nd pers. *suṇhi* (Sām. S.; Att. 134), *suṇhi* (Dh. 97, 304), plur. *suṇātha* (Mah. 1; Dh. 89). Imperat. 3rd pers. *suṇātu* (Kamm. 3), pl. *suṇantu* (Kh. 6). Aor. *suṇasi* (Dh. 290; Mah. 168), *suṇi* (Ten J. 114). Fut. *suṇasi* (Dh. 332; Ras. 16), *suṇissati* (Ras. 21). Inf. *suṇam* (Mah. 81; Ten J. 113; Dh. 95). Vedic inf. *sotave* (Sen. K. 485). P.pr. *suṇamāna* (Ten J. 12), *suṇam*, *suṇanto* (Cl. Gr. 24). Gen. *sutvā*, *sutvāna* (the usual form), *suṇivāna* (Mah. 27, 41, 143; Das. 33), *suṇiya* (Mah. 144). Na *sutvā*, not minding him (Dh. 109). *Sakkaccaṃ s.*, to listen attentively (Dh. 304). *Tas' dgamam sutvā*, having heard of his arrival (Mah. 155). With *iti*: *Ambaphalan ti*

sutvā, hearing it was a mango (F. Jāt. 5; comp. Alw. I. 97). With gen. *Tava sutvāna*, hearing thee (Dh. 96; Das. 33, comp. *arahato sutvā*, p. 37). Pass. *suṇati* (Att. 214), *suṇyati* (Pāt. 6). P.f.p. *sotabbo*. *Sotabbayuttako*, worth hearing of Alw. I. 80). P.p.p. *suto*. Caus. *suṇeti*, to inform, tell, declare (Mah. 39, 61, 138, 205; Das. 4). *Assutaṃ suṇeti*, imparts instruction, lit. causes the pupil to hear what he has not heard before (Sig. S.). *Attānaṃ dāsaṃ suṇetvā*, proclaiming himself a slave (Ras. 18). *Kammavācāṃ s.*, to put a question to the vote (see *Kammavācā*). *Suṇetvā attānaṃ nāmaṃ*, shouting out his name, proclaiming who he was (Mah. 154). Irregular caus. *suṇāpeti*. *Saddaṃ tayā suṇāpeti' amhā*, we have been caused by thee to hear the sound . . (Dh. 166).

SUNU (m.), A son, a child [सुनु]. Ab. 241. Gen. *sūnuno* (Mah. 260). Metaphorically, *Jinasūno*, a disciple of Buddha (Mah. 240, comp. 239). Fem. *sūnā*, a daughter.

SUPAKKO (adj.), Thoroughly ripe [सुपक्क]. Mah. 87.

SUPANNO, A Garuḷa [सुपण]. Ab. 633; F. Jāt. 50; Mah. 81, 116. *Supannasidd*, a sort of house (Jāt. 7; comp. Ab. 209).

SUPANTHO, A good road [सु + पथ]. Ab. 193.

SUPATI, To sleep [स्वप्]. Sen. K. 484. Inf. *supitum* (Alw. I. 14). P.p.p. *sutto*.

SUPINAM, see *Soppam*.

SUPO, Soup, broth, sauce, condiment, the gravy of curry and rice; *kusumāsa* [सूप]. Ab. 1048; Dh. 105, 259, 401. *Sūpakāro*, a cook (Ab. 464). *Sūparaso*, flavour of a sauce (Dh. 12). F. Jāt. 46.

SUPPABUDDHO (adj.), Wide awake, vigilant [सुप्रबुद्ध]. Dh. 52. Name of Gautama Buddha's father-in-law (E. Mon. 2).

SUPPAGABBHO (adj.), Very bold [सु + प्रगल्भ]. Ab. 959.

SUPPASANNO (adj.), Very joyful, or full of faith [सुप्रसन्न]. Mah. 215.

SUPPATHO, Ab. 193. The *p* is perhaps doubled metri causā, but comp. *subbaco*.

SUPPATIKO, Name of one of the elephants at the eight points [सुप्रतीक]. Ab. 30.

SUPPATITO (adj.), Overjoyed [सुप्रतीत]. Mah. 173.

SUPPATITTHITO (adj.), Firmly established; well placed (Mah. 206) [सुप्रतिष्ठित]. *Atthāsi s.*,

- planted himself firmly (Mah. 150). Mah. 100; Ját. 24; Kh. 12.
- SUPPATIVIDDHO** (*adj.*), Thoroughly understood [सुप्रतिविद्ध].
- SUPPO**, and **SUPPAM**, A winnowing basket [सूप]. Ab. 455; Mah. 175; Pát. 66.
- SURĀ** (*f.*), Spirituous liquor [सुरा]. Ab. 533; Dh. 299; Kh. 3, 17. *Surādhutto*, a drunkard (Ját. 49). *Surāpānam*, drinking strong drink (Dh. 44; Mah. 152; Ját. 50). At Dh. 299 we have *surāpāne suram pīantesu*, where we must read either *surāpāne*, "in the grog-shop," or *surāpāne*, "in a tavern" (*surā-pāna*).
- SURABHI** (*adj.*), Fragrant [सुरभि]. Ab. 146.
- SURAMMO** (*adj.*), Very delightful [सुरम्भ]. Ras. 27.
- SURATAM**, Sexual intercourse [सुरत]. Ab. 1056.
- SURATO** (*adj.*), Compassionate, tender [सूरत]. Ab. 727.
- SURATTAM**, Heroism [सूरत्त]. Ab. 886.
- SURATTO** (*adj.*), Very red [सुरत्त]. Att. 8; Ten J. 46.
- SURI** (*adj.*), Wise [सूरिण]. Mah. 160.
- SURIYO**, The sun [सूर्य]. Ab. 62; F. Ját. 46. *Suriyuggamanam*, sunrise (Mah. 138). *Suriyā-loko*, the sun's light (Pát. 1). *Surīyaggāho*, eclipse of the sun (*gāha*). *Suriyaraṣmi*, sun's ray (Ten J. 119). With the original *u* revived metri causa (Mah. 163).
- SURO**, A deva, deity [सुर]. Ab. 11. *Surajēṭṭho*, the Hindu Brahma (Ab. 15). *Suranātho*, Sakka or Indra (Ab. 19). *Suranādī* (*f.*), the celestial river (Ab. 27). *Surapatho*, the sky (Ab. 46). *Suraripu* (*m.*), an Asura (Ab. 14). *Surasakkhi* (*m.*), the celestial tree (Att. 191).
- SŪRO**, A hero, valiant man; the sun [सूर]. Ab. 62, 1077. Also an *adj.* valiant, heroic (Ab. 380; Mah. 160). *Sūrabhāvo*, heroism (Ab. 966; Das. 42). *Sūragajjitaṁ*, heroic utterance, shout of defiance (Dh. 159). *Sūro hutvā* at Dh. 161 seems to mean "filled with heroic resolution." *Sāra-viraṅgarūpo*, or *-rūpt*, having the limbs and form of a mighty hero (B. Lot. 581; Mah. 247, for *sūravīro* comp. *Buddhavīro*). *Sārataro* (*adj.*), more valiant (Cl. Gr. 144).
- SURUCIRO** (*adj.*), Resplendent [सु + रश्मिर]. Mah. 180.
- SURUṆGĀ** (*f.*), A mine, pit [सुख्खा]. Mah. 48.
- SURŪPI** (*adj.*), Handsome [सुख्य + र्ण]. Fem. *surūpīnī* (Mah. 131).
- SURŪPO** (*adj.*), Handsome [सुख्य]. With affix ता, *surūpatā*, beauty, comeliness (Kh. 14).
- SURUSURU**, A word imitative of the sound made when curry and rice is eaten hastily (Gog. says "sucking up food" (Pát. 22).
- SUSAMĀ** (*f.*), Exquisite beauty [सुवसा]. Ab. 55.
- SUSĀNAKO**, A capāla employed in a *susāna* [next + क]. Mah. 66 (some of the MSS. read *susānagope*).
- SUSĀNĀM**, A cemetery or charnel house, an inclosed ground in which bodies are burned [सुवसान or रमसान, probably the former, for the *s* comp. *dhuneyya* with आहवनीय]. Ab. 405; F. Ját. 9; Mah. 66, 249; Dh. 98. *Āmakasādanam*, a cemetery where the bodies are not burned, but left to rot (Ját. 61).
- SUSAVI** (*f.*), The plant *Momordica Charantia* [सुवची]. Ab. 596.
- SUSENO**, The Karamadda tree [सुवेण]. Ab. 578.
- SUSI** (*f.*), A hole in the ground [सुवी]. Ab. 650.
- SUSILO** (*adj.*), Moral, virtuous [सुशील]. Ab. 297.
- SUSIPPIKO**, A skilful workman [सु + शिषिण]. Mah. 213.
- SUSIRO** (*adj.*), Full of holes, perforated [सुविर]. Ab. 915; Sen. K. 401. *Susirarukkho*, and *rukkha-susiro*, a hollow tree (Sig. S. A; Mah. 59). Neat *susiram*, a hole (Ab. 649), a wind instrument (Ab. 142).
- SUSSANĀM**, Desiccation (from *sussati*). Ab. 157.
- SUSSARATĀ** (*f.*), Melodiousness of voice [सुस्तर + ता]. Kh. 14.
- SUSSATI**, To be dried up, waste away [सुष्]. Sen. K. 496. P. pr. *sussamāno* (Dh. 105). Ger. *sussitvā* (Dh. 192). The regular fut. would be *sukkhati* = *çekshyati*. I have not met with it, but at Dh. 234 we have an interesting double fut. *sukkhissati* exactly like *dalakkhissati*, *sakkhissati*, and *hehissati*. And on the same false base we have at Dh. 188 an anomalous caus. *sukkhāpeti*. Caus. *soseti* (Mah. 129). P.p.p. *sosito*, dried up (Att. 210). With affix ल्य, *sosittattam*, fact of being dried up.
- SUSSAVANĀM**, Good news [सु + श्रवण]. Ját. 61.
- SUSSŪSĀ** (*f.*), Desire to hear, obedience, attention, service [सुश्रुषा]. Ab. 428, 930.
- SUSSŪSATI**, To listen, attend [सुश्रुषते]. Alw. N. 23.

SUSSUTE, To be heard. This appears to be a most anomalous passive from सु. In an extract sent me by Yātr. I find *sussute siloko 'yam*, "this report is heard." And under *Suti* will be found a noun *sussana*, "hearing."

SUSSUTO (*adj.*), Well known [सुसुत].

SUSU (*m.*), A boy, lad [सुसु]. Ab. 253. *Daharo samāno susu kālakaso*, being young, a mere lad, with black hair (B. Lot. 863).

SUSU, Sho! sho!, a noise made to frighten away a bird.

SUSUKO, A child or youth; an alligator or crocodile; the Gangetic porpoise (also fem.) [सुसुक]. Ab. 672, 1003.

SUTAVĀ (*adj.*), Learned in religious literature, mighty in the scriptures [सुतवत्]. Das. 6; Alw. N. 72.

SUTI (*f.*), Oozing [सुति]. Ab. 1059.

SUTI (*f.*), Hearing; the ear; sound; report, rumour; tradition; the Veda; in music, one of the twenty-two quarter tones or intervals [सुति]. Ab. 108, 128, 136, 150, 1059. *Hessati Vasabho nāma rājā ti sutiya* (abl.), owing to the report (spread abroad) that a man named V. would become king (Mah. 219). *Sutikino*, deprived of hearing, deaf (Ab. 322). *Mahāvamsa sutito upāgato*, the Great History handed down to us by tradition (Mah. 1). Subh. has sent me the comment on this passage, *sutito ca upāgataṃ sūsanavasena upagataṃ āgataṃ avināṣṭhaṃ hutvā dāriyaparamparāya yāv' ajjakalā upagataṃ antarā anupacchinnaṃ hutvā āgataṃ ti attho . . na attano matin ti dipetum sutito ca upāgataṃ ti dha*, "by sutito ca upāgataṃ is meant come to us, arrived to us by hearing, come to us unimpaired through the succession of great scholars down to the present day, arrived to us without being broken in its course. The author says handed down by tradition to show that he is not merely expressing his own views."

SUTI (*f.*), Birth, childbirth [सुति]. *Sātigharaṃ*, lying-in chamber (Mah. 48; Dh. 340).

SUTO (*p.p.*), A son [सुत]. Ab. 240, 798; Mah. 5, 9, 162.

SUTO (*p.p.p. sevati*), Flowing, dripping [सुत]. Ab. 798.

SUTO (*p.p.p. suṣoti*), Heard; renowned [सुत]. Ab. 724, 797; Dh. 139. *Evam me sutam*, thus it has been heard by me, thus I have heard (Kh. 4). *Ye me dvattissaddhi sutā mahāpurisalakkhaṇā*,

the marks of an eminent man which have been heard of by me as thirty-two in number (Brahmāyu S., comp. Alw. I. 92). *Bhuvane suto*, renowned throughout the world (Alw. I. vii). *Sutamattena*, by merely hearing them (Att. 229). Neut. *sutam*, (sacred) literature, learning (Ab. 798). *Bahussuto hoti sutadharo sutasannicayo*, has much learning, is one who retains, who accumulates learning (Saṅg. S. comp. Att. 134). *Sabbam sutam*, all learning or knowledge (Att. 229). *Kulam vā sutam vā*, birth or education (Att. 192).

SUTO, A charioteer (a son of a Khattiya by a brahmin woman); a bard, poet-laureate [सुत]. Ab. 376, 504, 1081.

SUTTAM, A string, thread; a portion of the Buddhist scriptures; a rule, aphorism [सूत]. Ab. 523, 878; Mah. 48. *Suttaguḷo*, a ball of string. *Suttaveṭṭhanam*, a shuttle (Ab. 773). *Suttajālāṇ*, a web of thread (Dh. 412, of a spider's web). Certain chapters or divisions of the Buddhist scriptures are called suttas. They may either be in verse as the Ratanasutta, or in prose as the Brahmajālasutta, and they vary in length from a few lines to several thousand. The second great division of the Buddhist scriptures, the Suttapiṭaka or Treasures of Sūtras, consists entirely of them, and there are suttas in other portions of the scriptures. A sutta is complete in itself, consisting of a connected narrative, or a collection of verses on one subject. Some of them are didactic, and consist mainly or wholly of a discourse of Buddha in prose or verse, as most of the suttas of Suttanipāta, others are historical, as the Mahāparinibbāna Sutta, which relates the last days of Buddha. B. Int. 35, 51, 72; E. Mon. 168, 172; Alw. I. 61; Mah. 240, 247. Abl. *suttato*, according to the Sūtras (Mah. 19). *Suttadharo* (*adj.*), versed in the Sūtras. See *Tipiṭakam*.

SUTTANTIKO (*adj.*), Versed in the Sutta Piṭaka [next + सूत]. Sen. K. 391; Pāt. 88.

SUTTANTO, A sutta (in the Tipiṭaka sense) [सूत + अन्त]. Alw. I. 61, 106; Alw. N. 23; Sen. K. 200; Mah. 73. *Suttam eva suttanto* (Subh.).

SUTTASO (*adj.*), Sutta by sutta [सूत + अस]. Sen. K. 414.

SUTTHIRO (*adj.*), Firm [सुत्थिर]. Att. 215.

SUTTHITO (*adj.*), Well-established, firm [सुत्थित]. Dh. 115.

SUTTHU (*adv.*), Well; exceedingly [सुत्थु]. Ab.

1137; Dh. 115. *Sutthukato* (adj.), well done (Ab. 937). *Mukkena s. dasitvā*, holding it tightly in his mouth (F. Jāt. 18). *S. te katañ*, you have done right (F. Jāt. 56). *Sutthuhapito* (adj.), firmly fixed (Das. 3). Comparative: *sutthutaram anattamano*, more greatly vexed (Sām. A.). With affix ता, *sutthutā*, excellence (Bāl. i.).

SUTTI (f.), A pearl oyster [सुक्ति]. Ab. 676.

SUTTIKO (adj.), Belonging to a thread [सीचिक]. Sen. K. 391.

SUTTO (p.p.p. *sibbati*), Sewn, stitched [सूत]. *Asutto*, seamless (Mah. 22).

SUTTO (p.p.p. *supati*), Asleep [सुप्त]. Dh. 9, 51. *Suttappabuddho viya*, like one who has fallen asleep and awaked again, or perhaps like one who has awaked out of sleep (Dh. 95, of one dying and being reborn in heaven). Neut. *suttam*, sleep (Ab. 876).

SUTVĀ, see *Supoti*.

SUVACO, see *Subbaco*.

SUVĀNAYO (adj.), Probably सु + आनय, "easily led" (Jāt. 80).

SUVANNO (adj.), Of good colour, bright, brilliant; good-looking, of good mien or complexion, comely [सुवर्ण]. *Suvannā dubbannā*, comely and ill-favoured (B. Lot. 866; Gog. Ev. 10). Masc. *suvanno*, good colour, bloom, beauty; a Garuḍa; a weight = 5 dharapas (Ab. 480, 809; Sen. K. 340). Neut. *suvannañ*, gold (Ab. 487). *Suvannakāro*, a goldsmith (Ab. 506; Dh. 93; Sen. K. 468). *Suvannamayo* (adj.), made of gold, golden (Mah. 169). *Suvannavanno* (adj.), gold-coloured, brilliant (Dh. 313; F. Jāt. 5, of a ripe mango; Ten J. 111, of the egg that produced the golden peacock). *Suvannavanno*, the gold-coloured, is an epithet of Buddha (comp. *satthuvanno*). *Suvannabhūmi*, name of a country; according to Subh. it embraces Birmah, Siam, and Cambodia. With affix ता, *suvannatā*, beauty of colour or complexion, bloom (Kh. 14).

SUVĀNO, see *Sopo*.

SUVATTHI, see *Sotthi*.

SUVE, see *Sve*.

SUVIRO, Name of Sakka's son [सुवीर]. Ab. 23.

SUVO, see *Suko*.

SUVUPASANTO (adj.), Thoroughly calmed [सु + उपशांत with euphonic v].

SUVUTTHIKĀ (f.), Abundance of rain [सु + वृष्टि + क]. Br. J. S. Comp. *Subbuthi*.

SUYATI, see *Supoti*.

SVĀGATAM, and **SĀGATAM**, Welcome, salutation [स्वागत]. With dat. *Svāgatam te*, hail to thee! (comp. Sen. K. 329).

SVĀHAM, see *So* (2), p. 480 (a).

SVĀKKHĀTO (adj.), Well told or shown or taught [सु + आख्यात]. Dh. 104, 124; Alw. I. 77. I have once met with the form *svākkhyāta*.

SVANNAṀ, see *Sonṇaṇ*.

SVĀNO, see *Sopo*.

SVAPPO (adj.), Very little or few [स्वल्प]. Ab. 1117.

SVASSA, = *so assa* (Cl. Gr. 10).

SVĀTANO (adj.), Belonging to to-morrow [स्वातन]. Dat. *svātanāya*, for next day (*divasāya* being understood). *Svātanāya nimanteti*, to invite for to-morrow, to ask a person to dine with one the next day (Dh. 231; F. Jāt. 52).

SVE, and **SUVE** (adv.), To-morrow [स्वस्]. Ab. 1155; Dh. 130; Mah. 153, 170. *Suve suve*, one day and the next, day after day (Dh. 41).

SVEVA, = *so eva* (Dh. 177).

SYĀMRATṬHAM, Siam (Bāl. i.).

T.

TABBAMSIKO (adj.), Belonging to that race [तद् + वंश + इक].

TABBANĀNĀ (f.), The commentary thereon [तद् + वर्णना].

TABBHEDO, A variety thereof [तद् + भेद]. Ab. 625.

TABBIPARĪTO (adj.), Contrary to it, the opposite of it [तद् + विपरीत]. Dh. 358.

TABBISESO, A variety thereof [तद् + विशेष]. Ab. 14.

TACASĀRO, A bamboo [त्वक् + सार, the S. equivalent is त्वक्सार]. Ab. 600.

TACCHAKO, A carpenter [तच्छक]. Ab. 505, 506; Dh. 15.

TACCHAM, Truth, reality [तच्छ]. Ab. 127, 800. *Ataccham*, falsehood.

TACCHANĪ (f.), A hatchet [तच्छनी]. Ab. 393.

TACCHATI, To pare, cut, slice, chop, hew [तच्छ]. Dh. 188. Caus. *taccheti* (Dh. 106, 324). P.p.p. *tacchito* (Ab. 750).

TACO, Skin, bark, rind [this form doubtless proceeds from the S. pl. त्वक्स् and from त्वक् as the last part of a compound]. Ab. 1109; Kh. 3. At Dh. 111 we have *taco sobhant*, where it is

treated as a plural (= त्वत्स). Acc. *tacam* (Mah. 167). Loc. at the end of a compound *tace* (Ab. 453, 1107). Gen. *tacassa* (Ab. 157). At the end of a compound: *valittaco* (adj.), having wrinkled skin (Ab. 255); *kañcanasannibhattaco*, having skin like gold (Brahmayu S.).

TAD, see *So* (2).

TADĀ (adv.), At that time, then [तदा]. Ab. 1161.

Taddppabhuti, from that time forward (Mah. 129).

TADAHE, and TADAHU (adv.), On that day.

Both these forms represent, I think, तद्दहस्. For the form with *e* comp. *see* = *çvas*, *pure* = *purās*, *antepura* = *antahpura*. For the form with *a* comp. *mithu* = *mithas*, *sajju* = *sadyas*, *dgu* = *īgas*. *Tadahe* 'va or *tadahe yeva*, on that very day, on the same day (Alw. I. 98; Mah. 23, 40, 77, 103, 117). *Tadahu jāto*, born that day (Dh. 313). *Tadahu pabbajito santo*, being ordained that very day (Subh.). *Tadahu 'posathe*, on that day, it being uposatha day (Sām. S., the comment here says *tadaññūti tasmim ahu tasmim divase*). At Mah. 37, 103, *tadahe metri causā*.

TADĀKĀRO (adj.), Of that appearance, similar [तद् + आकार]. Mah. 163.

TADAMINĀ, = *tad iminā* (Cl. Gr. 15). *Tad aminā pi jānātha*, know this also hereby (Alw. N. 121).

TADĀNGAM, One of the *pahānas* is called *tad-āṅgapahānaṃ*, which Vj. explains as "the removal of false views and disturbing qualities of the mind, by means of the opposite views and qualities derived from vipassanāśāpa." He quotes from Vis. M. *rattibhāge samujjālitena padipena andhakāraṇa viya tena tena vipassanāya avaya-bhūtena āpāna paṭipakkhavasen' eva tassa pahā-tabbadhammassa pahānaṃ*, the getting rid of every state that should be got rid of by its opposite, by this and that knowledge belonging to supernatural insight, just as darkness is dispelled by a lamp lighted in the night time. Instances are then given, among which are the rejection of *kathaṅ-kathibhavo* by *kaṅkhaṇvitarāpaṃ*, of *sassatadiṭṭhi* by *vayadassanaṃ*, etc. It is a compound of तद् + अङ्ग, but in what sense *aṅga* is used I do not clearly see. See Ras. 85. There is also a *vimutti* called *tadāṅgavimutti* (Dh. 151; Ten J. 48).

TADĀNI (adv.), Then [तदानीम्]. Ab. 1161.

TADANARŪPO (adj.), Suitable thereto [तद् + अनुकूल]. Dh. 401; Att. 198.

TADANŌ (adj.), Different from it [तदन्]. Ab. 486.

TADANTARE (adv.), In the mean time [तद् + अन्तर loc.]. Mah. 82.

TADANVAYO (adj.), Following it, connected therewith [तद् + अन्वय]. Alw. N. 51.

TADĀTTAM, That time [तदात्त]. Ab. 86.

TADATTHAM, On that account [तदर्थम्]. Mah. 158. On his account, for him (Mah. 24).

TADAVASARI, see *So* (2), p. 481 (a).

TADAVHAYO (adj.), Having that name [तद् + आह्वय]. Mah. 151.

TADĒVA, *tad' eva* = *tadd eva*, At that very time (Mah. 244). Also *tad eva* = *taṃ eva*.

TĀDI (adj.), Like that, such [तादृश]. *Tādin maggajinaṃ vadante Buddhā*, such a man the Buddhas call maggajina. *Devā pi tassa pihayanti tādino*, even the angels envy him being such a man (Dh. v. 94, comment says *tathārūpassa*, comp. v. 95). A curious secondary meaning has been superinduced upon the plain and ordinary meaning of this word. When a Buddha and his arhat disciples are mentioned together, the latter are often called *tādi*, "like him," i.e. like their Master, sanctified, holy. Thus at Mah. 88 we are told that Kakusandha Buddha was *cattāṇṇasahashehi tādīhi parivṛito*, accompanied by forty thousand men like himself, where Turnour has "accompanied by forty thousand sanctified disciples." At p. 91 we have the expression *tiṃsabbhikkhusahashehi tādīhi parivṛito* used of Koṇāgamana Buddha, Turnour again using the word "sanctified" (see the parallel passage at Jāt. 13). Next we have such expressions as *supupphitaṃ pāvacanaṃ arahantehi tādīhi* (Jāt. 29), where Vj. assures me that the word is used absolutely, in the sense of sanctified or tranquil. He tells me that he finds in a Sinhalese Gaṇṭhipada treatise, *tādīhi yānu asṭhalokadharmayehi ekākāravū*, "the word *tādīhi* means being serene in the eight conditions of life." It will be observed that *tādi* having lost its original consonant term, is treated as a masc. in *i* and declined like *muni*. At Dh. v. 95, if we believe the comment, the word is used in both senses, for it explains *tādi* in the first hemistich by *aṭṭhahi lokadhammehi akampiyabhāvena tādī*, and *tādino* in the second hemistich by *evārūpassa*. In the next verse D'Alwis says that *upasantassa tādino* means "he who is firm and tranquil"

(Alw. N. 78). Unfortunately he imagines he has explained everything when he says "*tādino* is used here in the sense of the Sanskrit *dhairya*, firmness." Lastly *tādi* has even come to be applied to Buddha himself, for Vjjesinha quotes from Vinayavinicchaya (quite a modern work I presume) the line *Pācitti kathitā suddhā suddha-cittena tādinā* . . . "by the pure-minded imperturbable Buddha."

TADIDAM, see *So* (2), p. 480 (b).

TĀDIKKHO (*adj.*), Such [तादृक्].

TĀDISAKO (*adj.*), Such [next + क]. Fem. *tādistikā* (Pāt. 6).

TĀDISO (*adj.*), Such [तादृक्]. Dh. 14, 35, 38. Fem. *tādist* (Kh. 11).

TADUBHAYĀM, Both of them [तद् + उभय]. Das. 43; Pāt. 65.

TADŪPIYO (*adj.*), Suitable, corresponding. *Taṇḍuladonassa odanam tadūpiyena sūpavyañjanena bhuñjati*, eats the boiled rice of a drop of paddy, with a corresponding allowance of broth and curry (Dh. 355). I have little doubt that this word is तद् + उप + य (tadrūpya). At Pāt. 81 we are told, *tadūpiyam byañjanam ti tassa odanassa anurūpam macchamamsasādkaphalakalitrādibyañjanam* (Dh. 401 reads *tadanurūpena sūpavyañjanena*, probably a copyist's correction).

TAGARAM, The shrub *Tabernaemontana Coronaria*, and a fragrant powder obtained from it [तगर]. Ab. 147; Dh. 10.

TAGGHA (*adv.*), Certainly, verily, truly. Ab. 1140. At the beginning of a sentence: *Taggha tvaṃ mahārāja* . . . (Sām. S.).

TAHAM, and TAHIM (*adv.*), There (comp. *kaham* and *kuhiṃ*). Ab. 1156. *Vissajjesi tahim*, sent thither (Mah. 166). *Pavisitvā tahim*, having entered there (Mah. 172). *Peseti te te there tahim tahim*, sent different theras to the different places (Mah. 71, comp. 179, 222). *Tahim* (Mah. 2, 31, 166, 169).

TAJJANĪ (*f.*), The "finger of scorn," i.e. the forefinger [तर्जनी]. Ab. 266.

TAJJANIYAKAMMA, Name of one of the Saṅghakammas (Vij.) [तर्जनीय + कर्मन्].

TAJJARĪ (*f.*), A measure = 36 Aṇus. Ab. 194.

TAJJĀTĪ (*f.*), Such and such a race [तद् + जाति]. Bāl. 36.

TAJJETI (*caus.*), To threaten, revile, blame, scold, frighten [तर्जयति]. Das. 2; Ten J. 56; Mah.

228; Dh. 271. P.p.p. *tajjito* (Dh. 34; Mah. 62; Ten J. 115).

TAKKĀLAM, At that time [तत्कालम्]. Ab. 86.

TAKKAM, Buttermilk mixed with water [तक्क]. Ab. 501.

TAKKĀRĪ (*f.*), The tree *Sesbania Ægyptiaca* [तर्कारी]. Ab. 573.

TAKKARO (*adj.*), Doing that [तत्कर]. *Na takkaro hoti*, is not a doer thereof (Dh. 4).

TAKKARO, A thief [तत्कर]. Ab. 522.

TAKKASILĀ (*f.*), The city of Takṣaṣilā in the Punjab [तक्षशीला]. Ab. 200; B. Int. 362. It was a renowned university town (F. Jāt. 9, 32; Ten J. 54).

TAKKATTĀ (*m.*), One who does that [तद् + कर्तृ]. Sen. K. 470.

TAKKIKO (*adj.*), One who reasons, a logician, philosopher [तर्किक]. Man. B. 112.

TAKKITO (*p.p.*), Thought, reasoned [तर्कित]. Sen. K. 527. Neut. *takkitaṃ*, thought, reflection, reasoning (Mah. 157).

TAKKO, Thought, reflection, reasoning [तर्क]. Ab. 155, 998. *Takkasattham*, ars logica (Att. 229).

TAKKO, Date fruit. Ab. 998.

TAKKOLAM, Bdelium, a particular sort of perfume made from the berry of the kakkola plant [कक्कोल]. Ab. 304. The Sinhalese is *takul* (Subh.). For the consonant dissimilation comp. *kippillika*, *tikicchatī*, *phāsulikā*.

TĀLAGGAM, Top of a palmyra tree [ताल + गग]. Ten J. 54.

TALĀKO, A pond, pool, lake [तालक]. Ab. 678.

TALAM, Surface, level, plane; lower part, base [तल]. Ab. 1090. *Padumehi sañchannatalo* (*adj.*), having its surface covered with flowers (Jāt. 51, *samuddo*). *Soḷasakarise tale*, on a piece of ground sixteen karisas in extent (Mah. 166). *Haṭṭhat*, the palm of the hand (Jāt. 54; Dh. 192). *Piddat*, the sole of the foot. *Silāt*, surface of a rock, flat rock (Ras. 25). *Dharaṇāt*, *paṭṭhavāt*, the surface of the earth, the ground (Mah. 68; Att. 8). *Bherit*, head of a drum (F. Jāt. 3). *Bodhiṭ*, the throne of Buddhaship, the Bodhimappa (Ten J. 48; Jāt. 54). *Khaggat*, the hilt of a sword. *Gaganat*, the sky, vault of heaven (Jāt. 57; Ten J. 12). *Sineruno heṭṭhimatale*, on the lowest stage of Meru (Dh. 190). *Ākāsat*, upper story, attic (Alw. I. 77). The world of sentient beings is divided into Talas or stages (see *Sattatālo*).

Tala sometimes adds little or nothing to the sense (see Ab. 1090 where it is said to mean *sarūpa*), as in *pabbatatalam*, a mountain (F. Jāt. 17; Ten J. 46, but does it mean a mountain plateau?), and perhaps *gaganatalam*, the sky.

TĀLANAM, Striking [तालण]. *Haṭṭhat*., clapping the hands (Ten J. 51).

TĀLEṬI, To strike, beat; to strike a musical instrument [तल्]. Jāt. 50; Mah. 259. P.p. *idḍito* (Dh. 391).

TĀLĪ (*f.*), The tree *Corypha Taliera*; striking a musical instrument, musical measure [ताली]. Ab. 604; Att. 211.

TĀLISAM, and -SA, Forty [चत्वारिंशत्]. Alw. I. 104; Ras. 7. The usual form is *cattāḷisa*. The forms *cuttāḷisa* and *cottāḷisa* given at Sen. K. 410 probably mean forty-four.

TALLAÑCHANAM, Mark or imprint thereof [तद् + चाङ्गण]. Ab. 819.

TĀLO, The fan-palm, palmyra; a measure, the short span; a musical instrument of metal struck with the hand or a stick, gong, cymbal [ताल]. Ab. 267, 603, 901. *Tālarukkha*, a palmyra tree (Mah. 128). *Tālapaṇṇam*, *tālapattam*, a palm leaf, used for writing on, etc. (Pāt. 67, 87; Dh. 235, 396). As a measure of height: *Sattatā-lappamāpe dāse nisiddito*, sitting in the air at the height of seven palm trees (Dh. 308). *Tālavatam*, a palm leaf used as a fan, a fan (Ab. 316; Dh. 315, 367). *Kaṇṇatālo*, a gong (Att. 135; Dh. 297).

TĀLO, A key [ताल]. Ab. 222, 901. *Tālacchiggalo*, key-hole (Ab. 222). I am inclined to look upon *chiggala* as छिद्र + ल.

TĀLUJO (*adj.*), Palatal [तालु + ज]. In gram. the palatal letters are च, छ, ज, झ, ञ, and य.

TALUṆO (*adj.*), Tender, delicate [तलुण]. B. Lot. 573, and Brahmāyu S.

TAM, see *So* (2).

TAM, see *Tvam*.

TAMĀLO, The tree *Xanthochymus Pictorius* [तमाळ]. Ab. 573.

TAMBAKO, Name of a plant [ताम्बक?]. Ab. 598.

TAMBO (*adj.*), Coppery, red [ताम्ब]. Ab. 95, 963. Masc. *Tambo*, a sort of elephant (Ab. 361). Neut. *tambam*, copper (Ab. 486). *Tambacūlo*, a cock (Ab. 640). *Tambabhājanam*, a copper vessel (Dh. 237). *Tambavaṇṇo* (*adj.*), copper-coloured (Att. 84, of a torrent). *Tambaloham*, copper (Mah.

164, 166; Pāt. 80). *Tambapannā* (*f.*), A name of Ceylon (Att. 8).

TAMBULĪ (*f.*), and -LAM, The betel vine, Piper Betel, and its leaf which is chewed [ताम्बूली, *ल]. Ab. 589; Mah. 219. Probably the fem. form applies to the vine and the neut. to the leaf.

TAMO, and **TAMAM**, Darkness, gloom; in the Sāṅkhya philosophy one of the three Guṇas [तमस्]. Ab. 70, 975; Mah. 3, 5. Loc. *tamasi* (Gog. Ev. 29). Gen. *tamassa*. *Tamo vigato*, darkness was dispelled (Gog. Ev. 10). *Caturāṅgam tamam*, fourfold darkness, darkness that can be felt (Ab. 71, the four conditions are absence of the moon, dense forest, a cloudy sky, and midnight). *Andham tamam*, thick darkness (Alw. I. 107). *Tamaṭṭhānam*, a dark place (Mah. 250). For *tamotamapardāyano*, see *Puggalo*. *Tamā-tamam*, from darkness to darkness (in transmigration), from one world of suffering to another (a compound like *bhavdbhava*). *Tamanudo*, and *tamonudo* (*adj.*), dispelling darkness (Mah. 5).

TĀNAM, Defence, shelter, refuge; Nirvāṇa [ताण]. Ab. 6. *Na santi puttā tāṇḍya*, sons are no protection (Dh. 51). With affix ता, *tānatā* (Ditto).

TANAYO, A son [तनय]. Ab. 241; Mah. 57.

TANDĪ (*f.*), Drowsiness; sloth [तन्दी]. Ab. 1054.

TANDITO, Only in *atandito* = अतन्निवृत्त (Dh. 54, 66; Das. 25).

TANḌULIYO, and -LEYYO, The plant *Amaranthus Polygonoides* [तण्डुलीय]. Ab. 594, 1132.

TANḌULO, Rice husked and winnowed, and ready for boiling [तण्डुल]. Dh. 401; F. Jāt. 54; Mah. 22. *Sālitāṇḍulo*, husked sāli paddy, sāli rice (Vij.).

TANHĀ, and **TASINĀ** (*f.*), Lust, desire, human passion [तण्णा]. Ab. 162, 1057; Dh. 59; Man. B. 495; B. Int. 497. *Tasiṇā* (Dh. 61). *Taphā* is a technical term of the Buddhist philosophy, and is one of the links of the Paṭiccasamuppāda. The three *Taphās* are *kāmataphā*, *rūpat.*, *arūpat.*, desire for rebirth in the three forms of existence (see *Bhavo*, *Loko*). Another set of three is *rūpat.*, *arūpat.*, *nirodhat.*, desire for rebirth in the rūpa world, desire for rebirth in the arūpa world, and desire for annihilation (Nirvāṇa). A third set of three is *kāmat.*, *bhavat.*, *vibhavat.*, thirst for pleasures of sense, thirst for existence, thirst for non-existence (Nirvāṇa). The six *taphās* are *rūpat.*, *saddat.*, *gandhat.*, *rasat.*, *phoṭṭhabbat.*, *dhammat.*, the desire for pleasurable sights,

sounds, etc., or the lust of the eye, the ear, etc. (comp. *Kāmaguṇo*, see Dh. 410). There are also 108 taṇhās, upon which Vij. writes to me as follows: "The six taṇhās may each be perceived in the light of kāma, bhava, and vibhava. By contemplating rūpa and enjoying it kāmataṇhā is produced, and so with sadda and the others. By looking at them in the light of perpetual existence bhavataṇhā is produced, and by looking at them in the light of materialism vibhavataṇhā is produced. Again the 18 varieties above produced become 36 by the distinction of ajjhattika and bāhira, inward and outward sensation, and these 36 become 108 by their division into past, present, and future. And thus the little taṇhā becomes a hydra-headed monster possessed of a hundred and eight modes of inflicting suffering on humanity" (see Dh. 410). The six taṇhās are also called *cha taṇhūkkāyā* (Saṅg. S.). The four taṇhuppādas or origination of desire in a bhikkhu are desire for dress, food, lodging, and continued existence (*bhavābhava*, Saṅg. S.).

TANĦAKKHAYO, Extinction of desire, Arhatship or Nirvāṇa [तुष्णाचय]. Ab. 6; Gog. Ev. 6; Dh. 34, 63, 64.

TANĦAṆKARO, Name of a Buddha [तुष्ण + कर]. Man. B. 94; Sen. K. 469.

TANĦI, see *So* (2), p. 481 (a).

TANĦHANAM, and **TANĦHANE** (*adv.*), At that moment, instantly, at once [acc. and loc. तत्त्वच]. Ten J. 114; Mah. 16, 157; Ras. 32. *TanĦhane yeva*, at that very instant (Dh. 434).

TANĦHANIKO (*adj.*), Momentary (fr. last). Pāt. 4, 70.

TANĦITAMAṆCO, This compound occurs in *Suciloma S.*, and is rendered by Coomaraswamy "stone bed." Comparing it with next, *ṭāṅkita* may perhaps mean chiselled or cut out of the rock.

TANĦKO, A stonemason's chisel [टङ्क]. Ab. 393.

TANNĀMAKO (*adj.*), Having that name or the same name [तद् + नामक]. Mah. 67, 206. Fem. *tannāmikā* (Mah. 23).

TANĦŦEVA, see *Tvaṁ*.

TANNINNO (*adj.*), In the phrase *tanninno tappoṇo tappabbhāro* (Jāt. 11), expressive of strong inclination towards a thing. Vij. renders the three compounds "bent towards it, recurring to it, overhanging it like a rock." They would be in Sansk. respectively तन्निबद्ध, तत्प्रवर्ण, तत्प्रारम्भार.

TANOTI, To stretch [तनु]. Alw. K. 20. P.p.p. *tato*, stretched; spread, diffused (Ab. 269, 746).

TANTAM, A thread; main point; a literary work, religious treatise [तन्त्र]. Ab. 523, 878, 882; Pāt. 82. *Tantavāyo*, a weaver (Ab. 507; Pāt. 82). *Anantatantaratanākarō*, ocean of boundless literature (Vuttodaya).

TANTI (f.), A string, line, cord; the string of a lute; a sacred text, a passage from a sacred text [तन्ति]. Ab. 882, 996. Pl. *tantiyo* (Dh. 154). *Tanti* is to a great extent a synonym of *pāli*, which see. *Tattha dhammo ti tanti attīho*, here the Law means the scriptures. *Tantipadam*, scriptural term (Vij.). *Tantikkamaṁ kaṇci evakkamitvā*, without overstepping any Pali idiom (Vij.). *Tantiyā hitā*, adapted to the sacred texts (Alw. I. vi). *Sammāsambuddho pi tepitakam Buddhavacanam tantiṁ āropento Māgadhbhāsāy eva āropesi*, the Supreme Buddha when elevating his sayings contained in the Tripiṭaka into a text, did so in the Māgadhi language (Alw. I. v, comp. vi, note). The Dīghanikāya is called *tanti*, a text (Ditto).

TANTU (m.), A thread [तनु]. Ab. 523, 882.

TANU (*adj.*), Thin, slender, delicate; small, slight [तनु]. Ab. 704, 707, 924. *Tanū vedanā*, slight sufferings (Dh. 356, 402, comp. Jāt. 18). Compar. *tanutaru* (Ras. 25). *Tanukarapaṇam*, making very small, reducing to a minimum. Fem. *tana*, the body (Ab. 151; Dh. 360), the body (Ab. 924). *Tanuruhaṁ*, the hair of the body (Ab. 259; Mah. 87).

TANUJO, A son [तनुज]. Ab. 241.

TANUKO (*adj.*), Small, thin [तनुक]. *Tanuk' ettha vipassati*, few here below see clearly (Dh. 32, *tanuko ettha*).

TANUTTAM, Smallness, thinness [तनुत्त]. *Tanuttam gate soke*, when his first grief had worn off.

TĀPANAM, Tormenting, self mortification [तापन].

TAPANIYAM, Gold [तपनीय]. Ab. 488.

TAPANO, The sun; name of a hell [तपन]. Ab. 63, 657.

TĀPASO, A hermit, ascetic [तापस]. F. Jāt. 2. *Tāpasataru* (m.), the tree *Terminalia Catappa* (Ab. 565). Fem. *tāpasī* (Mah. 48).

TAPASSI (m.), A mendicant, pauper; a religious ascetic or hermit [तपस्विन]. Ab. 433, 937. Fem. *tapassinī* (Cl. Gr. 40).

TAPATI, To burn, blaze; to shine, be brilliant;

to scorch, torment [तप]. Dh. 55, 68. Pass. *tappati*, to be heated; to be scorched; to suffer, be distressed (Dh. 3, 25). Of one suffering the torments of hell (Dh. 156). *Bāldāpaṃ tappa-māna*, basking in the rays of the morning sun (Dh. 154, 416). P.p.p. *tatto*, heated, scorched (Dh. 161). *Ayoguḷo t.*, a red hot ball of iron (Dh. 54). *Udakassa tattabhāvaṃ Ňatvā*, finding that the water boiled (Dh. 106). Caus. *tāpeti*, to heat, to scorch; to distress, torment (Das. 7; Dh. 64, 369). P.p.p. *tāpito*, heated (Dh. 106, of boiling water). Also caus. *tappeti* (Ten J. 10).

TĀPIÑCHO, TĀPIÑJO, The plant *Xanthochymus Pictorius* [तापिञ्ज, तापिञ्ज]. Ab. 573 (Subh. says these forms both occur but not *tāpiccha*).

TĀPO, and TAPAM, Religious austerity, self-mortification; religious duties, moral practice, piety, virtue, devotion [तपस्]. Ab. 430, 1062; Kh. 6. *Tapo* treated as a neut. *Khanti paramaṃ tapo titikkhā*, patience is the best penance, even long-suffering (Dh. 34), as a masc. *Tapo sukho* (Dh. 35). Instr. *tapasā*, *tapena*. The bases in composition are *tapas* and *tapo*. *Tapacaraṇaṃ*, and *tapacariyā*, the practice of religious austerities, mortification of the flesh (Dh. 153, 261). *Tapodhāna*, an ascetic, a man of great piety (Ab. 433; Alw. I. xiv). *Tapovananaṃ*, a grove in which ascetics perform their devotions (Att. 213; Dh. 411). *Tapokammaṃ*, ascetic practice. Vij. tells me that *amaratapaṃ* at Kh. 26 is explained to mean *amarapattthāya gahitā dukkarakiriya*, austerities undertaken for the purpose of gaining immortality (see *Sīlabbataṃ*, the whole sentence is *tassa pahīnattā sabbam nissaggiyapattikāddi-amaratapaṃ pahīnaṃ hoti*). *Kena tapogunena*, by the virtue of what practice? (Ten J. 118).

TAPPARBHĀRO, see *Tanninno*.

TAPPACCAYĀ (adv.), On account of that, on that account [तद् + प्रत्ययात्]. Dh. 395; Ten J. 19.

TAPPANAM, Being satisfied, satiety, gratification [तर्पण]. Ab. 468, 759; Att. 193.

TAPPANAM, Torment (fr. *tappati*). Dh. 150.

TAPPARO (adj.), Subsequent; diligent, devoted [तत्पर]. Ab. 726, 1163.

TAPPATI, TAPPETI, see *Tapati*.

TAPPETI (caus.), To satisfy, refresh [तर्पयति]. Generally of regaling or serving with food (Mah. 26, 82). P.p.p. *tappito* (Mah. 6, 26).

TAPPOṆO, see *Tanninno*.

TAPPURISO, In gram. name of a particular sort of *Samāsa* [तत्पुरुष].

TĀRĀ (f.), A star, planet; the pupil of the eye [तारा]. Ab. 57, 838; Mah. 163. *Suvanna-tārakhacito*, studded with golden stars (of a canopy, Jāt. 57).

TARACCHO, A hyena [तरक्ष]. Ab. 611; Ras. 22.

TARAHĪ (adv.), Then [तर्हि].

TĀRAKĀ (f.), A star, the pupil of the eye [तारका]. Ab. 57, 1082; Dh. 99; Jāt. 18.

TARALAM, Rice gruel (Ab. 465, perhaps it should be *taralā* as in Sanskrit).

TARALO (adj.), Trembling, unsteady [तरल]. Ab. 713.

TARANAM, Carrying over [तरण]. Pāt. 13.

TARAṄGO, A wave [तरङ्ग]. Ab. 662.

TARANĪ (f.), A boat [तरणी]. Ab. 666.

TĀRĀPATHO, The sky [तारापथ]. Ab. 46.

TARATI, To cross, traverse, get beyond, escape from [तृ]. *Samuddam t.*, to cross the ocean (Mah. 110). *Māradheyyaṃ t.*, to escape from the realm of sin (Dh. 277). Aor. 3rd pl. *tarimsu* (Alw. I. vii). P.p.p. *tiṇṇo*, crossed, escaped from. *Tiṇṇavicikiccho* (adj.), one by whom doubts have been escaped from, freed from doubt (comp. Dh. 35). Also actively, *tiṇṇo*, having crossed, having escaped (Dh. 73). *Oghatiṇṇo* (adj.), saved from the flood of human passion (Dh. 66). Caus. *tāreti*, to carry across; to rescue, save from destruction. *Rāgakanthārdāni tārenti*, enable them to escape from the wilderness of lust, and such like evils (Dh. 348). *Sadevakaṃ tārayanto*, saving men and angels (Dh. 117, comp. Jāt. 28, 62). B. Lot. 376.

TARATI, To be hurried or flurried, tremble [तर]. P.pr. *taramāno* (Gog. Ev. 28). P.p.p. *turito*.

TARAVO, see *Taru*.

TARI (f.), A boat [तरि]. Ab. 666.

TARO, A raft [तर, तरस्]. Ab. 665.

TĀRO (adj.), Shrill, high (of a musical sound) [तार]. Ab. 137, 904.

TARU (m.), A tree [तरु]. Ab. 540; Mah. 153. Pl. *taravo*, *tarū* (Mah. 79). *Tarusaṇḍo*, a grove of trees, park (Ab. 537).

TARUNO (adj.), Young; fresh, new [तरुण]. Ab. 253, 1072. *Tarunasiho*, a young lion (F. Jāt. 45). *Tarunasuriyo*, the newly risen sun (Ras. 24). *Bodhitaruṇo*, a young plant or shoot of the Bo

tree (Mah. 119). Fem. *tarupī*, a young woman (Ab. 231).

TASARO, A shuttle [चसर]. Ab. 773.

TASATI, To tremble, to be afraid of [चस]. With gen. (Dh. 24). Caus. *tāseti*, to frighten (Mah. 116). P.p.p. *tāsito* (Ditto).

TASINĀ, see *Taphā*.

TASMĀ, see *So* (2), p. 480 (b).

TASO (adj.), Moving, movable [चस]. At Kh. 15 "all beings that have life (*pāpabhūta*)" are divided into *tasā* and *thūvarā*, which terms cannot of course be used in the same sense as their Sansk. equivalents. I have rendered them "feeble and strong" in accordance with the comment on Dh. v. 405, which says *taphāvasena tasesu taphābhāvena thirathāvaressu*. This is another instance of the way in which Buddhism has altered the signification of technical terms.

TASSANĀM, Thirst [तर्षण]. Ab. 467.

TASSAPAPIYYASIKA (f.), Name of one of the Adhikarapasamathas [तस्स + पापीयस् + इका, the fem. term. is due to *kiriya* being understood]. Vij. quotes the foll. explanation, *pāpussannatāya pāpiyo puggalo, tassa Uddābhikkhusadisassa pāpupuggalassa kattabbato tassapāpiyyasikā, aluttasamāso'yañ, tassa pāpupuggalassa kattabbā kiriya tassapāpiyyasikā*, an individual is called *pāpiyo* from sin being rife within him, the *tassapāpiyyasikā* is so called from its having to be done to a sinful man like that monk Uvāla, the word is an Alupta compound, the act which has to be done to this sinful individual is called *tassapāpiyyasikā*. Vij. says, "This ecclesiastical censure was originally administered by Buddha's command to a priest named Uvāla, who, when charged with a certain offence before a judicial chapter, denied and admitted, admitted and denied, made countercharges and spoke wilful falsehoods. The act is performed for a legal assembly of priests in the usual *ñatticatuttha* form. It is rather in the form of a *kamma* than of a *samatha*. The offences that fall under this censure are habitual quarrelling, excessive stupidity leading to breaches of discipline, improper association with women, non-observance of the principal rules that regulate the life of the priest, non-observance of right conduct, heterodoxy, and speaking evil of Buddha, the Law, and the Priesthood. A priest lying

under this censure is disqualified for ordaining, robing pupils, exhorting nuns, etc." Pāt. 24.

TĀTA, see *Tāto*.

TATĀM, see *Taṭa*.

TATATATĀYATI, To rattle, rustle [from तटतट].

Kim esa vāḍḍhatatāḍḍavapāṇaṃ viya tatatāyati, why that fellow's making a rat-a-tat-tat like a palmyra fan in a gale of wind (of a chattering, noisy fellow, Dh. 367).

TATHĀ (adv.), So, thus; also [तथा]. Ab. 1142. *T. akāsi*, did so (Ten J. 43; Mah. 231; Dh. 153, 156, 291, 329). *Sabbam t. ahu*, all this was so, or took place accordingly (Mah. 153). *Yam aham karomi tathā ahutvā aññathā'va hoti*, what I do does not turn out as I wish, but is something different (Dh. 175). *Tam t. hamschi niyamānaṃ diṇḍ*, seeing him thus carried along by the swans (F. Jāt. 17). *Tathā santo* or *tathāsanto*, being such as he is described. *Tathā tathā*, in such a way (Kh. 21). *Tathā pi*, notwithstanding. *T. pi asuddhamānaṃ*, when even so or under these circumstances they refused to believe (Dh. 157). *Tathā hi*, and more, yea verily (Att. 40, 83, 198, 206). *Tath'eva*, in that very way, similarly (Dh. 89; Mah. 144). *Tatāpi'eva tath'eva ahoṣi*, here also the same thing happened to him as before, or he was similarly affected (Alw. I. 80). *Katvā sasanakiccāni t. lokahitaṃ bahum*, having performed the duties of religion, and also done much good to mankind (Mah. 125). *Dukkhadukkhatāya muccati t. viparināmadukkhatāya*, is released from the evil of suffering, and also from the evil of change (Alw. I. 108, comp. Dh. 94, 99). *Tathā eva* sometimes takes the form *tathariva* (Sen. K. 211; Ab. 1143). See article *Yathā* for *t.* in conjunction with *yathā*.

TATHABHĀVO, Truth (formed on the model of *vitathabhāvo*, to which it is opposed, Dh. 340).

TATHĀGATO, A sentient being (*satto*); a Buddha [तथागत = तथा + गत]. Ab. 3 (a Buddha), 93 (a sentient being), 1099 (both). *Hoti tathāgato param maraṇā*, the sentient being exists after death (Sām. S.). *Akkhātāro Tathāgata*, the Buddhas are but preachers (Dh. 49, comp. 45). *Sumedho Tathāgato*, the Buddha S. (Mah. 1). Gautama Buddha (Mah. 10; Alw. I. vii). It is quite evident that the term *tathāgata* was first applied to a sentient being generally, and afterwards transferred to a Buddha. As a name for

a Buddha it means the Being par excellence, the Great Being (comp. *dipaḍuttamo*, *narasiḥo*). Gautama Buddha frequently in the Suttas speaks of himself as the Tathāgata, and the epithet is analogous to that of Son of Man applied to himself by Jesus Christ. As a name for a sentient being it means "one who goes in like manner," i.e. one who goes the way of all flesh, one who is subject to death, a mortal. The native explanations of the term are purely fanciful (B. Int. 75).

TATHARIVA, see *Tathā*.

TATHĀRŪPO (*adj.*), Of such a description, such; suitable, appropriate, adequate [तथा रूप]. Dh. 19. *Ānātra tathārūpaṃ paccayā*, without a sufficient cause (Pāt. 15). *Tathārūpo paṇḍakāro*, a suitable present (F. Jāt. 16). Fem. *tathārūpi* (Dh. 146).

TATHATO (*adj.*), As it is, rightly, correctly, truly [तथा + तस्, and comp. *tathabhāvo*]. *T. jānāti*, to have a correct knowledge of.

TATHATTAM, Being so, such a state of things [तथात्तम]. *Tathattāya* (dat.) *upakappeti*, to bring to that condition (Mahānidāna S.). Abl. *tathattā* (Sen. K. 415).

TATHEVA, see *Tathā*.

TATHŪPAMO, see *Upamā*.

TATĪ, see *Taṭo*.

TATIYO (*adj.*), Third [तृतीय]. Mah. 6, 11; F. Jāt. 56. *Tattiya metri causā* (Dh. 55). Fem. *tattiyā*, in gram. the instr. case. Adv. *tattiyam*, for the third time (Kh. 2).

TATO, see *Tanoti*.

TATO (*adv.*), From that place, thence, therefrom; from that time; thereafter, subsequently; further, moreover [ततस्]. *T. gantvā*, having gone thence (Mah. 204, comp. 150). *T. cutvā*, having vanished thence, having left that world. *T. tatiye vasse*, in the third year from that time (Mah. 6). *Tato pabbhūti*, *tatoppabbhūti*, from that time forward (Mah. 196, 207). *T. adhikaṃ ratanam*, a better jewel than this (Alw. I. 75). *Pāpiyo tato*, worse than that (Dh. 8, comp. 57). *T. nikkhami*, came out of it, i.e. of the egg (F. Jāt. 49). *Dakkhiṇato tato*, to the southward thereof (Mah. 57). *T. param*, i. *anantaram*, afterwards. Representing a plural nom. *Paṇḍito ṭhapetvā tato sūñe*, omitting the wise all different from them, all others than they (Dh. 110). *T. dhi*, woe also (Dh. 70). After that, next, subsequently (Dh. 66;

Mah. 1). *Tato tato*, from this place and that, from various quarters (Mah. 16; Alw. I. 92). *Ito tato ca vicaranti* (f.), wandering this way and that, to and fro (Att. 218).

TATO, and **TATĪ** (*f.*), and **TATAM**, A shore or bank [तट, तटी]. Ab. 664; Cl. Gr. 52. Masc. *taṭo*, a precipice (Ab. 608).

TĀTO, see *Tāyati*.

TĀTO (*adj.*), Respected, dear [तात]. *Tāto*, a father (Ab. 243). The voc. *tāta* is a term of endearment or a friendly mode of familiar address, "my dear, my good sir." The pl. *tātā* is used when more than one person is addressed. By a son to his father: *Tāta na cirass' eva me rājā dīṭṭho*, my dear father, I have only just seen the king (F. Jāt. 9, comp. Ten J. 54). By a father to his son (F. Jāt. 9; Dh. 128, 303). By an elder to a younger brother (Dh. 79). By a king to his elephant: *Rajjam te tāta Kaṇḍala dammi*, I bestow the sovereignty upon you, my good K. (Mah. 152). By Buddha to Nāga kings (Mah. 6). By an ācariya to his disciples (Dh. 132). By King Asoka (before his conversion) to a sāmapera (Mah. 25). By a young lady of fashion to brahmins (Dh. 234). To a chance passer by (Dh. 113).

TATRA, and **TATTHA** (*adv.*), There; thither; in that case, now, here; in that, therein [तत्र]. Ab. 1156; Dh. 11; Mah. 201. *Tatra kiṃ sakka amhehi kātusi*, now, or under these circumstances, what can we do (Ten J. 39). *Tatr' idam opamamā*, here we may adduce the following simile (Das. 44). *Tatrayam anupubbikathā*, here the following is the story from beginning to end (Dh. 116, 153, 211). *Tatratvalambanam*, the support thereof (Ab. 525). *Tatrayam dāi bhavati*, now this is the first thing (Dh. 67). *Tatra sudam*, at that place, there (Pāt. xxvii; Dh. 105). With foll. *api*, *tatrāpi*, in that place also (Ten J. 1). *Tatr' āgato*, gone thither (Mah. 235). *Tatra veyyākaranam*, here the answer is, viz. the answer to this is (B. Lot. 515). *Tatrattho* (*adj.*), remaining there (तत्रस्थ, Mah. 4). *Tattha vasati*, dwells there. *Tattha gantvā*, having gone thither (Ten J. 113, comp. 20). *Tattha pavittho*, having entered there (Dh. 103). *Tattha tattha*, here and there, in various places (B. Lot. 310; Dh. 300; Mah. 180; F. Jāt. 9, see *Yattha*). In this matter, i.e. in giving to others (Dh. 44, 374). *Tattha pure ti attakkhandhesu*, in this passage *pure*

means in past existences (Dh. 433, comp. 386, 430, etc.). *Tattha* is sometimes treated almost as if it were the loc. sing. or pl. of तद्, and equivalent to *tasmim* or *tesu*: *Na tattha sineham karoti*, puts not his affection therein (Jât. 21, where we might expect *tasmim*); *Lekham tattha avācayi*, read the writing upon it (Mah. 162); at Mah. 201 we might almost take *tattha cetiye* as equivalent to *tasmim cetiye*: at Kamm. 8, *Tattha te yāvajivam ussāho karaṇiyo*, in this you must persevere all your life. *Tattha aviññāpakam suvaṇṇarajattādi*, of these two the Inanimate is gold, silver, etc. (Alw. I. 75). *Tattha katamā avijjā*, of these, or in this passage, what is Ignorance (Gog. Ev. 67). *Saccāni abhisambujjhi tattha ca sabbāññutaṃ patto*, learnt the four truths, and in them, or thereby, obtained omniscience (B. Lot. 337). *Tatth' odantā saraṇā aṭṭha*, of these the eight ending with *o* are vowels (Sen. K. 201). With foll. *eva*: *Tatth' eva mato*, died on the spot (F. Jât. 4); *Tatth' eva netvā*, having brought her to that very place (Dh. 155). Mah. 87; Dh. 98. With foll. *api*, *tatthāpi*, there also (Mah. 86).

TATTAKO (*adj.*), Burning [तप्त + क].

TATTAKO (*adj.*), As many, as great (comp. *ettako*, *kittako*). *Tattakāni pupphāni okiri*, scattered the same quantity of flowers (Mah. 86, 196). *Caṇḍāla tattakā*, the same number of caṇḍālas (Mah. 66). *Uccato tattako yeva*, and in height of the very same dimensions (Mah. 163). *Yojanānaṃ satāṃ dīghaṃ tattakaṃ puthulaṃ tathā*, a hundred yojanas long and as many broad. *Tattakaṃ kālaṃ khepetvā*, having waited all that time (Dh. 129). *Tattakaṃ dhanāṃ datvā*, paying such an immense sum for it (Dh. 249). See *Yattakaṃ*.

TATTHA, see *Tatra*.

TATTO, see *Tapati*.

TATVAM, Essence, reality [तत्त्व]. Ab. 1175.

Tatvato, accurately (Das. 1).

TAVA, TAVAM, see *Tvaṃ*.

TĀVA (*adv.*), At once, now, just; really, indeed; yet, still [ताव]. *Titṭhatha t.*, stop a minute (Dh. 86). *Ahaṃ t. sabbakilesabandhanehi mutto nivesane pana*, I indeed am released from all the bonds of human passion . . but at my house . . (Ten J. 120, comp. Dh. 95). *Dārāni t. dhārāpetha*, do you be so good as to have me supplied with wood (Dh. 324). *Migāraseṭṭhi t.* . . *gantvā*, M. accordingly having set out (Dh. 235). *Kati-*

pāhaṃ dānaṃ t. demī, let me give alms for a few days longer (Dh. 369). *Nahāyissāmi t.*, I'll just have a bathe (Dh. 224). *Imaṃ tvaṃ dasamaṃ t. daḍhaṃ katvā samādiya*, do you only strenuously take upon you this tenth pāramitā (Jât. 24). With preceding *na*: *Na tvaṃ niṭṭhāsi*, it is not finished yet (Dh. 323, comp. Mah. 54, 98). *Yakkhinī t. jānāsi mama jātīm*, why this yakkhinī actually knows my rank (Mah. 48). *T.* often adds very little to the sense, merely emphasizing the sentence (Dh. 99; Alw. I. 77; F. Jât. 6, 49). With foll. *eva*, the final consonant being revived for euphony, *tāvad eva*, immediately, thereupon, straightway, now, at once (Alw. I. 77; Jât. 55; F. Jât. 46; Dh. 134; Ten J. 114, 120; Kamm. 8). *Tāvade*, a shortened form of *tāvad eva*, frequently occurs. It is a curious instance of "forming back," for as *tāvadeva* looks as though it might be resolvable into *tāvade* + *eva* (*tavade* 'va), the omission of *va* gives *tāvade*. *Raṇṇo deikkhi tāvade*, instantly reported it to the king (Mah. 134, comp. 230; Jât. 18; Cl. Gr. 75). See *Yāva*.

TĀVATĀ (*adv.*), So far, to that extent, on that account [तावता]. Dh. 47. Comp. *Yāvattā*.

TĀVATAKO (*adj.*), So many; so much, so great, so long [तावत् + कक]. *Tāvatakaṃ puttanaṭṭhā*, so many sons and grandsons (Dh. 246). Dh. 328. See *Yāvatako*.

TĀVATIHAṂ, see *Yāvatihaṃ*.

TĀVATIMSO (*adj.*), Belonging to thirty-three.

The *Tāvatiṃsā devā* are the inhabitants of the lowest devaloka but one, situated on the summit of Mount Meru. They are so called because they form the suite of thirty-three superior angels of whom the archangel Sakka (Indra) is the first (B. Int. 604; Man. B. 3, 11, 25; Dh. 227, 360). The T. heaven is called *Tāvatiṃsabhavanāṃ* (Dh. 94, 107), or *Tāvatiṃsadevaloko* (Dh. 192). It is also sometimes called simply *Tāvatiṃsaṃ*, the word *bhavanāṃ* being understood (*Tāvatiṃsaṃ gacchantā*, Mah. 162, *Tāvatiṃsamhi nibbatā*, Mah. 178, comp. 181). *Tāvatiṃsadevanagaraṃ*, the city of the T. angels (Dh. 190). *Tāvatiṃsā sabhā*, the Tāvatiṃsa hall of assembly (Mah. 162). *Tāvatiṃsa* is a curious taddhita derivative of *trayastrīṇa*, for the change of *y* to *v* comp. *dvandva* = जायुच, and many others. I have not yet met with a list of the names of the thirty-three angels.

TĀYĀ, see *Tvaṃ*.

TĀYA, TĀYAM, see *So* (2).

TĀYATI, To protect, preserve, save [चि]. F. Jāt. 11; Das. 35 (*tāyate*). P.p.p. *tāto* (Ab. 754).

TAYĪ (f.), The three Vedas [चयो]. Ab. 108.

TAYO (masc. num.), [चि]. Nom. and acc. *tayo* (*ete tayo kammapathe visodhaye*, Dh. 50). Instr. and abl. (m. and neut.), *tīhi* (Dh. 70). Dat. and gen. (m. and neut.), *tiṇṇam* (Dh. 29), *tiṇṇanam* (Att. 196). Loc. *tīsu*. The neut. nom. and acc. is *tīpi* (Jāt. 2). The fem. is *tisso*, instr. and abl. *tīhi*, dat. and gen. *tissanam* (Dh. 311), loc. *tīsu*. *Lakumatā tayo* (*sarā*), three light-measured vowels (Alw. I. xvii). *Tayo saḥāyā*, three friends (F. Jāt. 52). Frequently at the end of a compound, the whole forming a neut. noun. *Piṭṭakattayam*, three baskets. *Kaṇḍattayam*, three sections (Alw. I. ix). *Ratanattayam*, three gems. *Cetiṇattayam*, three shrines (Mah. 259). *Yojanattayam*, three yojanas (Mah. 125). *Saṅgittayam*, three rehearsals (Mah. 251). The base in composition at the beginning of a vowel is *ti-*, as *tipiṭṭakam*, three baskets, *tiyojanam*, three yojanas (see numerous examples sep.).

TAYODASA (num.), Thirteen [चयोदश]. Mah. 234. See *Telasa*.

TE, "these," see *So* (2); **TE**, "thee," see *Tvaṃ*.

TEBHĀTIKO (adj.), Consisting of three brothers [चि + भातृ + क]. Dh. 119, 130.

TEBHŪMAKO (adj.), Belonging to the three stages of being (*kāmaṇvacarabhūmi*, etc., see *Bhūmi*) [चिभू + क]. *Tebhūmakavaṭṭam*, existence in the three stages of being (Dh. 197, 200, 277, 382). *Tebhūmakadhammā*, the conditions belonging to the three forms of existence (Dh. 415).

TECĪVARIKO (adj.), Wearing three robes [चैची-वरिक]. *Tecīvarikaṅgam*, is one of the Dhutaṅga precepts, and enjoins the possession of no more than three robes at a time (E. Mon. 120; B. Int. 306).

TEDHĀ (adv.), In three ways [त्रिधा].

TEJANAM, An arrow, shaft [तेजन]. Ab. 389; Dh. 7, 15. *Tejano*, the reed Saccharum Sara (Ab. 601).

TEJASSI (adj.), Bright, glorious [तेजस्वि]. Alw. I. x; Sen. K. 399.

TEJETI (caus.), To sharpen [तेजयति]. P.p.p. *tejito* (Ab. 744).

TEJO, and **TEJAM**, Flame, heat, fire; light, brilliancy, splendour; majesty, dignity, prestige,

glory, fame; influence, efficacy, power [तेजस्]. Ab. 34, 351, 1094. *Tejodhātu*, the element of fire (see *Dhātu*, Man. B. 399). *Tejodhātuvasena*, by the power of fire kammaṭṭhāna, see *Kasiṇo* (Mah. 38). *Tejodhātum samāpajjitvā*, having entered upon jhāna attained by tejokasiṇa (Dh. 309). *Suriyatejo*, heat of the sun (Dh. 161). *Bhīṭā tejena tassa*, terrified at his majestic appearance (Mah. 63). *Dhammatejena*, *silatejena*, by the power or efficacy of virtue, of morality (Mah. 230; F. Jāt. 54; Jāt. 25; Dh. 425). *Puñña-tejamahiddhiko*, all-powerful by the influence of his merit (Mah. 21). Instr. also *tejasā* (Dh. 69).

TEKĀLIKO (adj.), Relating to the three times, past, present and future [त्रिकाविक]. Sen. K. 480.

TEKICCHO (adj.), Curable (from *tikicchā*). *Atetikiccho*, incurable (Att. 230; Dh. 93).

TELAKAM, A little oil [तेलक].

TELAM, Oil made from Tila seeds [तेल]. *Telapantam*, an oil mill (Jāt. 25). *Telapannikam*, a kind of sandal wood (Ab. 301). *Telacammam*, an oiled skin, oil cloth (Mah. 152). See *Pakko*.

TELASA, and **TERASA** (num.), Thirteen [चयोदश]. Alw. I. xcvi. *Terasa samā*, thirteen years (Mah. 231). Dh. 76. *Terasamo* (adj.), thirteenth (Mah. 76). With affix च, *terasakam*, a collection of thirteen, a name given to the thirteen Saṅghādisesas.

TELIKO, An oil manufacturer [तेलिक]. Sen. K. 391. Also as an adj. "mixed with oil, oily" (Sen. K. 390).

TEMANAM, Wetting [तेमन]. Dh. 385.

TEMĀSAM, Three months, a quarter [त्रिमास + क]. Dh. 81, 128.

TEMETI (caus.), To wet, moisten [caus. तिम]. *Dussāni telacāṭṭsu temetvā*, having soaked cloths in jars of oils (Dh. 175). Aor. *atemayi* (Mah. 129). At Dh. 233 we have, *vatthābharaṇāni temimsu*, "her clothes and ornaments got wet," where *temimsu* is the aor. from the simple verb, and not from the caus. Comp. *tinto*.

TENA, see *So* (2), p. 479 (b), 480 (b).

TEPIṬAKO (adj.), Belonging to the Tipiṭaka [चि-पिटक + क]. *Tepiṭakā therā*, priests versed in the whole Tipiṭaka (Mah. 27, 164, comp. Dh. 383, Pāt. xvi). *Tepiṭakam Buddhavacanam*, the word of Buddha as contained in the Tipiṭaka (Alw. I. v; Dh. 80, 134).

TERASA, see *Telasa*.

TETTIṂSA, and **TETTIṂSATI** (*fem. num.*), Thirty-three [चत्विंशत् and °शति]. *Tettiṁsa jand*, thirty people (Dh. 187, comp. Mah. 182). *Tettiṁsatimo* (*adj.*), thirty-third (Mah. 208).

TEVIJJO (*adj.*), Possessed of the three Vijjās [त्रिविज्]. Dh. 142; Mah. 79. Also *tevijjako*.

TEVISA, and **TEVISAṬI** (*fem. num.*), Twenty-three [त्रयोविंशति]. Dh. 76, 117.

THABAKO, A cluster of blossoms, bunch of flowers [खण्डक]. Ab. 545.

THADDHO (*p.p.*), Firm, hard, solid, dense; obstinate, stolid, stubborn [खट्थ]. *Thaddhahadayo*, hard-hearted, stubborn, insensible (Dh. 329). Applied to jungle, dense, rough (Ab. 183, at Jāt. 7 opposed to *modu*). *Thaddho koti atimāni*, is stubborn and proud. *Thaddhamacchari*, and *-riyo*, obstinately stingy, a miser (Ab. 739).

THAKANAM, Covering, a lid [खगम]. Mah. 44.

THAKETI (*caus.*), To cover, conceal, stop up [खगयति]. *Dvāraṁ th.*, to close a door (Mah. 152). *Chiddaṁ mālgulena thakesi*, covered over the opening with a bouquet (Dh. 172). *Guhāṁ thaketi pādāpēna*, stops up the entrance of the cave with a stone (Mah. 44). Att. 141, 211.

THALAJO (*adj.*), Land-born [खलज]. Of plants (Jāt. 18), of land-animals (Ten J. 113).

THĀLAKAM, = *thālam*. Dh. 247, 389; Pāt. 23.

THALAM, and **THALI** (*f.*), Land, dry ground, terra firma [खल, खली]. Ab. 183; Mah. 68, 152, 168; Dh. 7; Att. 8. High ground, opposed to *ninna* (Dh. 18). *Thalena āgacchati*, to come by land (Mah. 79).

THĀLAM, A metal bowl or bason; a plate, dish [खाल]. Dh. 297.

THALATTHO (*adj.*), Standing on dry ground [खलखल]. Mah. 6, 88.

THALI, see *Thalam*.

THĀLI (*f.*), A cooking-pot, boiler, kettle [खाली]. Ab. 456; Dh. 144.

THĀMAVĀ (*adj.*), Resolute [खामव + वत्].

THAMBHAKARI (*m.*), Rice [खम्भकरि]. Ab. 452.

THAMBHO, A clump of grass, a bush, thicket; a post, pillar, column; the post to which an elephant is tied; stupor, insensibility [खम्भ, खम्भा]. Ab. 220, 364, 454, 550, 1048; Ten J. 36; Dh. 175. *Silatthambo*, a stone column (Mah. 79). *Biraṇṇatthambhako* (*adj.*), having clumps of biraṇṇa grass (F. Jāt. 9, the affix क् belongs to the whole compound). The Pali form is strong evidence

that the two Sanskrit words are etymologically identical.

THĀMO, Strength. Ab. 398 (-*mo*); Sen. K. 517 (-*mo*). *Purisathāmo*, manly vigour (B. Lot. 455). *Thāmo ca balaṇ ca* (Sām. S. A.). *Yassa so viha-tatthāmo kathaṁ dhammaṁ carissasi*, how wilt thou do good works when thy strength is departed, lit. to whom there is destroyed strength (Dh. 80). Dh. 246, 352. I have always found *thāmo* in the nom., and I think it clearly points to a lost form *खामस्* (neut.), for at Sen. K. 214 we have an instr. *thāmasā* (there is also a gen. *thāmaso*). At Sen. K. 273 we have the dat. *thā-muno* and instr. *thāmunā*, which point to *खामन्*.

THĀNAM, Standing, stopping, halting; place, spot, situation; station, state, condition; place, post, office, appointment; rank, dignity; point, matter, subject, topic, proposition, thesis, thing; basis, source, origin, cause, reason [खान]. Ab. 91, 846. *Thānaniṣajjabukhulattā*, from much standing and sitting (Br. J. S. A.). *Pucchi taṁ thānak-rapaṁ*, asked the cause of their stopping (Mah. 198, they had suddenly stopped singing). *Uda-kaṭṭhānam*, a place where there was water (Dh. 4). *Divāṭṭhānam*, place to spend the day in (Dh. 81). *Vasanaṭṭhānam*, dwelling place (Dh. 82; F. Jāt. 17). *Sayanaṭṭhānam*, sleeping place (Dh. 82). *Imissā kucchi hessati puttass' uppattiṭṭhānam*, "her womb is destined to be the seat of the conception of a son" (Mah. lxxxix). *Rathess ukkamaṇaṭṭhānam n'atthi*, there was no room for the chariot to pass (Ten J. 3). *Dehapatitaṭṭhāne*, on the spot where his body fell (Mah. 155). *Taṁ ṭhānam gantvā*, proceeding to the spot (F. Jāt. 17). *Tesu tesu ṭhānesu*, in various places (Jāt. 2). *Attano devaṭṭhānam eva gato*, went back to his celestial home (F. Jāt. 27, 58, comp. Dh. 191). *sakaṭṭhānam eva āgantvā*, returning home, also Ten J. 120). *Jayaṭṭhānam*, field of victory (Mah. 156). *Nidhi ṭhānā cavati*, the treasure vanishes from its resting place (Kh. 13). *Purāṇagāmaṭṭhānam*, the site of an old village (F. Jāt. 3). *Thāpaṭṭhānam*, the (future) site of the dagaba (Mah. 159, comp. 165). *Mahāthūpaṭṭhānaṁ*, the standing place of the Mahāthūpa, viz. its future site (Mah. 88). *Thūpaṭṭhānam akhānaya*, dug a site for the dagaba (Mah. 169). Of a place or passage in a book (Mah. 1). *Rañño pāṭṭhānaṭṭhānam*, the place or room where the king was break-

fasting (Ten J. 32). *Kim tumhākaṃ mama gamanattānena*, what business of yours is it where I'm going, lit. what have you to do with the place of my going? (Dh. 339). Loc. *ṭhāne*, in certain instances, in the right place (Sen. K. 213). *Uccesu ṭhānesu ṭhapetvā*, placing them in high offices or appointments. *Aggamahesiṭṭhānaṃ*, dignity of queen consort (Dh. 160). *Sendapatiṭṭhānaṃ*, office of commander-in-chief (Mah. 69; Alw. I. 78). *Sayaṃ dovārikaṭṭhāne ṭhatvāna*, "taking on himself the office of sentinel" (Mah. 117). *Dhitiṭṭhāne ṭhapetvāna*, "adopting her as his daughter," lit. putting her in the post of his daughter (Mah. 222). *Tumhe amhākaṃ pituṭṭhāne ṭhitā*, you stand to us in the place of a father (Das. 3). Dh. 219; Mah. 3, 118, 123. *Sotāpattinaggaṭṭhānaṃ*, the condition of being in the first Path (Dh. 209). *Vuddhikaṭṭhānaṃ gacchati*, to come to a state of intimacy (Dh. 216). *Guṇṭhiṭṭhānaṃ*, knotty points (in the Vedas, Mah. 29). *Kaṅkhāṭṭhānaṃ*, doubtful points (Trenckner). *Pañca abhabbaṭṭhānaṃ*, five points upon which there is non-liability. *Appamattesu pi ṭhānesu kukkucāṃ karimāsu*, were scrupulous even in the most trivial matters, or on the most trivial points (Dh. 416). *Chānussatiṭṭhānaṃ*, six subjects for meditation. *Samvuto tīhi ṭhānehi*, restrained in three matters or under three heads (*kāyena, vācāya, manasā*, Dh. 70, comp. Pāt. 108). *Etehi tīhi ṭhānehi*, by these three things (Dh. 40, comp. 25 and 55, where it may possibly be rendered "states," but comment says *dukkhakaṭṭhānaṃ*). *Pubbāṭṭhānaṃ*, the first thing, the most important point (Dh. 422). *Appaṇakāṃ ṭhānaṃ*, unquestionable things or theses, absolute truth. *Duddāsaṃ idaṃ ṭhānaṃ*, this is a difficult matter or subject for them to understand (Gog. Ev. 6). *Ṭhānūṭṭhānaṃ*, right and wrong thesis, probability and improbability, truth and falsehood (B. Lot. 782-4). *Kammaṭṭhānaṃ*, basis of action. *Ṭhāna*, like *pada*, of which it is said by the grammarians to be a synonym, sometimes adds little or nothing to the sense when the last part of a compound, as in *pamādaṭṭhānaṃ*, "temptation," = *pamādo*, unless we take this compound to mean "cause of delay" (Kh. 18; B. Lot. 444). *Tehi ṭhānehi gabbhaṃ gaphanti itthiyo*, by these means women get with child (Sāṅkhyārtha Prakāśa). *Ganthā vicikicchattānaṃ*, knots (i.e. knotty passages) the source

of doubt. *Ṭhānaṃ kho paṇ' etaṃ vijjati yaṃ tvaṃ kumāro 'va samāno kālāṃ kareyyāsi*, this is a reason why you, being a prince, should die, this makes it probable that you will not live long (Dh. 143, the reason is that "princes who formerly were long-lived are now short-lived"). *N' etaṃ ṭhānaṃ vijjati*, this is improbable, is not a true cause or reason, will not do.

ṬHĀNANTARAM, A particular post, a certain office, an office, appointment [खान + अन्तर]. *Ṭhānantarappattā*, having obtained various posts (Dh. 213). Das. 10; Mah. 65, 159, 170.

THANAPO, THANAPĀYĪ (*m.*), A suckling, infant [खनप, •पायिन्]. Ab. 252; Dh. 165.

ṬHĀNASO (*adv.*), Causally, necessarily [खान + अस्]. Kh. 12.

ṬHĀNĀṬHĀNAṃ, Right and wrong place or site [खान + अखान]. Mah. 88, 170. For another meaning see *Ṭhānaṃ*.

THANPILASĀYIKĀ (*f.*), Sleeping on the bare ground [खण्डिलसायिन् + इका]. Dh. 25.

ṬHĀNIKO (*adj.*), Holding the place of [खानिक]. *Garuṭṭhāniko*, holding the place of a teacher.

THANITO (*p.p.*), Rumbling, thundering [खनित]. Att. 210; Jāt. 64. Neut. *thanitāṃ*, thunder (Ab. 49).

ṬHĀNIYO (*adj.*), Based upon [खानीय]. *Soma-nassaṭṭhānīyaṃ rūpaṃ*, a pleasurable sight (?). *Ṭhānīyaṃ*, a town (Ab. 198).

THAÑÑĀM, Mother's milk [खन्य]. Ab. 500.

THANO, The female breast [खन]. Ab. 270; Dh. 111. *Timbarutthani* (*f.*), having breasts like a t. fruit.

ṬHAPANAM, Placing, etc. (from *ṭhapeti*). *Sa-matte ṭh.*, placing on an equality (Mah. 11). *Saddhammaṭh.*, establishment of religion (Ditto). Mah. 107, 151.

ṬHAPANIYO (*p.f.p.* from *ṭhapeti*), That should be set aside (see *Pañho*).

THAPATI (*m.*), A carpenter [खपति]. Ab. 506.

ṬHAPETI, ṬHAPIYATI, see *Tiṭṭhati*.

THARU (*m.*), The hilt of a sword [त्सर]. Ab. 391; Pāt. 11.

ṬHASSATI, ṬHĀTUM, ṬHATVĀ, see *Tiṭṭhati*.

THĀVARIYAM, Security [खावर + य]. Coomaraswamy renders *janapadatthāvariyaṭṭhatto*, "whose dominions are well protected" (B. Lot. 581, 582).

THĀVARO (*adj.*), Stationary, fixed; stable, firm, strong [स्थावर]. Ab. 712; Dh. 188. See *Taso*.

THAVIKĀ (*f.*), A purse (Vij.). *Sahasatthavikā*, a purse containing a thousand pieces (Jāt. 54). Of a net or purse in which a monk slings his bowl when going on a begging round (Jāt. 55).

THĀYI (*adj.*), Lasting, living [स्थायिन्]. *Acirattāyijivito* (*adj.*), whose life would not last long, viz. whose term of existence as a brahma angel was nearly at an end (Mah. 28).

THENETI, To steal [स्तेन]. Dh. 114.

THENO, A thief [स्तेन]. Ab. 522.

THERIYO (*adj.*), Belonging to theras [स्त्थिर + य]. The first *saṅgīti* was called *theriyā*, because it was held by theras (Mah. 14, 20; also *therikā*, E. Mon. 177). At Mah. 256 *theriyā* (masc. pl.) is rendered by Turnour "the fraternities who had composed the theravāda."

THERO, An old man; a Buddhist monk of a certain standing, a senior priest, an elder [स्त्थिर]. Ab. 254; Dh. 46. There are said to be three sorts of *thera*, *jātihero*, *dhammathero*, *sammattihero*, the first means merely an old man, and the others I think mean respectively, a priest who is venerable for his piety, and a priest who is generally recognized as a *thera*, that is, has merely attained a certain seniority, without reference to piety or learning. The term *thera* is a courtesy title given to a bhikkhu who has completed a certain number of years from his upasampadā or admission to priest's orders. The number of years is I think ten (E. Mon. 11; B. Int. 288). *Therataro* (*adj.*), senior, older, rather old. *Therapādo*, a venerable *thera* (Kh. 24). *Therdsananā*, seat of the senior priest, president's chair (Alw. I. 103; Mah. 12, see *Saṅgho*). *Therakarā dhammā*, qualities that constitute a *thera* (Dh. 378). *Thero'ru* = *thero uru*, an excellent priest (Mah. 171). Fem. *therī*, a senior Buddhist nun (Dh. 285). *Theragāthā*, "stanzas spoken by priests," and *Therīgāthā*, "stanzas spoken by nuns," are the names of two books of the Khuddakanikāya. For *theravādo* see *Vādo*.

THETO (*adj.*), Firm, trustworthy [probably स्थातु]. *Theto ti thiro* (Br. J. S. A.).

THEVO, A drop of water [क्षेप + व]. Ab. 660.

THEYYAM, Theft [क्षेप]. Ab. 522; Dh. 373. There appears to be also a masc. *theyyo*, thief, as

we have *theyyasaṅvāsako*, companion of thieves (Pāt. 28). See *Saṅkhāto*, *Sattho*.

THĪ (*f.*), A woman [स्त्री]. Ab. 230. Pl. *thiyo* (Mah. 85). Instr. *thiyam* (Ab. 198, "in the feminine"). Gen. pl. *thīnam*. *Thīpumadvayam*, a pair, female and male (Ab. 628, comp. Alw. I. vii). **THINAM**, Idleness, sloth, dullness [स्वान]. Generally in the compound *thīnamiddham*, sloth and torpor (Dh. 124, 401; F. Jāt. 25; Man. B. 418; B. Lot. 444).

THIRO (*adj.*), Firm, hard, solid, strong, immovable, permanent, lasting [स्थिर]. Dh. 430. *Thirabhavo*, solidity, strength (Mah. 169; Dh. 379). *Thiraguno*, determination, steadfastness (? Mah. 12, comp. 39). *Atitthiro* (*adj.*), very firm. *Metti thirā*, firm friendship (Ras. 31). Fem. *thirā*, the Ālāparṇī tree (Ab. 584). *Thirodako* (*adj.*), constantly full of water (Mah. 242). *Thiramso*, persistent or essential part (Ab. 933).

THITAKO (*adj.*), Standing up [स्थितक]. Pāt. xxi. *Thitako'va* (Dh. 220; B. Lot. 569).

THITATTAM, Remaining firm, continuance [स्थित + त्त]. Mah. 17.

THITI (*f.*), Durability, stability, continuation, existence, life [स्थिति]. Ab. 1058; Dh. 27; Alw. I. x; Mah. 19. *Cirattithi*, lasting long, permanence. *Thitibhāgiyo samādhi*, "stationary a., opposed to *hānabhāgiyo*, declining" (Vij.).

THITIKO (*adj.*), Lasting, continuing, living on, existing [स्त + क]. *Āhārattithiko*, living by food (Das. 44; Kh. 3). At Alw. I. 103 D'Alwis renders *thitikā*, "standing orders."

THITO, **THIYATI**, see *Tiṭṭhati*.

THO (*adj.*), Standing, staying [स्थ]. Only at the end of a compound. See *Gahattṭho*, *Jalattṭho*, *Thalattṭho*, *Dhammatṭho*, *Laṅkāḍḍipattṭho*, *Bhayaṭṭho*, *Bhummatṭho*, *Samāpattṭho*, *Kucchiṭṭho*. See also under *Tatra*, *Santiko*. *Rathattṭho*, standing in the chariot (Mah. 199). *Pāsāpattṭho*, resting on a rock (Mah. 167).

THOKAKO (*adj.*), Small, brief, slight [next + क]. Fem. *thokikā* (Dh. 55). *Gahetvā thokathokakam*, taking a little here and there (Mah. 135, here the term belongs to the whole compound).

THOKO (*adj.*), Small, short, slight [क्षोब]. Ab. 704. Adv. *thokam*, a little, a little while; a short distance. *Thokam anugantvā*, having followed them a short way (Dh. 239, comp. 142; F. Jāt. 4). *Me akkhīni thokam rujimsu*, my eyes ached a

little (Dh. 89). *Thokaṃ vissama* (imperat.), rest awhile (Ras. 31). *Thokathokaṃ*, little by little, gradually (Dh. 22, 43). *Thoká* (abl.) or *thokena succati*, means according to Clough, "escapes for a small sum," but perhaps Kuhn is right in rendering it "vix liberatur," barely escapes (see Sen. K. 323).

THOMANAM, Praise (fr. next). Ab. 119; Att. 199.

THOMETI, To praise [खोमयति]. Alw. I. 77; Mah. 243; Dh. 195, 420.

THOMO, Praise [खोम].

THULO, and THULLO (adj.), Big, large, thick, coarse, clumsy, stupid [खुल]. Ab. 701, 1066; Mah. 113; Pát. 93. *Thullasúkkaro*, a fat hog (Ten J. 13). *Thullaccayo*, a grave offence (accayo). *Thúlasáfako*, a coarse cloak (Dh. 287). With affix ल्, *thúlattani*, bulkiness (Ab. 894). *Thúlasartro* (adj.), corpulent (Dh. 319, 401).

THUNĀ (f.), A pillar, column, post [खूणा]. Ab. 220, 1048. *Ekathúpikaṃ gehaṃ*, "an apartment built on a single pillar" (Mah. 56).

THÚPO, A conical heap, a pile, mound; a conical or bell-shaped shrine containing a relic, a dagaba, cetiya, tope [खूप]. Ab. 436; Mah. 4; B. Int. 349. At Das. 30 we are told that when Sujáta's father died he made a tumulus (*thúpa*) of earth in his garden and enshrined the remains in it. The gigantic bell-shaped monuments in Ceylon are instances of *thúpas*. *Thúpikato*, heaped up (Pát. xvi, 22; in S. it would be खूपीकृत).

THUSO, Husk of grain [तुष]. Ab. 453. *Thusakoffhako*, a winnowing room, barn. *Thusodakam* = *thusa-udakam*, sour gruel (Ab. 460). *Nitthuso* (adj.), free from husk (Mah. 22).

THUTI (f.), Praise, thanks [सुति]. Ab. 118; Mah. 99; Ját. 27. With affix मत्, *thutimá*, full of praises, grateful (Sen. K. 400).

THUTO (p.p.p.), Praised [सुत]. Ab. 752.

TI, see *Iti*.

TI-, "three," see *Tayo*.

TIBBO (adj.), Sharp, keen; acute, intense, excessive, severe [तीव्र]. Ab. 41, 711. *Saṅghamhi tibbagatavo* (adj.), having intense veneration for the priesthood (Mah. 224). *Tibbarágo* (adj.), having fierce passions (Dh. 63). With affix क्, *tibbako*, sharp, etc. (Dh. 196).

TIBHĀGO (adj.), Consisting of three portions [त्रिभाज]. Mah. 136.

TIBHAVAM, The three forms of existence, see *Bhavo* [त्रि + भव]. Mah. 20.

TIBHŪMAKO (adj.), Three storied [त्रि + भूम + क].

TICIVARAM, The three robes (see *Civaram*) [त्रि + चीवर]. Ab. 439; Mah. 196, 202.

TIDANDAM, The three staves (tied together) of a Brahmin ascetic [त्रिदण्ड]. Ját. 8, 9.

TIDASO, A deva [त्रिदश]. Ab. 11. *Tidasá*, the Tāvatiṃsa angels (Dh. 96). *Tidasálayo*, the deva world, the Tāvatiṃsa heaven (Ab. 10).

TIDHĀ (adv.), In three ways or parts [त्रिधा]. Dh. 188.

TIDIVO, The deva world, heaven, especially the Tāvatiṃsa heaven [त्रिदिव]. Ab. 10; Mah. 247; Alw. I. ix. *Tidiváddhibhā*, Sakka or Indra (Ab. 19).

TIGĀVUTAM, Three leagues [त्रि + गव्यूति]. Dh. 94, 98; Ras. 22.

TIHAM, Three days [त्र्यह]. F. Ját. 4; Mah. 240.

TĪHI, see *Tayo*.

TIKĀ (f.), A Pali commentary on an Aṭṭhakathá, a scholium, gloss [टीका]. Alw. I. xxii.

TIKAM, A triad, three [त्रिक]. *Tikanipáto*, one of the divisions of the Játaka, so called because the stories in it contain three gáthás each. There is probably also an adj. *tiko*, as we have *tikajjhániko*, connected with the three jhānas.

TIKHINO, TIKKHO, and TINHO (adj.), Sharp; pungent, fiery, acrid; acute, clever [तीक्ष्ण]. Ab. 711; Dh. 401. *Tikhipadhram tipam*, grass with sharp or rough edges (Dh. 396). *Tikhipabbhasajjam* at Dh. 279 seems to mean some powerful astringent used as a styptic. *Tikkhindriyo* (adj.), having sharp organs of sense, quick, acute (B. Lot. 305, *tikkha* also at Att. 191, 196, 200).

TIKICCHĀ (f.), The practice of medicine, curing, healing [चिकित्सा]. Ab. 330.

TIKICCHAKO, A physician [चिकित्सक]. Ab. 329.

TIKICCHATI, To treat medically, to cure [चिकित्सति]. P.f.p. *tikicchitabbo* (Dh. 354). Caus. *tikicchápeti* (Dh. 93, 215).

TIKKHATTUM, Thrice [त्रि + कृत्वस्]. Mah. 196; Dh. 291; F. Ját. 53.

TILAKKHANAM, Three characteristics [त्रि + लक्षण]. See *Lakkhaṇam*. Ten J. 119; Dh. 80, 229.

TILAKO, Name of a tree; a mole or freckle; a sectarial mark on the forehead (in this sense also

- tilakam* [तिलक]. Ab. 300, 328, 561, 944; B. Lot. 599.
- TILICCHO**, A sort of snake [तिलिस्स, तिलिच्छ]. Ab. 651.
- TILO**, The sesamum plant, *Sesamum Indicum*; the seed of *Sesamum Indicum* [तिल]. F. Ját. 54. *Tilakāḷako*, a mole on the skin (Ab. 328). *Tilabbiḷam*, a sort of *Vallisneria* (Ab. 690). *Tilapanni* (m. ?), red sandal (Ab. 301). *Tilakakko*, a paste made of ground tila seeds.
- TILOKAM**, The three worlds [त्रिलोक]. They are *kāmaloko*, *rūpaloko*, *arūpaloko* (see *Loko*).
- TIMANḌALAM**, Three circles [त्रि + मण्डल]. *T. pañicchādeti*, to conceal the three circles by wearing clothing of the proper length and height, the three are the navel and the two knees (Subh.).
- TIMBARU** (m.), and **TIMBARUSAKO**, The *Tinduka* tree. Ab. 560; Att. 86, 213.
- TIMI** (m.), **TIMINDO**, **TIMINGALO**, Names of certain fish of enormous size that haunt the oceans between the *kulācalas* [तिमि, तिमि + इच्छ, तिमिच्छ]. Ab. 673; Man. B. 13; E. Mon. 297.
- TIMIRAM**, Darkness [तिमिर]. Ab. 70. *Timirapīṅgalo*, name of a monstrous fish (comp. *timi*, Ab. 673). *Timirapūñño*, a mass of gloom (Dh. 255).
- TIMIRĀYITATTAM**, Gloominess [p.p.p. तिमिरायते + ख]. Sen. K. 396.
- TIMISAM**, Darkness [तमिस्स or तमस]. Ab. 70.
- TIMISIKĀ** (f.), A very dark night [तमिस्सा with affix इक्]. Ab. 69.
- TIMSA**, and **TIMSATI** (fem. num.), Thirty [त्रिंशत्]. Gen. *timśāya* (Alw. N. 36, comp. Dh. 422). Sen. K. 404. *Timśa bhikkhū*, thirty monks (Dh. 384). *Timśa yugāni*, thirty pair (Dh. 291). *Timśakoṭṭhi kārita*, built for thirty koṭis (Mah. 195). *Samatimśapāramiyo pūretvā*, having accomplished all the thirty *pāramitās* (B. Lot. 335, comp. *timśasahāye*, Mah. 2). *Timśasahassā* (adj.), *bhikkhū*, thirty thousand monks (Dh. 91). *Timśayojaniko* (adj.), thirty yojanas in extent (Dh. 95, 107, 109). *Aṭṭhatimśa*, thirty-eight (Dh. 422). *Dvattimśa*, thirty-two. *Catuttimśa*, thirty-four. With gen. of the thing numbered, *timśa kaṭṭhavādhānaṃ* (Alw. N. 36): *Timśatimo* (adj.), thirtieth (Mah. 183).
- TIMSO** (adj.), Thirtieth [त्रिंश]. *Ekānatimśo*, twenty-ninth (Mah. 247).
- TINAM**, Grass, herb, weed [तुण]. Dh. 64, 223;

- F. Ját. 9. *Muñjajitṇam*, *Muñja* grass or rushes (Ját. 9). *Tipapḍukā*, straw slippers (Das. 11). *Tipasūlam*, Arabian jasmine (Ab. 574).
- TINAVATTHĀRAKO**, Name of one of the *Adhikarāṇasamathas* [तुण + अवसार + ख]. Subh. quotes, *tiñehi avattharaṇaṃ pidhanaṃ tipavattthāro, ayaṃ samatho tamsadisatṭha tipavattthāro samatho*. Vij. renders it "litter-covering," and says, "As ordure is covered over with grass or litter, so this procedure is intended to cover offences committed in a time of excitement, and which are difficult to adjudicate; it is the quashing of past proceedings during a period of litigation, by mutual consent, when the parties in the prosecution of a cause cannot arrive at a decision." Pāt. 24.
- TINAVO**, A sort of drum (*deṇḍima*.) Ab. 143.
- TINAYANAM**, Three eyes [त्रिचयन]. Sen. K. 361.
- TINDUKO**, The tree *Diospyros Embryopteris* [तिन्दुक]. Ab. 560. With affix इक्, *tindukiko*, belonging to the t. tree (Sen. K. 392).
- TINHO**, see *Tikkho*.
- TINI**, see *Tayo*.
- TINISO**, The tree *Dalbergia Ongeinensis* [तिनिस्स]. Ab. 555.
- TINNAM**, see *Tayo*.
- TINNO**, see *Tarati*.
- TINTINI** (f.), The *Tamarind* tree [तिमिन्नी, comp. *dehāl*]. Ab. 562.
- TINTO** (p.p.p.), Wet [another form of तिमित, the term. त being joined directly to the root तिम]. Ab. 753.
- TINUKKĀ** (f.), A torch made of a wisp of hay or dry grass [तुणोक्ता]. Ját. 212.
- TIPADAKKHINAM**, The *padakkhina* thrice repeated [त्रि + प्रदक्षिण]. Mah. 172.
- TIPHALAM**, Three fruits [त्रिफल].
- TIPITAKAM**, Three Baskets or Treasuries, a name of the Buddhist scriptures [त्रिपिटक]. Ab. 524 gives *piṭako* and *piṭakam*, "a basket," and Ab. 990 says that *piṭakam* has the meanings *bhājana* and *pariyatti*. The Buddhist scriptures consist of three great divisions, each of which is called *Piṭakam*, "a Basket." They are *Vinayapiṭakam*, *Suttapiṭakam*, *Abhidhammapiṭakam*, the Basket of Discipline, the Basket of Discourses, and the Basket of Metaphysics. The whole canon is called *tiṇi piṭakāni*, or *tipiṭakam*, or *piṭakattayaṃ*, "the three Baskets." The present Buddhist canon

consists of the following books (see E. Mon. 166; Mah. lxxv),—

VINAYAPIṬAKAṂ.

Párájika.
Pácitti.
Mahāvaggo.
Cúlavaggo.
Parivárapátho.

SUTTAPIṬAKAṂ.

Dīghanikáyo.
Majjhimanikáyo.
Saṃyutta-, or Saṃyuttakanikáyo.
Anguttaranikáyo.
Khuddakanikáyo, *consisting of*

Khuddakapátho.
Dhammapadam.
Udānaṃ.
Itivuttakam.
Suttanipáto.
Vimānavatthu.
Petavatthu.
Theragáthā.
Therīgáthā.
Játakam.
Niddeso.
Patisambhīdamaggo.
Apadānaṃ.
Buddhavaṃso.
Cariyápiṭakam.

ABHIDHAMMAPIṬAKAṂ.

Dhammasaṅgaṇi.
Vibhaṅgaṃ.
Kathávatthu.
Puggalapapaññatti, or -paññatti.
Dhátukathā.
Yamakaṃ.
Paṭṭhānaṃ.

The Abhidhamma books are sometimes given in a different order, see *Abhidhammo*.

These books are looked upon with the utmost veneration by Buddhists as the sacred books or scriptures of their religion, and as containing the Word of Buddha (*Buddhavacanaṃ*). Into the vexed question of the origin of the Buddhist scriptures it is not my intention to enter here, but I wish to draw attention to the fact that Buddhaghosa distinctly asserts that the present canon is the same as that fixed by the first Convocation. James D'Alwis' account (Buddhist Nirvāṇa, pp. 17-19) of the "additions which the logia of Buddha have received from time to time," is misleading so far at least as he means that they

were *admittedly* added from time to time. It is a source of great regret to me that in my article *Kathávatthupakaranaṃ* I inadvertently followed him in the stupendous blunder of his assertion that the Kathávatthu was "*added* by Moggalliputtatissa" (at the third Convocation). The Kathávatthu is one of the Abhidhamma books mentioned by Buddhaghosa as having been rehearsed at the first Convocation immediately after Gautama's death; and the passage in Mahāvansa upon which D'Alwis rests his assertion is as follows, *Kathávatthupakaranaṃ paravāḍappamaddanaṃ abhāsi Tissatthero ca tasmim saṅgītiṃ aṇḍale*, which simply means, "in that convocation-assembly the thera Tissa also *recited* (Buddha's) heresy-crushing Kathávatthupakaranaṃ." Mr. D'Alwis observes that "the formal conclusion of several of the Sūtras, which is everywhere identically the same, is essentially the language of the disciples." This is an obvious truism, but I do not see how it bears out the statement that additions were made to the logia of Buddha from time to time. Granting that Buddha's sermons were rehearsed at the first Saṅgīti, there is no reason why these conclusions and introductions should not have been rehearsed at the same time, as stated by Buddhaghosa. The foll. is from Buddhaghosa's account of the first Saṅgīti: *Kim pan' ettha paṭhamapárájike kiñci apañetabbam vá pakkhipitabbam vá ási n'asīti? Buddhassa bhagavato bhāsīte apañetabbam náma n'atthi, na hi Tathágatá ekavyañjanam pi niratthakam vadanti sāvakaṇaṃ pana devatānaṃ vá bhāsīte apañetabbam hoti taṃ dhammasaṅgādhaká therá apañayimsu: pakkhipitabbam pana sabbatthāpi atthi tasmá yaṃ yattha pakkhipitum yut-tam tam pi pakkhipimsu yeva: kiṃ pana tan? ti, "tena samayendīti" vá, "tena kho pana samayendīti" vá, "atha kho" iti va, "evam vutte" ti vá, "etad avocāti" vá evamādikam sambandhava-canamattam*, "Now some one may ask, Is there or is there not in this first párájika anything to be taken away or added? I reply, there is nothing in the word of the blessed Buddha that can be taken away, for the Buddhas speak not even a single syllable in vain, yet in the words of disciples and angels there are things which may be omitted, and these the elders who made the recension did omit. On the other hand additions are everywhere necessary, and accordingly when-

ever it was necessary to add anything they added it. If it be asked, What are the additions referred to? I reply only sentences necessary to connect the text, as *tena samayena, tena kho pana samayena*, and so forth." From an extract which I have given under art. *Nikāyo* it will be seen however that Buddhaghosa appears to leave it uncertain whether Cariyāpiṭaka, Apadāna and Buddhavaṃsa were rehearsed at the first Saṅgīti. In the enumeration of the books of the Khuddakagāthā also the Khuddakapāṭha is omitted, but the omission perhaps belongs to my MS., as later on he says, "the above enumerated fifteen books beginning with Khuddakapāṭha" (see art. *Nikāyo*, p. 282, a, line 8 from bottom). The fifteen books which are now called Khuddakanikāya were called at the first Convocation Khuddakagāthā, they were rehearsed last, and it is left uncertain whether they were added to the Suttapiṭaka or the Abhidhammapiṭaka.

TIPU (n.), Tin, lead [चपु]. Ab. 1046 (can it be a misprint for *tapu*?).

TIPUTĀ (f.), White Teori, Convolvulus Turpethum [चिपुटा]. Ab. 590.

TIRACCHĀNO, An animal, beast. Ab. 648; F. Jāt. 49. *Tiracchānagato*, an animal (Ten J. 113; Ab. 130, 648; Dh. 155, 190). *Tiracchānāyoni* (f.), the brute creation (Alw. I. cvii, in S. तिर्य्योनि). *Tiracchānavijjā* (f.), a low, unworthy art or practice (Pāt. 108). *Tiracchānakathā* (f.), low or unprofitable conversation (Pāt. xvi). The form *tiraccho* is also given at Ab. 648 (comp. तिरच); if this is to be looked upon as the older form we must suppose *tiracchāna* to be a derivative of it, as *gimhāna* of *gimha*, *addhāna* of *addhā*; but it is just possible that *tiracchāna* may be another form of तिरचीन.

TĪRĀM, A shore, bank [तीर]. Ab. 684. *Nadīt., gaṅgāt.*, river-side (Dh. 233; Mah. 3). *Pokkharapīt.*, shore of a lake, brink of a pond (Ras. 89). *Parat.*, opposite shore (Mah. 217). *Samuddat.*, sea-shore (Mah. 116).

TĪRANĀM, Deciding (Vij.). From *tīreti*. Dh. 281, 350.

TIRATTAM, Three nights or three days [चिराच]. Pāt. 15; Sen. K. 407.

TĪRETI, To finish, accomplish, decide [तीरयति]. *Tam aṭṭam tīretvā sāmikam eva sāmim akāsi*, having decided the case (or adjudicated the cause),

made the rightful owner the proprietor (Dh. 220, comp. Ten J. 1, Das. 24).

TIRĪTAKO, The tree *Symplocos Racemosa* [तिरीट + क]. Att. 213. At Ab. 442 we have *tirīṭakam*, "bark of a tree worn by ascetics."

TIRIYAM (adv.), Across [तिरियम्]. Ab. 1159. *T. dve vidatthiyo*, two v.s in breadth (Pāt. 108, comp. Alw. I. 75). *Satthu purato t. aṭṭhāsi*, stood across the path in front of the Teacher (Dh. 108, to prevent him passing).

TIRO (adv.), Across, beyond, over, on the other side [तिरस्]. Ab. 1159. Compounded with nouns in the same way as *anto* and *bahi*. *Tirokuḍḍe va tiropāḍḍe vā chaḍḍeyya*, should throw it over a wall or fence (Pāt. 105). *Tiroraṭṭhe*, outside the country, in a foreign land (Pāt. 107). *Tirokuḍḍesu tiṭṭhanti*, they stand outside the walls (Kh. 11). *Tirobhāvaṃ gacchati*, to go out of sight.

TIRODHĀNAM, A cover, veil, lid [तिरोधान]. Ab. 51.

TIROKARANĪ (f.), A curtain, screen [तिरकरिणी]. Ab. 298. For the form comp. *gharaṇā, pokkharanā*.

TIROKARIYYATI (pass.), To be veiled [pass. तिरक्खु]. Att. 198.

TIROKKĀRO, Disrespect, blame, abuse [तिरक्कार]. Ab. 172.

TISARANĀM, The Three Refuges [चित्रारण]. See *Saraṇam*. *Tisaraṇasaraṇo* (adj.), having the Three Refuges for his refuge. *Tisaraṇagato* (adj.), having put his trust in the Three Refuges.

TISATO (adj.), Numbering three hundred [चित्रत]. *Bhikkhavo tisatā*, three hundred priests.

TISIṄGAM, Three horns or peaks [चित्रुङ्ग].

TISSO, see *Tayo*.

TISSO, Name of a Buddha; name of a famous king of Ceylon (*devānam piyatisso*) [तिस्स]. Man. B. 95; Mah. 68.

TĪSU, see *Tayo*.

TITHI (m.), A lunar day [तिथि]. Ab. 72.

TITIKKHĀ (f.), Patience, endurance, forbearance, long-suffering [तितिक्षा]. Ab. 161; Dh. 34. With affix चत्, *titikkhāvā*, patient, enduring (Ab. 732).

TITIKKHATI, To bear, endure, be long-suffering [तितिक्षति]. Dh. 71. *Titikkhissam* at Dh. v. 320 is doubtless an aorist like *sandhāvissam*.

TITTAKO (adj.), Bitter [तित्तक]. F. Jāt. 2, 6; Dh. 280. *Tittakam kathessati*, will speak bitter

words to me (Dh. 314). *Tittako*, the plant *Trichosanthes Dioica* (Ab. 595).

TITTHAKARO, A sect-founder, religious teacher [तीर्थकार].

TITTHAM, A landing-place or bathing-place in a river or tank, a Ghāt; a landing-place on the sea-coast, a harbour; a Guru or preceptor; the usual way, right way; a piece of water; religious belief [तीर्थ]. Ab. 884; Mah. 24. *Nadī*, a river ghāt (Dh. 336). *Nahānat*, a bathing-place (Dh. 77, 307). *Tittham labhati*, to reach port (Mah. 69). *Titthakaro*, a sect-founder (Trenckner). *Titthakam* at Mah. 98.

TITTHATI, and **THĀTI**, To stand; to stand aside, be excepted or omitted, remain behind; to stay, stop, remain; to dwell, continue, abide, last, endure, remain constant, live, exist, be [स्थित]. A present *ñhāti* sometimes occurs in old texts, e.g. see art. *Gabbhāvakkanti* and Alw. I. 27. Imperat. *tiṭṭhatu*, *ñhātu*; pl. 2nd pers. *tiṭṭhatha*, *ñhatha* (Dh. 123). Aor. *aṭṭhā* (Mah. 78, 106, 121), *aṭṭhāsi* (Mah. 156), pl. *aṭṭhamsu* (Dh. 233, 416; Mah. 164). Fut. *ṭhassati* (Alw. N. 51; Dh. 318). P.pr. *tiṭṭham* (Kh. 16), *tiṭṭhamāno* (Mah. 213), pl. *tiṭṭhantā* (Dh. 153). Ger. *ṭhatvā*, *ṭhatvāna* (Dh. 318; Mah. 53, 178). Inf. *ñhātum* (Ten J. 40). *Ekamantaṃ aṭṭhāsi*, stood on one side. *Uyyoga-mukhe tiṭṭhasi*, thou standest within the portals of decay (Dh. 42). *Aṭṭhā bhūpassa muddhani*, settled on the king's head (Mah. 108). *Esa mahādumindo aṭṭhā dīghakālam*, this great king of trees has stood for ages (Mah. 121). *Jannukehi kari ñhātu*, let the elephant kneel, lit. stand on its knees (Mah. 106, comp. 152). There is a curious idiomatic use of the imperative which the foll. examples illustrate. *Tiṭṭhatu paraloko so pana puggalo idhalokasmiṃ yeva . . attano mūlaṃ khaṇati*, not only in the world to come but even in this world itself he digs up his root, lit. "let the world to come stand aside or be left out of the calculation" (Dh. 374, comp. *ñhapeti*, to omit, to except); *Tiṭṭhatu attano rucivasena missitaṃ saṇe pi tassa karaṇāñhāne vāto ekaṃ kosiya-aṇṇaṃ dāvetvā pāveti evaṃ pi missitvā kaṭam eva hoti*, to say nothing of a coverlet intentionally mixed with silk, even if in the place where it is fabricated the wind should bring a single thread of silk and blow it into the texture of the coverlet it must be considered as woven with an admixture of silk

(Pāt. 79); *Tvaṃ tvaṃ tiṭṭha sakalo pi ce loka-sannivāso maṃ dānena vīmaṇseyya*, not only thou, but if all the inhabitants of the world were to try me in the matter of almsgiving (F. Jāt. 57). *Jayaṭṭhānamhi ṭhassati*, "he will make his stand on the field where victory awaits us" (Mah. 156). *Tiṭṭha tvaṃ*, stop! (Dh. 109). *Kusindāyasaṃ aṭṭhāsi*, stopped at K. (comp. F. Jāt. 5). *Tiṭṭha tvaṃ yeva te yāgubhattaṃ sampādemi*, wait, my son, till I have prepared you some broth and rice (Dh. 403). *Idaṃ bhesajjaṃ yeva maṃ āgamand bandhaniyāmen' eva tiṭṭhatu*, let this drug remain (on the wound) as a bandage till my return (Dh. 279). *Na mayaṃ idha ñhātum sakkhissāma*, we shall not be able to stay here (Dh. 212). *Kulaṃ nāma aputtakaṃ na tiṭṭhati*, a family in which there are no sons cannot last or go on (Dh. 232). *Sattāhaṃ nirāhāro aṭṭhāsiṃ*, I remained for a week without food (Ten J. 40). *Yathā ñhātum na sakkoti*, so that it can no longer remain or exist (Das. 9). *Yāv' imesaṃ satthā aṭṭhāsi*, as long as their Teacher lived (Pāt. xxxvii). *Ydvatāyukaṃ tiṭṭhati*, lasts or lives out the full term of his life (F. Jāt. 8). *Kassa vaṃso ṭhassati*, whose dynasty will last longest? (Mah. 228). *Āyūṃ kiṃ paṭicca tiṭṭhati*, whereby does life exist or continue? (see *Paṭicca*). *Amaṇaṃ ñhāne bhayaṃ tiṭṭhati*, there is danger in that place. *Tath' eva tiṭṭhati ekaṃ*, there is his head just as before (Das. 32). *Dhamme tiṭṭha*, stand fast in the true faith (Mah. 17, comp. Ten J. 40). *Tass' ovaḍe ṭhatvā*, abiding in his admonition, following his advice (Dh. 84). Emphasis is sometimes obtained by the use of *ñ* in combination with a gerund. *Mahantaṃ atthaṃ gaṇetvā tiṭṭhati*, embraces a vast signification (Dh. 179); *Te paṇḍitā evaṃ sammādaṣṣaṇaṃ gaṇetvā ñhātā*, these wise men thus holding right doctrine (Dh. 137); *Sakalasarīraṃ pharitvā ñhātum*, to thrill through the whole body (Dh. 85); *Ahaṃ pi aṇṇa luddabhaṇaṃ dāruṇabhāvaṃ pajahitvā ñhito*, and I this day have renounced sport and cruelty, or am in the position of having renounced (Ten J. 119); *Latā ubbhijja tiṭṭhati*, the creeper grows up, lit. having sprung up stands (Dh. 60); *Samāddya paggayha tiṭṭheyya*, should persevere in bringing forward, lit. should stand persevering in bringing forward (Pāt. 5).—Pass. *ñhiyati* (Alw. I. 39). P.f.p. *ñhātabbo* (Pāt. xviii). P.p.p. *ñhito*, standing; stopping; remaining, last-

ing ; steady, firm, permanent, etc. *Devajātiyaṃ* *ṭhito*, being in a deva birth, existing as a deva (Ras. 62). *Vasse antimake ṭhito*, being then in the last year of his life (Mah. 53). *Uggantvā nabhasi ṭṭhitā*, rising into the air and remaining poised or stationary (Mah. 108, comp. 107, 118). *Aṭṭhito*, not standing. *Ekamantaṃ ṭhito*, standing on one side (Kh. 4). *Mahābodhi-ṭhita-ṭṭhānaṃ*, the place where the Great Bo-tree afterwards stood (Mah. 7, comp. 5). *Ṭhite Jine*, while Buddha yet lived (Mah. 109). *Bhagavato ṭhitakāle*, in Buddha's lifetime (Br. J. S. A.). *Vīnaye ṭhite dsaṇaṃ ṭhitaṃ hoti*, as long as the Discipline endures religion is secure (Ditto). *Tassa majjhe ṭhito ahu*, was situated in the midst of it (Mah. 162). *Karaṇḍake ṭhito sovaṇṇapaṭṭo*, a gold plate deposited in a casket (Mah. 161). In one instance I find *ṭhita* used passively : *Ṭhitaṃ Gāmaṇīrdjena balakoṭṭhaṃ upāgami*, he came to the tower occupied by king G. (Mah. 154). *Vīnaya-dī-ṭṭhit-āgamaṃ jotayitvā*, having spread abroad the doctrine contained (lit. standing or consisting) in the Vinaya and other scriptures (Mah. 126). *Ṭhitatto* (adj.), firm-minded (sthita + ātman). *Ṭhitadhammo* (adj.), steady in justice, just, equitable (Mah. lxxxvii). Firm (B. Lot. 866). *Nibbānaṃ santike ṭhito*, being near N. (Dh. 422). *Chāyā parimaṇḍalā ṭhitā*, the shadow remained circular (Jāt. 58).—Caus. *ṭhāpeti*, to cause to stand, to set up, fix, establish ; to lay up, deposit, put, place ; to stop, arrest ; to put away, keep, reserve ; to leave, set aside ; to omit, except (*ṭhāpeti* with *ā* occurs in Parābhava S.). *Idaṃ paṭṭhaṃ pāra-jikaṃ ti ṭhāpesuṃ*, they settled that this was to be the first P. (Br. J. S. A.). *Chattadhare tattha ṭhāpesi*, he posted standard-bearers there (Mah. 154). *Tassa adharoṭṭhe ca uttaroṭṭhe ca daṇḍakaṃ ṭhāpetvā*, having fixed a stick between his lower and upper lips (F. Jāt. 12). *Bhūpatinī sarāpeṇ ṭhāpesi*, established the king in the Three Refuges (Mah. 26). *Nagarūpamaṃ cittaṃ idaṃ ṭhāpetvā*, setting our hearts firm as a fortress (Dh. 8). *Paṭṭhaṇaṃ ṭhāpesi*, recorded his prayer, registered a vow (Dh. 127, comp. 268). *Haṭṭhi-kkhandhe sahaṣsaṃ ṭhāpetvā*, placing a thousand pieces of gold on an elephant's back (Ras. 17). *Maṇikkhandhaṃ purato ṭhāpetvā*, placing the magic jewel before him (F. Jāt. 3). *Attano bhavanaṃ ṭhāpesi*, put him in his palace (Dh. 304).

Vāsipharaṇukaṃ paṭicchannaṭṭhāne ṭhāpetvā, having deposited the hatchet in a secret place (F. Jāt. 4, comp. Ten J. 114). *Aññattha ṭhāpayiṃsu*, placed elsewhere (Alw. I. 63). *Pāde pādapiṭṭhe ṭhāpetvā*, setting his feet on the footstool (B. Lot. 305). *Dīpabhāṣāya ṭhāpesuṃ*, translated (lit. put) them into the language of the country (Ras. 7). *Mama santike eko puriso muttādhāraṃ ṭhāpesi*, a certain person confided the pearl necklace to my care, lit. deposited it with me (Ras. 33). *Sajjhāyaṃ ṭhāpayuṃ*, stopped the chaunting (Mah. 198). *Ṭhāpesi voḍḍhaṃ*, abolished the practice (Mah. 226). *Dhammakathaṃ ṭhāpento*, interrupting his discourse (Dh. 340). *Ṭhāpetvā*, reserving her choice (Das. 2). *Saṅghassa aṭṭhāpetvāna*, without reserving some, or putting some aside, for the priests (Mah. 158). *Ṭhāpetvā' Ānandatheraṃ anucchavikāma dsaṇaṃ*, reserving for the thera A. his appropriate seat (Mah. 13). *Sātake ṭhāpetvā*, having put away their cloaks (Ten J. 32). *Imaṃ muttādhāraṃ saddhukāṃ ṭhāpehi*, keep this pearl necklace carefully for me (Ras. 32). *Majjhe ṭhāpetvā okāsaṃ*, leaving a space in the middle (Mah. 172). *Ajja kuhiṃ Bhagavantaṃ ṭhāpetvā dga' attha*, but now where have you left Buddha to come here? (Br. J. S. A.). *Te bhikkhū baki ṭhāpetvā*, leaving the priests outside (Dh. 107). *Mahante nagare gehagopakamattaṃ ṭhāpetvā ssa-janaṃ dāya*, leaving in that great city only people to watch the houses, and carrying off all the rest of the inhabitants (Dh. 235). *Sithiṃ ca sigḍhiṃ ca ṭhāpetvā*, leaving the lioness and the jackal's mate at home (Dh. 37). *Bahū asekhaṇḍapaṭisaṃbhiddapatte bhikkhū ṭhāpetvā Ānandaṃ therō uccai*, passing over many Arhat priests possessed of the Paṭisaṃbhiddā, the elder chose Ānanda (Br. J. S. A.). *Ṭhāpetvāna idh' eva taṃ*, leaving him in this place (Mah. 227). The gerund *ṭhāpetvā* is much used in the sense of our "except," lit. "setting aside, excepting." *Te sabbe Asoka Tissa-kumāraṃ ṭhāpetvā ghātesī*, all of them, except prince Tissa, Asoka put to death (B. Lot. 365). *Ṭhāpetvā Saradāṭṭapaṇaṃ sabbe pi . . arakattaṃ pāpūṇiṃsu*, with the exception of S. they all became arhats (Dh. 134, comp. on next page *ṭhāpetvā maṃ*, except me). *Na me sokaṃ ṭhāpetvā Satthāraṃ, añño nibbāpetuṃ sakkhissati*, no one else save the Teacher will be able to assuage my grief (Dh. 336). *Taṃ Bhagavantaṃ sammā-*

sambuddham *ḥapetvā ko añño vattum samatto*, who else besides this blessed supreme Buddha is able to say it? (B. Lot. 364).—Pass. *ḥapīyati*. P.f.p. *ḥapetabbo*. With affix तः *tāsam punappuna ḥapetabbatā*, the fact of their having to be repeatedly replaced (Jāt. 10). P.p.p. *ḥapito*. *Ṭhapitā Sihalabhāsāya*, translated (lit. put) into the Sinhalese language (Br. J. S. A.). *Sutṭhuḥapito*, firmly fixed (Das. 3). *Ṭhapite ārakke*, a guard being posted (Das. 23). *Nivesane pana bandhitvā me ḥapitā bahusakunā atthi*, there are many birds kept by me in captivity in my house (Ten J. 120, comp. 34). *Tayā udakam ḥapitam*, did you leave (or put) that water there? (Dh. 103). *Tīre ḥapiteva kāsavesu*, his robes having been deposited on the bank (Dh. 114). *Nisīdi attano ḥapiṭṭe*, sat down on the seat reserved for him (Mah. 13). There is also a form *ḥapāpeti*, which is generally used as if it were the caus. of *ḥapeti* (comp. *droceti*, “to tell,” *drocāpeti*, “to cause to be told”). *Saram ḥapāpetvā*, having caused the arrow to be set up on end (Mah. 157). *Sakāṇi ḥapāpiya*, having brought the waggons to a halt (Mah. 167). *Thavikam ḥapāpesi*, caused a purse to be put upon it (Jāt. 54). To cause to be placed or deposited (Mah. 41, 116, 117, 120, 125). To cause to be stationed, to cause to stand (Mah. 51). P.p.p. *ḥapāpito* (Mah. 161).

TITTHIYO, An adherent of a heretical sect or system of philosophy, a sectarian, heretic, unorthodox believer [तीर्थी]. B. Int. 158; Dh. 298; Mah. 26, 39; E. Mon. 179, 303; Man. B. 225. *Titthiyamatam*, doctrines of the heretics (Kh. 20). In the adj. *aññatitthiyo*, “heretical” (Pāt. iii), the term. *ya* belongs to the whole compound, *aññatittha* meaning “another belief, adverse doctrine” (see *Tittho*). Six titthiyas or heretical teachers are frequently mentioned as existing in Gautama’s time, each with a considerable following (Att. cxv; B. Lot. 453; Man. B. 290). They were first, *Purāṇa Kassapo*, who was a naked ascetic, and who held the doctrine that there is no moral merit or demerit (Karma). Secondly, *Makkhaligoesdho*, who was also a naked ascetic; he held that the suffering or happiness of beings is uncaused, and his doctrine is really identical with *Purāṇa*’s, though expressed in different language. Thirdly, *Ajito Kesakambali*, a natthikavādin or nihilist

(*n’atthi dinnam n’atthi hutam, n’atthi sukata-dukkaṭānam kammānam phalam vipāko, n’atthi ayam loko n’atthi paraloko, n’atthi mātā n’atthi pitā*, etc.; the comment observes that *Purāṇa* and *Makkhali* were also practically nihilists). Fourthly, *Pakudho Kaccāyano*, whose doctrine as given in *Sām. S.* is that there are seven great *kāyas* or elements, viz. Earth, Water, Fire, Air, Good, Evil, and Life, which are “uncreate, barren, stable, immutable, exerting no reciprocal action upon each other.” Fifthly, *Nigaṇṭho Nātaputto*, who preaches to *Ajātatasattu* the doctrine of *Cātuyāmasamvaro*, the first of which was abstinence from cold water (*sabbavāriyārito hoti*). Sixthly, *Saṅgajo Belaṭṭhiputto*, whose doctrine was the *amara-vikkhepo*.

TITTI (f.), Satiety, fulness [तृप्ति]. Ab. 468; Dh. 34.

TITTIKO (adj.), In the compound *samatittiko*, “brimful,” which is either खम + तृप्ति + क or खम + तृप्त + कृक्; in either case the termination belongs to the whole compound.

TITTIRO, The Francoline partridge [तिथिर]. Ab. 625; Mah. 41.

TITTO, Satisfied, full [तृप्त]. With gen. *Phalānam titto*, sated with fruits (Payoga Siddhi).

TIVAGGO, Three objects of life, viz. *dkhammo, kāmo, attho*, Religion, Pleasure and Wealth [चिवर्ग]. Ab. 318. Also an adj. “having three Vargas or sections.”

TIVANGIKO (adj.), Having three aṅgas [चि + चङ्ग + इक् with euphonic v]. Cl. Gr. 11.

TIVIDHO (adj.), Threefold [चिविध]. Dh. 282.

TIVIJJĀ (f.), Three branches of knowledge [चिविज्ञा]. See *Vijjā*.

TIVUTĀ (f.), White Teori, *Convolvulus Turpethum* [चिवुत्]. Ab. 590.

TIYĀMĀ (f.), Night [चियामा]. Ab. 69; Mah. 249.

TIYĀSĪTI (fem. num.), Eighty-three [अष्टतीति with lengthened ण].

TOMARIKO, A spearman [तमरिक्]. Sen. K. 391.

TOMARO, and **-RAM**, A lance, spike [तोमार]. Ab. 366; Mah. 254.

TORANAM, An arch, gateway, pandal or triumphal arch used on state occasions [तोरण]. Ab. 205; Mah. 99, 213.

TOSETI, see *Tussati*.

TOSO, Satisfaction, joy [तोष]. Ab. 1015.
TOYAGO (*adj.*), Floating on the water [तोय+ग]. Mah. 63.

TOYAM, Water [तोय]. Ab. 661; Mah. 86, 244.
Toyasayo, a reservoir, tank (Alw. I. x, *asayo*).

TU, A particle, never used at the beginning of a sentence, which may be rendered by "now," "but," "indeed" [तु]. *Avijjāya tv eva asesavirāgaṇi-rodhā*, now by the complete destruction of ignorance . . (Alw. N. 48). *Yo tu puttāṃ pabbājesi*, but he who has caused a son to take orders (Mah. 36). *Saññogaparamā tv eva sambhogā*, yet enjoyment consists chiefly in association (Das. 6). *Bhuvā tu maṃ . . pacchā tu*, but when you have eaten me . . afterwards (Ras. 22). *Tvanto* (*adj.*), ending with *tu* (Alw. I. viii). Sometimes a *pāda-pūrapa*, as at Mah. 36, line 4 (*thero tu*, etc.).

TUCCHO (*adj.*), Empty, vain [तुच्छ]. Ab. 698; Ten J. 118. *Tucchabhāvo*, emptiness, inanity (F. Jāt. 46). *Tucchakattho* (*adj.*), empty-handed. *Majjhe tucchaṃ katvā*, leaving a space in the middle, lit. making it empty (Dh. 158). Adv. *tucchaṃ* and *tucchena*, vainly, idly, falsely (Pāt. 3; Das. 31; Dh. 394). With affix च्, *tucchakaṃ* (*adv.*), vainly (Pāt. 72).

TUDAMPATI (*m.*), Husband and wife (Ab. 242). Of the existence of this curious form there can be no doubt, as Kaccāyana has the Sūtra, JĀYĀYA TUDAM JĀNI PATIMHI (Sen. K. 384). The Sansk. word *dampati* is rightly referred by the native grammarians to *jāyāpati*, but it is in Pali that we find the missing link that connects forms so different. This link is *jayampati*, the long *a* of the first syllable being shortened, and that of the second changed to *am* (for the latter change we have an exact parallel in *Sujampati*, "husband of *Sujā*"). The next change is one of compression, *jayampati* being shortened to *jampati*, which occurs in Sanskrit. Lastly, the *j* passes into *d*, and we get *dampati*, which Vj. tells me he has met with also in Pali (for the change of *j* to *d* comp. *daddallati* = *jājvalyati*, *Pasenadi* = *Prasenajit*, *dighacchā* = *jighatsā*). The form *tudampati* offers considerable difficulty. It is difficult to see how it can have arisen out of *jayampati*, and it may possibly be a sort of capricious outgrowth of *dampati* (by reduplication). Or may I hazard with great diffidence the conjecture whether it might be dissimilated from *dudampati* = *dvidam-*

pati, *dvi* being prefixed to show the duality, which is otherwise not apparent in Pali? (*dampati* in Pali is a masc. sing., for *du* = *dvi*, comp. *dukam*, *durattani*, etc.).

TUDITTHA, He gnawed, pierced (aor. fr. तुद्). Mah. 244.

TUHINAM, Dew, frost [तुहिन]. Ab. 56.

TUJJATI, To be struck, pierced, poked [pass तुद्]. *Sūlehi tujjamaṇo*.

TULĀ (*f.*), A balance, pair of scales; resemblance, equality; a beam or rafter; a measure or weight = 100 phalas [तुला]. Ab. 223, 481, 823; Dh. 47. The Zodiac sign Libra (Ab. p. 11, note). *Tulābhāto* (*adj.*), balanced, unvarying (Jāt. 23, 25). *Tulādhāro*, one who carries scales, a jeweller (Mah. 111).

TŪLETI, To weigh, measure; to consider, weigh with the mind [तुल, तुल]. Alw. I. 75 (my MS. has *tūlayanto*); Pāt. 92. P.p.p. *tulito* (Dh. 261).

TULIKĀ (*f.*), A painter's brush or pencil [तुलि + का]. Mah. 112.

TULIKĀ (*f.*), A mattress [तुलिका]. B. Lot. 369.

TULIYO, A flying fox. Ab. 642.

TŪLO, and **TŪLAM**, Cotton [तूल]. Ab. 494; B. Lot. 563; Das. 6, 37.

TULYO (*adj.*), Similar, equal [तुल्य]. Ab. 530; B. Lot. 362; Mah. 162, 175; Alw. I. 2.

TUMBI (*f.*), The gourd *Lagenaria Vulgaris* [तुम्बी]. Ab. 596.

TUMBO, A sort of water vessel with a spout; a measure of grain = āḥaka [तुम्ब?]. Ab. 484, 1124.

TUMHĀDISO (*adj.*), Like you [*tumha* + दुस्, the corresponding Sansk. is तुम्हादुस्]. Ten J. 46; Ras. 25.

TUMHE, etc., see *Tvaṃ*.

TUNḌAM, A beak, snout, etc. [तुण्ड]. Ab. 260. Beak of a bird (Dh. 237; Ten J. 54, 111; F. Jāt. 12). Of a serpent's mouth (Mah. 244).

TUNḌILO (*adj.*), = तुण्डिलस्. *Tuṇḍilovādo*, harsh or frequent admonition (?), Dh. 127.

TUṆGO (*adj.*), High, prominent [तुङ्ग]. Ab. 706; B. Lot. 584.

TUNHI (*adv.*), Silently, without speaking [तुन्हीम्]. Ab. 1149. *Tuṇhi nisidati*, to sit silent (comp. F. Jāt. 48). With the original final *m* restored for euphony, *tuṇhīm āsino*, sitting silent (Dh. 41). *Tuṇhi jāto*, become silent, reduced to silence (F. Jāt. 47). With *bhavati*: *Satthā t. ahoṣi*, the

Teacher held his peace (Dh. 162, comp. 109, 241). With *atthi* : *Tuph' assa*, let him be silent (Kamm. 7). *Tuphībhdavo*, silence (Ab. 429; Dh. 379). See *Adhivāseti*. Sometimes written *tuphībhdava*, perhaps rightly (comp. *cittikāro* and *cittikāro*, etc.). *Tuphībhdato* (adj.), silent (Dh. 367, 380; F. Jāt. 47).

TUNI, TUNO, TUNIRO, and -RAM, A quiver [तुनी, तुण, तुनीर]. Ab. 389.

TUNNAM, A suture (?), a patch (?) [तुन]. Jāt. 8.

TUNNAVĀYO, A tailor [तुनवाय]. Ab. 507; Mah. 193.

TUNNO (p.p.), Quick [तुण]. Sen. K. 495 (*tudatthi* is probably erroneous). Adv. *tunnam*, quickly (Ab. 40).

TURAGO, TURANGO, A horse, courser [तुरग, तुरङ्ग]. Ab. 368.

TURITO (p.p.p. *tarati*), Hastening, hurried, eager, swift [त्वरित]. Ab. 379; Mah. 25, 26, 107; B. Lot. 649. Adv. *turitan*, hastily, quickly (Ab. 40; Dh. 292).

TURIYAM, A musical instrument [तुर्य]. With *ū* revived metri causa (Mah. 155). *Pañcaṅgika-turiyam* or *pañcaturiyam*, musical instruments of five sorts (Dh. 191), they are *dtatam*, *vitatam*, *dtatavitatam*, *ghanam*, *susiram* (Ab. 139). *Turiyasaddo*, music. Mah. 99, 182, 212.

TURUKKHO, Indian incense [तुरक्ख]. Ab. 147, 302.

TUSITĀ (m.pl.), Name of the angels inhabiting the fourth devaloka [तुषित]. Man. B. 25; B. Int. 109, 606. *Deveṇu Tusites' upapajjatha*, was re-born among the Tusita angels (Mah. 201). *Tusitapuram*, or *Tusitam puram*, or *Tusitānam puram*, the city of the T. angels (Dh. 150; Mah. 199). *Tusitabhavanam*, the T. heaven (Ras. 64).

TUSO, Substance, wealth (Ab. 485).

TUSSATI, To be satisfied, pleased, joyful [तुष]. Dh. 149. Aor. *tussi* (Dh. 101; Mah. 62). Ger. *tussitvā* (Dh. 336; Mah. 111, 175). With gen. *Bodhisattassa tussitvā*, pleased with the B. (F. Jāt. 10). In *tussabhāvo*, contentment (Dh. 357), we probably have the p.f.p. *tushya* (it governs an instr.). P.p.p. *tuttiho*, satisfied, pleased, joyful (Ab. 752; Ten J. 14, 120; Mah. 85, 166). With dat. *tuttiho 'smi vo bhikkhave*, I am pleased with you, monks. Caus. *toseti*, to satisfy, please, delight (Dh. 268; Mah. 136, 152, 197). *Bhikkhavo*

tosetvā paccayehi (instr.) *catūhi*, having satisfied the priests with the four requisites (Mah. 240).

TUTTAM, A pike used to guide an elephant; a goad [तुत्त]. Ab. 367, 448.

TUTTHI (f.), Satisfaction, joy, happiness [तुट्ठि]. Ab. 87; Dh. 59, 99.

TUTTHO, see *Tussati*.

TUTTHUBHAM, The Trisṭubh metre.

TUVAM, see *Tvam*.

TUVAṬAM (adv.), Quickly [from तुव?]. Ab. 40.

TUVAṬṬATI, To lie down. Pāt. 106, 107, 114. I am unable to explain this form, which appears to be genuine.

TVAM, and TUVAM (personal pronoun), Thou [त्वं]. Nom. *tvam* (the usual form; Mah. 52; Jāt. 17; Ten J. 1; Dh. 147), *tuvaṁ* (Dh. 95; Mah. 3, 80, 195; Ras. 35; Jāt. 28; this form generally occurs in verse). Acc. *taṁ* (Dh. 24, 99; Mah. 48 *taṁ māremi*, 52 *posayissāmi taṁ*; F. Jāt. 17). Instr. *taṃ* (Dh. 103, 263, 349; Ten J. 47). Gen. and dat. *tava* (Ten J. 51; Dh. 96, 109, 183), *tavaṁ* (Ten J. 56), *tuyhaṁ* (Mah. 157; Ras. 22; Dh. 159, 193), *tumhaṁ* (Sen. K. 275). Loc. *tayi*. Pl. *tumhe*, ye (Ten J. 1; Dh. 104). Acc. *tumhe*, *tumhākaṁ* (Sen. K. 275). Instr. and abl. *tumhehi* (Dh. 241; F. Jāt. 10). Dat. and gen. *tumhākaṁ* (Ten J. 1; Mah. 207; F. Jāt. 17; Dh. 78, 103, 108). Loc. *tumhesu*. The plural is much used as a respectful mode of address, exactly as in English. Thus a king uses it to a brāhmin (F. Jāt. 10), a brāhmin to his father (F. Jāt. 9, 11, while the father uses the sing.), Visākhā to her father-in-law (Dh. 241), a king to Buddha (Ten J. 1), a noble to a Buddhist priest (Mah. 207). *Te* is much used as a substitute for certain cases of the singular, sometimes becoming *ty* before a vowel. For the gen. *Ko te doso*, what is thy fault? (Mah. 157). For the dat. *Namo ty atthu*, hail to thee (F. Jāt. 13). For the acc. *Tyāhaṁ vandissāmi*, shall I do thee homage? (Dh. 159). For the instr. *Kataṁ te pāpam*, sin has been committed by thee (comp. *tyāhaṁ gahito*, I have been caught by thee, Ten J. 115). *Vo* is substituted for some oblique cases of the plural. For the gen. *Kahaṁ vo rājā*, where is your king? (Dh. 159, comp. Mah. 178). For the acc. *Pahāya vo*, leaving you (Par. S., comp. Dh. 60, line 7). For the dat. *Bhavisāsi vo hitāya*, it will be to you for a blessing (Mah. 6, probably also Dh. 80, line 4). For the nom.

Gāmaṃ vo gaccheyyātha, go ye to the village (Sen. K. 270). For the instr. *Kataṃ vo kammaṃ*, a deed has been done by you (Ditto). The first line of Dh. v. 337 should read as foll. *Taṃ vo vaddmi bhaddaṃ, vo ydvaṃ' ettha samdgatā*, therefore I tell you an excellent thing, do ye as many as are assembled . . . (comp. in Dhammika S. *gahaṭṭhavattaṃ pana vo vaddmi*). Instances of Sandhi are *tvaṃ ti = tvaṃ iti* (Dh. 96, 159, 193), *taṃ heva = taṃ yeva = taṃ eva* (Sen. K. 215), *tay' ajja = tayā ajja* (Ten J. 47), *tydham = te aham* (Ten J. 115), *ty atthu = te atthu* (F. Jāt. 13).
TVEVA, = *iti eva* (Ten J. 54, and see art. *Iti*, p. 162, b). Also = *tu eva* (see *Tu*).
TYAHAM, TYĀHAM, For the first see art. *Iti*, p. 162 (b), for the latter see *Tvaṃ*.

U.

U, UD, A preposition only used as the first part of a compound, generally conveying the idea "upwards," or "above," or "away" [उद्]. Ab. 1168.
UBBAHATI, To raise up; to remove, drive away [उद्भु]. Att. 198. Ger. *ubbayh' āsim*, having drawn his sword (Mah. 134, or perhaps "having lifted up"). P.p.p. *ubbāḥho* (Dh. 214). Caus. *ubbāhketi*, to drive away. Pass. of the caus. *ubbāhityati* (Mah. 45).
UBBĀHIKĀ (f.), (From last). It appears to mean "rules for expulsion of schismatic priests" (Mah. 18, but see the Glossary; comp. Pāt. 61).
UBBATṬANAM, Shampooing the body [उद्भत्तन]. Ab. 299.
UBBATTETI (caus.), To tear up, tear out [उद्भत्तयति]. *Rukkham* (Dh. 111). *Hadayamaṇsaṃ* (Dh. 79, 245; comp. Ten J. 36).
UBBEDHO, Height [उद् + वेध]. Dh. 131, 132, 148, 349; Ras. 22, line 9. *Sattayojanasatubbedho* (adj.), whose height is 700.yojanas (Dh. 190).
UBBEGO, Agitation from joy or grief, excitement, anxiety [उद्भेग]. Das. 41; Jāt. 69. *Ubbegapīti*, joy that enables one to mount into the air (E. Mon. 272; Man. B. 410).
UBBEJANIYO (adj.), Causing alarm, agitating [उद्भेजनीय]. Dh. 155.
UBBHAM, see *Uddham*.
UBBHĀRO, see *Uddhāro*.
UBBHATO (p.p.p.), Thrown up, thrown out [p.p.p. उद्भूत]. Dh. 7, 197; F. Jāt. 54. See *Uddhāro*.

UBBHĀVETI (caus.), To produce, use [उद्भावयति]. Att. 195.
UBBHAVO, Birth, origination [उद्भू]. Ab. 90. At the end of a compound "sprung from, made of;" *tacubbhavo* (adj.), made of bark (Ab. 297), *phalikubbhavo*, made of crystal (Mah. 241).
UBBHIDAM, Kitchen salt [उद्भिद्]. Ab. 461.
UBBHIJJATI (pass.), To burst upwards, spring up out of the ground (as of water welling up); to sprout, germinate [pass. उद्भिद्]. Aor. *ubbhijji* (Jāt. 18). Ger. *ubbhijjitvā* (Jāt. 51). The ger. *ubbhijja* belongs properly to the active (Dh. 60). Perf. part. *ubbhinno* (Ab. 543).
UBBHŪTO (p.p.p.), Born, produced [उद्भूत]. Ab. 984; Att. 192.
UBBĪ (f.), The earth [उर्वी]. Ab. 181.
UBBIJJATI (pass.), To be afraid [pass. उद्भिद्]. With gen. *Dukkhaṃ ubbijjanti*, dread suffering (Alw. I. 108). Perf. part. *ubbiggo*, frightened, anxious (Mah. 40; Jāt. 26).
UBBILLĀPITO (p.p.p.), Unduly elated, puffed up (Ten J. 13). Near the beginning of Brahmajāla S. occurs the phrase *cetaso ubbillāvitattam*, "undue elation of mind," upon which Buddhaghosa gives the foll. gloss, *Ubbillāvino bhāvo ubbillāvitattam, kassa ubbillāvitattam cetaso? ti, uddhacca-vahāya ubbillāpanapītiyā etaṃ adhvācanam*, the condition of one who is full of elation is *ubbillāvitattam*: if it be asked, why is it said "elation of mind"? I reply that this is a term for joy which puffs up and tends to pride (*uddhacca-dvāka*). Here Buddhaghosa gives an adj. *ubbillāvi* (like *medhāvi*), which may possibly exist, but cannot form part of *ubbillāvitattam* as it does not account for the syllable *ta*. I have little doubt that *ubbillāvitattam* is simply *ubbillāpita* + ख, "state of being puffed up," the *p* passing into *v* as in *posāvana* for *posāpana* (further on Buddhaghosa has . . . *tena ubbillāvitena* . . .). If I am right we have only one form to account for, viz. a p.p.p. from a caus. *ubbillāpeti*, pointing to a possible *ubбилети*, which I am inclined to identify with उद्-वेक्षयति, "to throw upwards" (from *विक्ष*, comp. *पिक्*). On the other hand, assuming *ubbillāvi* to be an existing form, it points to a noun *ubbillā*, "elation," from which *ubбилети* might be a denominative. This *ubbillā* might be a possible *udvilya* from उद्भिद् or *udvella* from उद्भेद्. It would be interesting to know what Pali word is

rendered in Saddharmapundarika by audvilyacitta (see Lotus, 308). If it be *ubbillacitta*, "elated in mind," it probably affords another example of the mistakes made by the North Buddhists in translating Pali texts at a time when Pali had long been a dead language. We may imagine that the translator, finding *ubbillacitto* in conjunction with *acchariyappatto*, concluded that it must have some such meaning as "astonished," "perplexed," and so coined a word *audvilya*, which phonetically would answer to *ubbilla*, and which being a derivative of *udvila* (*udbila*) would mean, "state of being out of its hole," and so out of its element, all abroad, perplexed!! In the two passages in Pali texts to which I have referred the context absolutely requires the meaning "elated, puffed up" (in Br. J. S. we have *tatra tumhehi na ānando na somanassam na cetaso ubbillāvitattam karāpiyam*).

UBBINAYO, Wrong or false Vinaya [उद्+विनय].
Alw. I. 54.

UBHATO (*adv.*), On both sides, in two ways [उभ+तस्]. *U. sujāto*, well born on both sides (i.e. father's and mother's, Jāt. 2). *U. nañño*, doubly lost, forlorn in two respects (Mah. 52). Often as the first part of a compound. *Ubhatodaso* (*adj.*), having a fringe at each end. *Ubhatopasse*, on both sides (Mah. 213). *Ubhatomukho asso* seems to mean a horse with a mouth at each end (*tassa dvīsu passeru yavasam denti so dvīhi mukhehi khādati*, Das. 25) or possibly with two heads. *Ubhatosaṅgho*, both priesthoods (viz. *bhikkhusaṅgho* and *bhikkhunīsaṅgho*, Pāt. 108; Mah. 196, 224). *Ubhatobyañjanako*, having the characteristics of both sexes, hermaphrodite (Pāt. 28). *Ubhatobhāgavimutto* is a technical Buddhist term. I owe to Subh. the foll. passage from Vis. M., *arūpajjhānena c'eva ariyamaggena cāti ubhatobhāgena vimutto ti ubhatobhāgavimutto*, u. means one who is emancipated in two ways, namely by *arūpajjhāna* and by *ariyamagga*. He also quotes from Aṅguttara Nikāya, *ubhatobhāgavimutto ti dvīhi bhāgehi vimutto arūpasamāpattiya rūpakāyato vimutto maggena nāmakāyato, so catunnam arūpasamāpattīnam ekekato vuttāya saṅkhāre sammāsitvā arahattappattīnam catunnam ti nirodhā vuttāya arahattam pattassa anāgāmino vassena ca pañcavidho hoti*: of which Vij. sends me this translation, "Ubh. is he who is emancipated

in two ways, by means of *Arūpasamāpatti* he is emancipated from the body of form, by means of the Magga from the body of Nāma. He is of five kinds, namely four who having risen from the *Arūpasamāpatti* one after another and having grasped the *Saṅkhāras* attains Arhatship, and the *Anāgāmin* who having risen from the *Nirodhasamāpatti* attains arhatship." From this it appears that the Ubh. may be either an *arahattaphalaṭṭha* in one of the four *Arūpa* heavens, or an *anāgāmin* who has attained *arahattaphala* through the *Nirodha* meditation.

UBHAYATO (*adv.*), On both sides [उभयतस्].
Ab. 1195.

UBHAYATTHA (*adv.*), In both places, in both cases [उभयत्]. Dh. 3; Mah. 215.

UBHAYO (*adj.*), Both [उभय]. Used both in sing. and plural. *Ubhayam p' etam puññaṃ ca pāpaṃ ca*, both of these, merit and demerit (Dh. 379). *Gihīhi ca anāgārehi cāti ubhayehi*, with both classes, laymen and ascetics (Dh. 431). *Asmā lokā paramhā ca ubhayā dhammāte nare*, that man perishes from both this world and the next (Sig. S.). Instr. *ubhayena*, in both ways (Alw. I. xxviii). Adv. *ubhayam*: *Asamsaṭṭham gahaṭṭhehi anāgārehi cūbhayam* (Dh. 72). *Tadubhayam*, both of these (Kh. 21). Declined like *sabbo*: gen. pl. *ubhayesam*, neut. pl. *ubhayāni*.

UBHO (*pron.*), Both [उभौ nom. dual from उभ]. Dh. 54. The declension for all genders is the same. N.A. *ubho*; I. Ab. *ubhoḥi*, *ubhehi*; D.G. *ubhinnaṃ*; Loc. *ubhosu*, *ubhesu*. Of these *ubho* alone follows the Sanskrit, and is almost the only remains of a dual form in Pali. *Ubhehi* and *ubhesu* are on the analogy of *sabbehi*, *sabbesu*. *Ubhinnaṃ* is on the analogy of *dvinnam*. *Ubhoḥi* and *ubhosu* are in the highest degree anomalous, the inflexions being added to the nom. instead of to a base, the result of an awkward attempt to preserve a dual character in the oblique cases. *Ubho bhūmipā*, both kings (Mah. 154). *Ubhoḥi paññijannūhi*, with both their hands and knees (Att. 8). *Ubho keṭṭiyaṃ dāsitvā*, taking the two ends in their mouths (F. Jāt. 17). *Ubhinnaṃ katham asuṇanto*, not hearing the talk of either (Alw. I. cvii). *Gihī pabbajitā ubho*, both classes, laymen and monks (Dh. 13). *Ubho loka* (acc. pl.), both worlds (Dh. 49). *Ubhosu passeru*, on both sides (Dh. 158). With sing. noun: *Ubho saṅgāṃ*

- upaccagā*, has escaped from both ties (Dh. 73, comp. 46).
- UCCĀ, An indecl. with the meaning "above," "high," forming the first part of many compounds. Etymologically it is doubtless identical with उच्चा, though in its use it rather corresponds to उच्चैस्. *Uccākulino* (adj.), of high family (Gog. Ev. 31). *Uccāsaddo*, a loud noise (Ten J. 36); also adj. "making a loud noise, vociferous" (Pāt. ix). *Uccāsayanam*, and *uccāseyyā*, a high bed (B. Lot. 444; Mah. 82). Comp. *Uccam*.
- UCCĀLETI (*caus.*), To irritate (?) [caus. उच्चल्]. Pāt. 91.
- UCCĀLIṄGO, A caterpillar. Ab. 623.
- UCCAM (*indecl.*), High [उच्चैस्]. Ab. 1152. *Uccampāḥkārāgopuram*, having lofty walls and gates (Mah. 152). *Uccamgharam*, *uccamrukko*, a high house, a tall tree (Cl. Gr. 75).
- UCCĀRANAM, Utterance, pronunciation [उच्चारण]. Pāt. 89.
- UCCĀRETI (*caus.*), To raise aloft, lift up [उच्चारयति]. Mah. 63, 116.
- UCCĀRO, Excrement [उच्चार]. Ab. 275. *Uccārakammam*, defecation.
- UCCATĀ (*f.*), Elevation [उच्चता].
- UCCATARO (*adj.*), Higher [उच्चतर]. Pāt. xxi (of a seat). Of a musical note (Ab. 137, 904).
- UCCATI, see *Vatti*.
- UCCATO (*adv.*), According to height, in height [उच्च + तस्]. Mah. 163.
- UCCĀTUM (*inf.*), To raise, lift (Mah. 141).
- UCCĀVACO (*adj.*), Various, irregular [उच्चावच]. Ab. 720; Dh. 15; Jāt. 79.
- UCCAYO, Accumulation [उच्चय]. Dh. 22.
- UCCHĀDANAM, Destruction; rubbing the body with perfumes [उत्सादन].
- UCCHĀNGO, The hip, flank, haunch; the lap [उत्सङ्ग]. Ab. 276. *Ucchanḡagatam sattham*, the weapon he wore at his side (Mah. 243). *Pannam ucchanḡe katvā*, placing the letter in the fold of her dress (Dh. 221). *Ucchanḡe nisiditvā*, sitting in his lap (Dh. 142).
- UCCHEDO, Extirpation, annihilation [उच्छेद]. *Ucchedaditṭhi*, and *ucchedavādo*, the heresy that existence terminates with death, as opposed to the Buddhist doctrine of transmigration (Man. B. 473). *Ucchedavādo* (adj.), and *ucchedavāddi*, one who holds the doctrine that death is (in all cases) the annihilation of existence (Ten J. 117). This doctrine was held in great abhorrence by the Buddhists, being directly antagonistic to the whole spirit and scheme of Buddhism.
- UCCHINDATI, To cut off, extirpate, destroy [उच्छिद्]. Dh. 50. Aor. *udacchidd* (Ras. 76). Ger. *ucchijja*. Pass. *ucchijjati*. Aor. *ucchijji*. P.p.p. *ucchinno* (Sen. K. 496).
- UCCHITO (*p.p.*), Lofty, exalted [उच्छ्रुत]. Ab. 708.
- UCCHITTHO (*p.p.*), Left, rejected; impure [उच्छिष्ट]. *Tesam ucchitṭhabhojanam*, the remains of their food, their leavings (Mah. 136). *Ucchitṭhamukhehi kathetum*, to speak with unwashed mouths (Alw. I. 97). *Ucchitṭhodakam*, slops (Pāt. 112).
- UCCHU (*m.*), Sugar-cane [उच्छु]. Ab. 462, 599, 1088. *Ucchuyantam*, a sugar-cane mill (Jāt. 25).
- UCCINATI, To choose, select; to pick up [उच्छि]. Ger. *uccinitvā* (Alw. I. 55; Dh. 162). Aor. *uccini* (Mah. 19). P.f.p. *uccinitabbo*.
- UCCO (*adj.*), High, tall [उच्च]. Ab. 708. *Vīsam hatthasatam uccam*, 120 cubits high (Mah. 161). *Dvādasahatthucco*, twelve cubits high (Mah. 4, 153, 210). *Uccanicakule*, in families high and low (Dh. 420). *Uccāni thānāni*, high offices or situations. Comp. *Uccā*, *Uccam*.
- UCITO (*p.p.*), Suitable, convenient [उचित]. Ab. 538; Att. 199.
- UDA (*indecl.*), Or, on the other hand [उत]. Ab. 1138, 1199. *Vācā' uda cetasā vā*, in word or in thought (Kh. 9). *Nisinno vā uda vā sayam*, sitting or lying.
- UDABBAHATI, To draw out, derive [उद् + बा + वृह]. Das. 6, 35.
- UDABINDU (*m.*), A drop of water [उदविन्दु]. Dh. 60.
- UDACCHIDĀ, see *Ucchindati*.
- UDADHI (*m.*), The sea [उदधि]. Ab. 659; Mah. 116. *Pacchimodadhi*, the western sea, Indian Ocean (Mah. 217).
- UDAGGO (*adj.*), High; delighted [उदय]. Ab. 708. *Udaggaḡacitto* (adj.), jubilant (Vij. see B. Lot. 396). *Udaggaḡudaggo* (adj.), highly elated (Att. 196).
- UDAHĀRAKO, One who makes conduits for water [उदहार + क]. Ab. 510.
- UDĀHARANAM, An example, instance [उदाहरण]. Ab. 115; Alw. I. xxli.
- UDĀHARATI, To utter, recite; to command [उदाह]. Mah. 144; F. Jāt. 46; Dh. 356. P.p.p. *uddhaḡo*.

UDĀHĀRO, Utterance [उदाहार].

UDĀHU (*indecl.*), Or [उताड]. Ab. 1138; Ten J. 33; Dh. 96, 121.

UDAKAṂ, Water [उदक]. Ab. 661; Dh. 15.

Udakena āgacchati, to come by water. *Udaka-parikhā*, a moat (Dh. 397). *Udakakīḍā*, sporting in the water (Dh. 307). *Nahānodakam*, water for bathing or washing (Dh. 165, 189). *Bahādako* (*adj.*), containing much water. *Udakamaṇiko*, a water pot.

UDAKUMBHO, A water pot [उदकुम्भ]. Dh. 22.

UDĀNĀṂ, Upward aspiration, enthusiastic or joyous utterance, expression of intense feeling (whether of joy or sorrow) in words [उदान]. B. Lot. 822. This term is applied to one or more verses in which a speaker expresses the sudden emotion of his heart on some critical, or mournful, or joyous occasion. These verses are introduced with the phrase *imaṃ udānaṃ udānesi*, "breathed forth this solemn utterance." The most striking of these udānas is the famous hymn of triumph uttered by Gautama Buddha when he attained omniscience on the throne of bodhi (*anekajāti-saṃsāram*, etc. Jāt. 76, Dh. 28, 319). Another udāna of triumph (*tulam atulaṇ ca sambhavaṃ*, etc.), was uttered by Gautama three months before his death when he formally resigned his hold upon life (*āyusaṅkhāram ossaji*). At Dh. 332 we are told that Gautama finding Devadatta about to introduce divisions among the priesthood, in the bitterness of his soul uttered the stanza, *sukaraṃ sādhuṃ sādhu sādhu pāpena dukkaraṃ*, etc., and this is called an udāna. At Dh. 251 the udāna is a hymn of rejoicing and thanksgiving by Visakhā at the fulfilment of her pious wishes. Udānas are not always in verse. At the commencement of Sām. S. king Ajātasattu is seated with his courtiers on the terrace of his palace, and struck with the splendour of the unclouded full moon, breaks forth into the enthusiastic utterance, "delightful indeed is the night, beautiful is the night, etc.," the whole passage being prose. And again in the same Sutta, when Ajātasattu reaches the forest glade where by the glare of the torch-light he sees Buddha and his disciples seated in the holy calm of religious meditation, he exclaims with fervent longing, *imā me upasamena Udayibhaddo kumāro samannāgato hotu*, "would that my son Udayibhadda might be endowed with calm like

this."¹ At Dh. 128 the Buddhist "Gloria," *namo tassa Bhagavato arahato sammāsambuddhassa*, is called an udāna. One of the āṅgas or divisions of the Buddhist scriptures is Udāna, which is coextensive with the book of that name forming the fourth section of the Khuddaka Nikāya (see *Tipiṭakam*). Buddhaghosa says, *somasassaṇḍanamayikagāthā-pāṭisamyuttā dve-asīti suttantā udānan ti vedītabbāṃ*, Udāna is to be understood as eighty-two suttas connected with stanzas composed under the inspiration of joy (see Alw. I. 61).

UDĀNETI (*caus.*), To breathe forth, make a joyous utterance [*caus.* उदन]. For its use with *udānaṃ* see last. It occurs absolutely at Mah. 117 and 162.

UDAPĀNO, A well [उदपान]. Ab. 677.

UDARAṂ, The belly, stomach [उदर]. Ab. 271; Dh. 111, 148; Mah. 243. *Udarena seti*, to lie on one's face (Mah. 217).

UDARĀVADEHAKAṂ, In the phrase *ud. bhuñjati*, which appears to mean to eat to satiety, from अवदिह् compounded with उदर.

UDARIYAM, The stomach [उदर्य]. Kh. 18.

UDĀRO, see *Uḍro*.

UDĀSĪNO (*adj.*), Indifferent, neutral [उदासीन].

UDĀYIBHADDO, Name of the son of King Ajātasattu (B. Lot. 482).

UDAYO, Rise, beginning, appearance; the eastern mountain behind which the sun rises [उदय]. Ab. 606. *Candodayo*, rising of the moon (Mah. 70; Dh. 265). *Moggaliputtatherodayo*, the origin or rise of the therā M. (Mah. 33). *Udayavyayo*, and *udayavayo*, and *udayabbayo*, rise and set, birth and death. *Khandhānam udayavyayaṃ*, rise and set of the khandhas, transmigration (Dh. 71). *Udayattham*, rise and set [उदय + अस्त].

UDDĀLO, The tree Cassia Fistula (*indīvara*) [उद्दाल]. Ab. 552, 1004.

UDDALOMĪ (*m.*), A woollen coverlet with a fringe at each end (Ab. 313). *Uddalomī ti ubhatodasaṃ upāmayattharapaṇaṃ* (Br. J. S. A.).

UDDĀNĀṂ, Binding [उद्दान]. Ab. 354. It also seems to mean "table of contents, list, résumé."

UDDĀPO, Foundation of a wall [उद्दाप?] Ab. 203.

UDDESAKO (*adj.*), Appointing, arranging [उद्देशक]. See *Bhattuddesako*.

UDDESIKADHĀTU (*f.*), Illustrative or com-

¹ The comment observes that he dreaded lest his son should follow his own example and become a parricide.

memorative relic, name of one of the three classes of relics or memorials of Buddha. Hardy says, "those things that have been erected on his account, or for his sake, which the commentators say means the images of his person" (E. Mon. 216). I am not sure whether the first part of this compound is the equivalent of **चीहेसिव** or the fem. of **उहेसव**.

UDDESIKO (*adj.*), In the term *soḷasavassuddesiko*. The affix **इक्** belongs to the whole compound, which means "having reached sixteen years of age, come of age," lit. "connected with the region or period of sixteen years" (comp. *soḷasavassapa-deviko*). Dh. 233, 315. It implies the flower of youth (Dh. 246). I have also met with *viśati-vassuddesiko* (see next).

UDDESITO, A lumber-room, store. Ab. 213.

UDDESO, Prescription, ordinance; enunciation, recitation; region, period, occasion [**उहेस**]. *Uddesapariyāpannāni sikkhāpadāni*, the rules contained in the ordinances of Buddha (Pāt. 5). *Ekuddeso* (*adj.*), living under the same ordinances or discipline (Ditto). *Uddesaṃ āgacchati*, to be enunciated, recited, read (Pāt. 4). *Pātimokkhuddeso*, recitation of the P. (Pāt. iii). *Kuṭi attuddesā*, a hut intended for his own use (Pāt. 4). *Eken' uddesena*, after a single repetition. *Viśavassuddesamhi* (loc.), at the age of twenty (Mah. 143). *Uddesabhaddam*, "food given on particular occasions" (Kamm. 33). There are four Dhammuddesas, *upaniyyati loko addhuvo, attāno loko anabhissaro, assako loko sabbāni paḍāya gamanīyaṃ, ūno loko attitto taṇhādāso*. The compound *samaṇuddeso* as a name for a sāmaṇera seems to mean "one who is under a sāmaṇa's discipline."

UDDHACCAM, Being puffed up, vanity, pride [**चीवत्त**]. Ab. 169; B. Lot. 444; Man. B. 417; Sen. K. 522.

UDDHACCHIDDAKO (*adj.*), At Dh. 169 we have *uddhacchiddakavāṭapānāni*, "windows having their apertures upwards or above," which from the context appears to mean skylights; Rogers however renders it "windows in the upper apartment" (Buddh. Parables, p. 50) [**उर्ध्व + चिद् + क**].

UDDHADEHIKAM, Funeral obsequies [**चीर्धदेहिक्**]. Ab. 423 (also *-iko*, *adj.*, "funereal").

UDDHAGĀMI (*adj.*), Going upwards [**उर्ध्वगमिन्**]. Pāt. 13 (of a ship ascending a stream).

UDDHAGATI (*f.*), Going up, ascent [**उर्ध्वगति**]. Ab. 960.

UDDHAGGIKO (*adj.*), Having spiritual progress for its end or object [**उर्ध्व + गम + इक्**]. *Upari-phalanibbattanato uddham aggam assā atikāṭi uddhamaggikā* (said of charitable gifts, Sām. S.A.).

UDDHAGGO (*adj.*), Pointing upwards, standing on end [**उर्ध्व + गम**]. B. Lot. 571; Dh. 232; Alw. I. 80.

UDDHAKO, A kind of drum [**उर्ध्वक्**]. Ab. 143.

UDDHALOKO, The world above, heaven [**उर्ध्व-लोक**]. Att. 206.

UDDHAM, and **UBBHAM** (*adv.*), Upwards; up; above; after [**उर्ध्वम्**]. Ab. 1156; Kh. 16; Mah. 169. *Uddham ulloketi*, looks upwards. *U. aṭṭhamasu*, stationed themselves above (Mah. 164). *U. ṭhitalamam*, hair standing up. *U. gacchati*, to go upwards. With abl. *u. majjhantikato*, after noon; *ito u.*, henceforth (Mah. 72); *tato u.*, thereafter (Jāt. 28). Examples of the form *ubbham* are, *ubbhamukho* (*adj.*), upturned; *ubbhaṭṭhako* (*adj.*), erect; *ubbhajānumaṇḍalam*, above the knees (Pāt. 93, 95).

UDDHAMBHĀGIYO (*adj.*), Belonging to the upper part [**उर्ध्वम् + भाग + य**]. See *Samyojanam*. Dh. 317, 421.

UDDHAMMO, Wrong or false dharma, perverted doctrine [**उद् + धर्म**]. Alw. I. 54.

UDDHAMŚATI, To be thrown or scattered upwards [**उद् + ध्वंस**]. Jāt. 18.

UDDHAMŚOTO, One who ascends the stream (of existence) [**उर्ध्वम् + स्रोतस्**]. *Uddhamśoto akaniṭṭhagāmi* is the name of one class of Anāgāmin (Dh. 39). Born in the Aviha heaven he passes in regular succession upwards through the remaining *Suddhāvāsa* heavens till he reaches the *Akaniṭṭha*, where he lives out his term and then ceases to exist (*Aviheru nibbattitvā tato paṭṭhāya patimadhiwasena Akaniṭṭham gacchanto uddhamso ti ti vuccati*, Dh. 362). Vij. quotes, *yattā' uppane tato uddham yāva Akaniṭṭhabhavā āruya tattha parinibbāyati*.

UDDHAMUKHO (*adj.*), Upturned [**उर्ध्वमुख**].

UDDHAMŪLO (*adj.*), Having the roots upwards [**उर्ध्व + मूल**]. Dh. 111.

UDDHANAM, An oven [comp. **उध्मान**]. Ab. 455; Dh. 176, 268.

UDDHANGAMO (*adj.*), Going upwards, ascending [**उर्ध्वम् + गम**]. Ab. 38, 1168; Man. B. 409.

UDDHAPĀDO (*adj.*), Heels upwards [उर्ध्वपाद]. Dh. 341.

UDDHARANAM, Drawing out [उद्धरण]. Dh. 205. *Kaṣṭhakena kaṣṭhakuddharanam*, extracting a thorn with another thorn (Dh. 315).

UDDHARATI, To draw out; to lift up, raise [उद्धृ]. Dh. 58. Of catching fish, drawing them out of the water (F. Jāt. 53). *Dakkhiṇam padam* u., to lift up the right foot, i.e. to depart (Vij. Jāt. 17). *Baliṇ* u., to raise a revenue, levy taxes (Mah. 165). *Dārāni* u., to pick up sticks (Dh. 85). *Āsanam* u., to take away a chair (Pāt. xx, comp. 12). Of digging up a treasure (Kh. 13). *Pādehi paharitoḍ paṇṇam uddharanti*, kick up the earth with their feet (Dh. 154). *Karaṇḍ* (abl.) u., to take out of a box (Sām. S.). Aor. *uddhari* (Jāt. 17; Ras. 30). Ger. *uddharitoḍ*. P.pr. *uddharanto* (Dh. 269). Pass. *uddharīyati*, to be formally accepted (of a kaṭhina, see next). P.p.p. *uddhaṭo*, pulled out, extricated (Dh. 195; F. Jāt. 55). Neut. *uddhaṭam*, pride, arrogance (Ab. 169). Caus. *uddhard-peti* (F. Jāt. 8).

UDDHĀRO, Pulling out; debt [उद्धार]. Ab. 471, 1123. *Atthuddhāro*, drawing out the meaning, explanation (Alw. I. 67). There is a ceremony called *kaṭhinuddhāro*, which appears to be identical with *kaṭhinubbhāro*, rendered by Gogerly "consecration of the kaṭhina." The latter is evidently the formal acceptance by a chapter of priests of a robe presented by the laity. The ceremony is a *ñattidutiya-kamma*, at which at least five priests must be present (Pāt. 114). *Ubbhāro* is a derivative of उद्धृ. At Pāt. 76, 114 we have *kaṭhinam uddharīyati*, at Pāt. 7 *ubbhāsamim kaṭhina*, when the kaṭhina has been formally accepted.

UDDHATO (*p.p.p.*), Puffed up, haughty [उद्धत]. Dh. 65. *Uddharitoḍ tam uddhatam*, having crushed the insolent foe (Mah. lxxvi).

UDDHATO, see *Uddharati*.

UDDHO, and **UBBHO** (*adj.*), Raised, erect, high [उर्ध्व]. I have not met with the uncompounded adjective, but it occurs as the first part of a compound, e.g. *uddhaloko*, *uddhamukho*, *ubbhatthako*, etc. (see sep. and under *Uddham*).

UDDHUMĀYATI (*pass.*), To be blown up, and hence to be swollen [pass. उद्धुमायते, in S. it would be उद्धुमायते]. *Galo uddhumāyi*, his throat swelled up (F. Jāt. 12). P.p.p. *uddhumāto*, swollen, bloated (of a corpse); with affix उ,

uddhumāto (Dh. 315, and see *Kammaṭṭhānam*, p. 180, a, line 4).

UDDHUTO (*p.p.p.*), Shaken [p.p.p. उद्धू]. Ab. 600.

UDDHUYATI (*pass.*), To be driven away. Att. 198. Rendered by D'Alwis, "blown away," as if from *uddhmā*, but it is probably from *uddhū*.

UDDISATI, To point out, to declare; to determine, appoint; to recite [उद्दिश]. At Dh. 63 *kam uddiseyyam* is explained to mean *ayam upajjhāyo vā ācariyo vā ti kam nāma uddiseyyam*, "to whom can I point saying, This is my teacher or master." The meaning of the whole line therefore is, I learnt the truth myself, no one taught it me (comp. p. 415, first line, *mayham upajjhāyo vā ācariyo vā n'atthi*). Of reciting the Pāṭi-mokkha (Pāt. III, Dh. 125). Aor. *uddisi* (Dh. 125). Inf. *uddisitum* (Alw. I. 103). Ger. *uddissa*, *uddisitvā*, pointing out, indicating, etc. (Pāt. 77). *Uddissa* is used adverbially in the sense of "on behalf of, for, on account of, with reference to." With acc. *Upāsakena saṅgham uddissa vihāro kā-rāpito hoti*, a convent has been built by a pious layman for the clergy (Pāt. xxx, comp. 8 and 9, line 1). *Tava jammādim uddissa garahā me na vijjati*, there is no disgrace to me on account of thy caste and position (Att. 214). *Uddissakato* (*adj.*), made for a person (Man. B. 382). *Kam 'si tvam āvuso uddissa pabbajito ko vā te satthā*, for whose sake, friend (or in whose name), have you given up the world, or who is thy teacher? (Dh. 122, 327, 414, comp. Jāt. 55, *tam u. mayham pabbajjā*). At Pāt. 9 *tuxhābhūto uddissa tiṭṭhamāno* seems to mean "standing in silence wistfully, or indicating a wish," i.e. not asking for the robe, but standing in an attitude of expectation to remind the donor of his promise. Pass. *uddissati* (Pāt. 17). P.f.p. *uddisitabbo* (Pāt. xxi). P.p.p. *uddiṭṭho*, rehearsed, recited (Pāt. 2, 6).

UDDO, Name of an animal [उद्ध?]. It can hardly be an otter, for though it lives near a river and eats fish it does not appear to be in any way an aquatic animal (its lair is in the jungle, F. Jāt. 53).

UDETI, To rise (of the sun) [उदधि]. Ev. 23; Ten J. 47. P.p.p. *udito* (see sep.).

UDETI, To come up or forth [उदे].

UDICI (f.), The North [उदीची]. Ab. 29.

UDIKKHATI, To look at, survey; to see, perceive [उदीक्ष]. Ras. 19; Mah. 219; Att. 193, 204.

UDIRANAM, Uttering, saying [उदीरण]. Ab. 106.

UDIRETI (*caus.*), To utter, speak, say [उदीरयति]. Dh. 72; Mah. 31. Ger. *udriya* (Mah. 212).

Udirito, uttered (Ab. 755).

UDITO (*p.p.p. udeti*), Risen, arisen; high [उदित]. Ab. 1075. *Uditam kulam*, a high family (Ras. 28).

UDITO (*p.p.p. vadati*), Spoken, uttered [उदित]. Ab. 755, 1075; Kh. 22.

UDREKO, Vomiting [उद्रेक]. Ab. 468.

UDRIYANAM, Bursting or splitting open? [fr. उद्वृ]. Ját. 72.

UDUKKHALAM, A mortar [उदूखल]. Mah. 175.

UDUMBARO, The tree *Ficus Glomerata* [उदुम्बर]. Ab. 551; B. Lot. 353; F. Ját. 3; Mah. 92, 143.

UGGACCHATI, To rise, ascend; to depart, come back [उद्गच्छ]. With acc. *Akdsam uggami*, sprang into the air (Mah. 154). *Arune uggacchante*, at dawn (Das. 21; Att. 206). *Suriyam uggacchantam disvā*, seeing the sun rising (Ten J. 46). With abl. *Jalakīfāya uggantvā*, returning from the aquatic festival (Mah. 218). Ger. *uggamma*, *uggantvā* (Dh. 308; Mah. 7, 16; Pát. 90). P.p.p. *uggato*, risen, elevated. *Suriye uggate*, when the sun was risen (Mah. 249, comp. Ras. 26). *Arune uggate*, when day had dawned (Dh. 106). *Dharanītaluggato*, risen from the earth. *Evam uggato kopo*, such high indignation (Dh. 364). *Dvādasayojanuggato* (adj.), twelve yojanas high (Mah. 162). *Uggatakulam*, a high caste family (Mah. 116).

UGGAHANAM, Taking or lifting up; learning, acquisition (of knowledge) [उद्गहण]. Att. 23. *Uggahaparajjuko*, a string to take up or hold a thing by (F. Ját. 53). *Sippuggahanam akārayi*, instructed him in the sciences, lit. caused him to make acquisition of (Mah. 60).

UGGAHETABBO, UGGAHITO, see *Uggahāti*.

UGGAHO, Learning, acquisition [उद्गह]. Alw. I. cvii; Dh. 384. Vij. writes to me that there are three kinds of nimitta in the ecstatic meditation, *parikammanimittam*, *uggahanimittam* and *paṭibhāganimittam* (see E. Mon. 256). He says, "nimitta means the reflexion of the object gazed at in the kasipaparikamma: *parikamman*. is merely the perception of the object in the mind when looking at it, *uggahan*. is the taking up of the image into the mind so that it is retained there even when the eye is averted, *paṭibhāgan*. is a more refined and polished reflexion of the object

produced in the mind by a deeper and longer contemplation."

UGGAMANAM, Rising, ascent; arising, origin, production [उद्गमन]. Ab. 960. *Suriyass' u*, sunrise (Ját. 19).

UGGAMI, UGGAMMA, see *Uggacchati*.

UGGAMO, Rising up [उद्गम]. Ab. 886. *Suriyuggamo*, sunrise (Mah. 138).

UGGAṆHĀTI, To raise, lift, pick up; to learn, acquire by study [उद्गह]. *Ratapam u*, to pick up a jewel (Pát. 18, comp. 10). *Imeasam attham ugganha*, learn the meaning of them (Dh. 329). *Sippam u*, to learn a science, acquire an accomplishment (Ját. 2; F. Ját. 9; Mah. 60). *Uggaṇhi piṭakattayam*, gained a knowledge of the three Piṭakas (Mah. 30, 251). *Bhāsam u*, to learn a language (Alw. I. cvii). *Bhāsam adma sattā ugganhamti*, people have to acquire a language by study, viz. it does not come by nature (Ditto). Fut. *uggaṇhissati*. Inf. *uggaṇhetum* (Pát. 15). Ger. *uggaṇhetvā* (Alw. I. cvii), *uggaṇhitvā* (F. Ját. 9). P.f.p. *uggaṇhetabbo* (Alw. N. 23; Alw. I. cviii). P.p.p. *uggaṇhito*, learnt, acquired, studied (Dh. 381). *Uggaṇhitavatto*, one who has learnt his duties (Dh. 107). Caus. *uggaṇhāpeti*, to teach (F. Ját. 9). With acc. of the thing taught (Mah. 28; F. Ját. 9). With acc. of the person taught (Dh. 159).

UGGĀRO, Spitting out, vomiting [उद्गार]. Ab. 468. UGGATI (*f.*), Ascent, appearance [उद्गति]. Att. 198.

UGGATO, see *Uggacchati*.

UGGATTHANAM, A sort of ornament. Ab. 289.

UGGHARATI, To ooze [उद् + घृ]. Dh. 316.

UGGHĀṬANAM, The rope and bucket of a well [उद्घाटन]. Ab. 524.

UGGHĀṬETI (*caus.*), To open, unfasten; to reveal, make known [उद्घाटयति]. Pát. 86. Of opening a window (Ten J. 43; Mah. 217, read ḥ). P.p.p. *ugghāṭito*. *Pāṭi ugghāṭitamattā*, the dish as soon as it was uncovered (Dh. 140).

UGGHATITANŌ (*adj.*), Understanding what is revealed (?) [p.p.p. उद्घट + ञ]. Subh. quotes, *ugghatite atthe vibhajite yathābhūtam jñāṭīti u*. The idea of understanding quickly, being intelligent, seems to be conveyed (Man. B. 104; B. Lot. 432).

UGGHOSETI (*caus.*), To shout out, proclaim [उद्घोषयति]. Mah. 152; Dh. 193, 309.

UGGHOSO, Proclamation [उद्घोष].

UGGILATI, To vomit [उक्कु].

UGGIRANAM, Spewing, vomiting (from last).

UGGO (*adj.*), Violent, severe, cruel, sharp [उक्क].

Ab. 711, 982. *Uggatejo* (*adj.*), endowed with terrible heat (Gog. Ev. 29). *Uggatapano* (*adj.*), practising cruel austerities, austere (Jât. 15). *Uggo*, name of a mixed caste, son of a Kshatriya father by a Çûdra mother (Ab. 503).

ÜHĀ (*f.*), Life. Ab. 155.

ÜHADETI (*caus.*), To befoul with excrement [उद् + हद् *caus.*]. Dh. 283.

ÜHANAM, Arrangement, synthesis [उद्धान]. Man. B. 415.

ÜHATO (*p.p.p.*), Destroyed [उद् + हत]. Dh. 60 (*comp. samûhato*).

UHUNKĀRO, An owl [uhn + कार, hoot-maker]. Ab. 638.

UJJALANAM, Lighting or burning (of a lamp) [उज्ज्वलन]. Pât. 1.

UJJALATI, To flash up, shine [उज्ज्वल]. P.p.p. *ujjalito*. *Sugandhadipujjalito* (*adj.*), blazing with perfumed lamps (Mah. 157). *Caus. ujjâleti*, to light, to set on fire (Att. 208).

UJJALO (*adj.*), Blazing, flashing; bright, beautiful [उज्ज्वल]. Mah. 182. *Asitibyanjanujjalo* (*adj.*), adorned with the eighty characteristic signs (Mah. 27; B. Lot. 609).

UJJENĪ (*f.*), The city of Oujein [उज्जयनी]. Ab. 200; Mah. 23.

UJJHAGGIKĀ (*f.*), Loud laughter (Pât. 21, 93).

UJJHĀNAM, Taking offence, captiousness (from *ujjhāyati*). *Ujjhānasaññī* (*adj.*), irritable, testy (Dh. 45; Pât. 22).

UJJHĀPANAKO (*adj.*), One who stirs up another to discontent, makes him murmur or repine (see *Ujjhāyati*). Pât. 12, 86.

UJJHATI, To abandon; to throw [उज्ज]. *Balim* u., to remit taxes (Mah. 211). Alw. I. 18. P.p.p. *ujjhito* (Dh. 11).

UJJHĀYATI, To be irritated, annoyed, to be offended, to murmur [उद् + जी, not, I think, जयति]. *Manussā ujjhāyanti*, people were annoyed (Ten J. 2; Pât. ix, comp. xlv *gahapatikā ujjhāyanti*; Alw. I. 72). *Bhikkhū ujjhāyinsu*, the priests took offence (Dh. 125). Ger. *ujjhāyitvā* (Dh. 300). *Caus. ujjhāpeti*, to irritate a person, cause him to repine or murmur (Pât. 86, 106, 113).

UJJOTANAM, Illumination, glorification [fr. उज्जुत].

Mah. 3, 28, 100.

UJJOTO, Light, lustre [उज्जोत]. Ab. 37.

UJU, and UJJU (*adj.*), Straight, direct; straight-forward, honest, upright [उज्जु]. Kh. 15. *Ujūṃ karoti*, to straighten (Dh. 7), also to set right, to correct. Well arranged, clear (Alw. I. xiv, comp. xv). Acc. used adverbially, *ujūṃ gacchati*, to walk straight (Ten J. 110). *Ujubhāvo*, straightness, uprightness, perpendicularity (Att. 216). *Ujugato* (*adj.*), walking straight; of upright life (Ten J. 110; Dh. 20). *Ujupaṭipanno* (*adj.*), living uprightly (Alw. I. 77). *Ujugatto* (*adj.*), having the body straight, opposed to *khujjo* (Jât. 51). *Ujvupaccanikam*, direct hostility. Occasionally we have the form *ujju*, as in *ujjugato* (Dh. 20), *ujjugatto* (B. Lot. 579), *ujjukatā* (see next), *ditthi-jjukammam* (see *Puñño*).

UJUKO (*adj.*), Straight, direct, right [उज्जुक्क]. *Ujukena titthena*, by a ford directly opposite (Jât. 16). *Ujukamaggo*, the direct road (Dh. 87). *Ujukā hutvā*, having got right again, been restored to a right state of mind (Dh. 106). Acc. used adverbially; *ujukam eva no niharatha*, turn us straight out of the house (Ten J. 39); *Ujukam eva nūtikulam pavisimsu*, went straight home (Dh. 335); *Tam seṭṭhi ujukam oloketum na sakkoti*, the seṭṭhin could not look him straight in the face (Alw. I. 101). With affix ता, *ujjukatā* (see *Saṅkhdro*).

ÜKĀ (*f.*), and ÜKO, A louse; a weight of seven likkhās [यूक्क]. Ab. 195. *Ükamanikupā*, lice and bugs (Jât. 10).

ÜKHĀ (*f.*), A boiler, cooking vessel [उखा]. Ab. 456.

ÜKKĀ (*f.*), A torch, firebrand; a meteor [उक्का]. *Ukkādhāro*, a torch-bearer. *Ukkāpāto*, a meteor, falling star. Said also to have the meanings "crucible, smith's forge, portable furnace, velocity of the wind" (Ab. 795).

ÜKKADḌHATI, To cast out, remove (?) [उक्कड्]. Pât. 91. P.p.p. *ukkadḍhito* (Dh. 433).

ÜKKALĀPO, and ÜKLĀPO, Sweepings, rubbish. Pât. xx; Ab. 224; Dh. 264.

ÜKKAMANAM, Stepping aside, passing [उत्तमन]. Ten J. 3.

ÜKKAMĀPETI (*caus.*), To cause to step aside or get out of the way [*caus. उत्तमन्*]. Ten J. 3.

ÜKKAMSETI (*caus.*), To exalt [उत्तमयति].

UKKAMSO, Excess; excellence; exaltation [उत्कर्ष]. Ab. 761, 771, 871.

UKKANṬHATI, To regret, pine, be unhappy, distressed, discontented [उत्काण्ड]. Jāt. 21. *Ukkapṭhitvā paldyanto*, running away because he was unhappy, or regretted having taken orders (Dh. 200). P.p.p. *ukkaṇṭhito*, regretful, unhappy (Ten J. 46, 111; Dh. 104, 403).

UKKĀRO, Dung, excrement [fr. उत्कृ]. Ab. 275. *Ukkārabhāmi*, a dunghill (Ten J. 56). Comp. *Uccdro*.

UKKĀSATI, To hem, clear the throat [उद्धृ + वास]. Jāt. 161. P.p.p. *ukkāsito*. *Ukkāsitasaddo*, the noise made in clearing the throat (Sām. S.).

UKKATṬHĀ (f.), Name of a town. Ab. 201.

UKKATṬHO (p.p.p.), High, eminent; exceeding, excessive; excellent, superior [उत्कृष्ट]. Ab. 690. By *ukkaṭṭho patto*, is meant a bowl of great capacity (Pāt. 81). *Ukkaṭṭhavasena*, nobly, excellently (Dh. 144). *Vidatth-ukkaṭṭha-māno* (adj.), a cubit in height-measurement, viz. above the ground (Mah. 166).

UKKHALI (f.), A pot to boil rice in. Ab. 456; Dh. 141; Jāt. 68; Mah. 131.

UKKHEPAKO (adj.), One who excommunicates [उत्क्षेपक]. Dh. 104.

UKKHEPANAM, Excommunication [उत्क्षेपण]. Dh. 104.

UKKHEPANIYO, The *ukkhapaniyan kamman* is one of the Saṅghakammas, and means I think the excommunication of a Buddhist priest for a grave offence [fr. caus. उत्क्षेप]. Dh. 103. One of the offences is *āpattiyaḍḍaṇaṃ*, "concealment of a sin" (Pāt. 96; Dh. 104). Persistent association with such a person is a *pārājika* offence in a nun (Pāt. 95). A monk thus excommunicated can be restored by *oḍḍapā* (Pāt. 92, 96).

UKKHEPO, Lifting, raising [उत्क्षेप]. Ab. 1123.

UKKHIPATI, To throw upwards, raise, lift; to get rid of, eject [उत्क्षिप]. Dh. 246, 269, 340. *Ubbho hatthe ukkhipitvā*, holding up both hands (Dh. 155, 364, compare Ten J. 120). *Sāṇi-kappaṇaṃ ukkhipitvā*, raising the lower edge of the curtain (Dh. 159). *Jālaṃ u.*, seems to mean to cast a net, not to draw it (F. Jāt. 5). *Mañcen' ādāya ukkhipitvā agamassu*, put them on stretchers and carried them off (Dh. 361). *Ssaṃ ukkhipitvā*, raising his head defiantly (Ten J. 14, see *Ssaṃ*). *Ukkhipitvā dāsiṃ*, brandishing

his sword over her head (Mah. 48). To pull a person out of a pit (Ras. 35). *Ucchubbhāraṃ u.*, to take up a bundle of sugar-canes on one's shoulders (Pāt. xvi). To pick up (Dh. 248). To excommunicate (Mah. 16; Dh. 109, 306). Ger. *ukkhippa* (Ras. 29), *ukkhīpitvā* (Ten J. 29). P.p.p. *ukkhīto*, raised, lifted; thrown off, got rid of (Dh. 71). *Ukkhittapharasuṃ sandhāretuṃ asakkento*, unable to arrest the uplifted axe (in time to prevent the mischief, Dh. 364). *Ukkhitta*, and with affix क्, *ukkhittako*, a monk who has been excommunicated (Pāt. 28, 92, 95; Dh. 104).

UKKHITTAKĀ (f.), Tucking up the robe (in wet weather) [उत्थिष्य + का]. Pāt. 21.

UKKOCO, A bribe [उत्कोच]. Ab. 356.

UKKOTANAM, Perverting justice (?). *Ukkotanan ti assāmika edmike kātum laṅcagahaṇaṃ*, taking bribes to give possession to those who are not the rightful owners (Br. J. S. A.).

UKKOTETI (caus.), To disturb what is settled, to open up again a question that has been set at rest [उत्कोटयति]. Pāt. 16, 91.

UKKUJJANAM, Setting up again (from next). Pāt. 61.

UKKUJJETI, To set up again what has been overturned. See *Nikkujjito*.

UKKUSO, An osprey [उत्कुस + क्, in S. we have उत्कोस]. Ab. 640.

UKKUTIKO (adj.), Sitting on the hams, squatting, crouching, kneeling [उत्कुट + क्, the corresponding word in S. is उत्कुटुक]. *Ukkuṭiko hutvā*, falling back on his haunches (of an elephant, Dh. 246). At Dh. 163 we have *rattassa hi ukkuṭikaṃ padam bhavē*, the footstep of the lustful man would be crooked (?). Subh. quotes *ciraṃ ukkuṭiko vā pi*, or sitting on his hams for a long while. There appears to be a fem. noun *ukkuṭikā*, "squatting," for at Dh. 306 we have *ukkuṭikā-bhāvona āradhaviṛiyo*, "exerting himself by squatting on the hams," as an explanation of *ukkuṭikappadhānaṃ*; here *āradhaviṛiya* corresponds to *padhāna* in the text (v. 141), and Subh. says that *padhāna* here means *utsāha*. In the phrase *ukkuṭikaṃ nisīdanti*, "to sit on the hams, squat," we probably have an acc. of this noun (Dh. 128, 173). *Ukkuṭikaṃ nisīdayi*, forced back (the elephant) on his haunches (Mah. 151). Subh. quotes *rakkhaṇastre makkaṭṭhiya ukkuṭikaṃ nisīdanti*, they squat like monkeys in a hollow tree. It is sometimes a posture of

humility towards a superior (Dh. 173 ; Pát. 26).
B. Int. 324.

UKKUTTHI (*f.*), Crying out, shouting [उत्कुत्थ + ति].
Ukkuṭṭhisaddā, acclamations (Ját. 17). *Ukkuṭṭhiṣṣ*
karoti, to shout (Mah. 64, 113, 156, similarly
sampavatteti, Mah. 142).

UKLĀPO, see *Ukkalāpo*.

ULĀRO (*f.*), Great ; lofty, noble, excellent, eminent
[उदार]. Dh. 253. *Ulāro sakkāro*, distinguished
honours, a magnificent reception (Dh. 133 ; Kh.
12). *Ulāro obhāso*, a mighty radiance (B. Lot.
836). Of fine clothes (Mah. 44). *Ulāraṃ sukhāṃ*,
great bliss (Dh. 388). Comparat. *ulārataro* (Att.
219). *Uddra* occurs at Dh. 388, but it may be a
copyist's error. Ab. 844 ascribes also to *ulāra*
the meaning *madhura*, "sweet," for which com-
pare the meanings of *paṇṇā*.

ULLĀNGHATI, To leap up [उलङ्घ]. To spring
on to a horse's back (Ját. 62). *Ākāsam u.*, to
spring into the air (Ras. 40).

ULLAPATI, To lay claim to, assert oneself the
owner of [उद् + लप]. Pát. 68.

ULLASITO (*p.p.*), Shining [उलसित].

ULLITTO (*p.p.*), Smeared [उद् + लिप्त]. Pát. 70.

ULLOCO, and -CAM, A canopy, awning [उल्लोच].
Ab. 229.

ULLOKETI, To look up, look at [उद् + लोक्].
Uddham u., to look upwards (Brahmāyu S.).

For *ullokako*, see *Mukhullokako*.

ULLOLO, A wave, surge [उल्लोच]. Ab. 662.

ULU (*f.*), A lunar mansion [उलु]. Ab. 57. *Ulu-*
rājā (*m.*), the moon (Ab. 52).

ULŪKO, An owl [उलूक]. Ab. 638, 1045.

ULUMPO, and -PAM, A raft [उलुप्प]. Ab. 665.

ULUNKO, A ladle [उलुङ्क]. Mah. 164. Subh.
says an *ulūka* is "made out of the shell of a
coconut, and is used to take water out of a jar."
He quotes from *Milinda Pañha*, *kaṭacehumattam*
bhikkham vā ulūkamattam yāguṃ vā nālattha,
could not get a spoonful of rice or a ladleful of
soup.

ULUPI (*m.*), A porpoise [उलुपिण]. Ab. 1003.

ŪMI (*m.* and *f.*), A wave [उमि]. Ab. 662.

UMMĀ (*f.*), Flax [उम्मा]. Ab. 452 ; Mah. 168 ;
B. Lot. 826.

UMMADDĀPETI (*caus.*), To cause to be rubbed
[*caus.* उद् + मृद्]. Pát. 110.

UMMĀDETI (*caus.*), To madden [उम्मादयति].
Mah. 56.

UMMĀDO, Madness, distraction, mental aberration
[उम्माद]. Ab. 172 ; Dh. 301 ; Mah. 143 ; Pát. 63.

UMMAGGO, An underground watercourse, a main
[उम्मार]. Mah. 222 ; Man. B. 17.

UMMAJJANAM, Shampooing the body [उम्मारजन].
Ab. 299.

UMMĀRO, A threshold (*dehaṃ*) [comp. उद्गमर,
उत्तर]. Ab. 219, 1006 ; Mah. 135, 152 ; Dh.
324.

UMMATTO (*p.p.*), and with affix ण, UMMATT-
AKO (*adj.*), Mad, out of one's mind, in a state of
mental aberration [उम्मात्त, उम्मात्त]. Ab. 322 ;
Mah. 143. *Ummatto*, the thorn apple, *Datura*
Metel (Ab. 577). *Saṅkhyārtha Prakāśa* enumerates
eight sorts of *ummattas* or madmen, *kāman-*
mattako, *kodhum.*, *diṭṭhum.*, *mohum.*, *yakkhum.*,
pittum., *sura-um.*, *vyasanum.*, frenzied with
lust, hate, error, infatuation, driven mad by
yakkhas (demoniacal possession), mad from dis-
ordered bile, frenzied with liquor (that is, simply
intoxicated), and maddened by misfortune. *Um-*
mattako (Das. 31 ; Pát. 63). Fem. *ummattikā*.
Assā pittam kupitam uddhu ummattikā jātā, is
her bile disordered (i.e. is she suffering from tem-
porary aberration of mind), or is she gone stark
mad? (Dh. 251).

UMMĪLETI (*caus.*), To open (the eyes) [*caus.*
उम्मील]. Dh. 258. *Akkhāmi u.* (Dh. 404).

UMMUJJĀ (*f.*), Emerging (from next).

UMMUJJATI, To emerge, rise out of [उम्मुज्ज].

UMMUKAM, A firebrand [उम्मुक]. Ab. 36.

UMMUKHO (*adj.*), Expecting, awaiting [उम्मुक्ख].
Ab. 1017.

UMMŪLETI, To root up [उम्मुल्लयति]. Ját. 73.

ŪNAKO (*adj.*), Deficient [उन्नाक]. Pát. 77 ; Dh.
380. *Ūnakadoddasavasso* (*adj.*), in whom twelve
years (from ordination) are not completed (Pát.
118). Comparat. *ūnakataro* (Pát. xl).

UNDURO, A rat [उन्दुर]. Ab. 618 ; Pát. 78.

UNHISO, and -SAM, A crest, diadem, crown ; a
turban ; part of a staircase [उण्णीस]. Ab. 284,
358, 862 ; Mah. 70. The epithet *uṇṇisāso* applied
to Buddha is rendered by Hardy, "upon his fore-
head, extending from ear to ear, was as it were
a frontlet" (Man. B. 368, comp. B. Lot. 558).

UNHO (*adj.*), Hot [उण्ह]. Masc. *uṇho*, the hot
season (Ab. 90). *Uṇhodakam*, hot water (Dh.
106, 424). *Uṇham karoti*, to heat a thing (F.
Ját. 57). *Uṇharasāsi* (*m.*), the sun (Ab. 62).

Anapagatuphavogam jivarudhiram, the living blood from which the warm energy has not yet departed (Att. 206). Neut. *upham*, heat. *Bhusuphena vipaccamāno*, boiling with great heat (Att. 209). *Uphākāram dasseti*, to grow hot, lit. to manifest signs of heat (see *Sakko*, 1).

UNNĀ, and UNNĀM, Wool; hair between the eyebrows [उन्न]. Ab. 876; B. Lot. 563.

UNÑĀ (f.), Contempt [उन्न]. Pāt. 100, 102. See also *Avaññā*.

UNNADATI, To shout; to roar [उन्नद]. F. Jāt. 15. *Unnadanti* (f.), "roaring," is an epithet of a lioness (Ten J. 38), but there is another reading *unnatadanti*, "having great fangs." Caus. *unnadeti*, in the phrase *dasasahaslokadhātum unnadento*, which I think means, "causing all the ten thousand worlds to shout with joy" (Ten J. 48; Jāt. 63).

UNNALO (adj.), This word occurs at Att. 211, where D'Alwis renders it "evil-disposed," and at Dh. 52, where the comment has *tesam mānanaṃ ukkhipitvā carāpēna unnaṇānaṃ*, "to these who are called unnaṇa because they walk uplifting the reed of pride." Yātr. says he thinks it means "proud, insolent." As we have *nalo* and *naḷo*, the forms *unnalo* and *unnaḷo* may both be correct.

UNNAMATI, To ascend, rise up [उन्नम]. B. Lot. 576. Caus. *unnāmeti*, to bend or lift upwards.

UNNAMO, Elevation, height [उन्नम + ञ]. Kh. 11.

UNÑANĀBHI (m.), A spider [उन्नयामि, उन्नयाम]. Ab. 621.

UNNATAM, A sort of ornament. Ab. 289.

UNNATI (f.), Haughtiness [उन्नति]. Ab. 168.

UNNATO (p.p.p. *unnamati*), Raised, high [उन्नत]. Ab. 708; B. Lot. 576. *Unnatatthānam*, high ground (in a lake or marsh, viz. a bit of land rising above the surface of the water, Ten J. 35). *Āsi pitunnatunnato* (adj.), his joy rose higher and higher, lit. he became more and more elevated with joy (Mah. 27).

UNNO (p.p.p.), Wet [उन्न]. Ab. 753.

UNO (adj.), Deficient, less [उन्न]. Pāt. 8. *Ūnañ ce hoti*, if there is not enough (Dh. 390). *Kiñci ūnañ nāma nāhosi*, was not at all deficient (Dh. 113). *Ūnakālo*, season of a river's being deficient in water (Dh. 375). *Ūnapañcabandhano patto*, a bowl having less than five ligatures (Pāt. 10). *Ūnavasiativasso puggalo*, a person under twenty years of age (Pāt. 16). *Ūnavittako* (adj.), poor,

lit. to whom property is deficient (Alw. I. 75). *Bhikkhū pañcasatā eken' ūnā*, 499 monks, lit. 500 deficient by one (Mah. 11). *Ekāya ūnavasiati koṭṭiyo*, 19 koṭṭis, lit. 20 koṭṭis deficient by one koṭṭi (Mah. 161). See *Ekāno* and *Ekānako*. Sometimes in these numeral compounds *eka* is omitted, but not often: *Ūnasattasatam*, six hundred and ninety-nine (Mah. 51).

UPA (prep.), Below, less [उप]. Ab. 1185. With loc. *Upa khāriyaṃ doṇo*, a drop is less than a khāri (Sen. K. 350). In composition: *Upasākhā*, a minor branch. *Upakacchāntare* (loc.) *katvā*, taking him under his arm, lit. putting him in the interval under his armpit (Jāt. 63). Much used in composition with verbs and their derivatives.

UPABHOGGO (p.f.p.), To be enjoyed [उपभोग]. Alw. I. 75.

UPABHOGO, Enjoyment [उपभोग]. Att. 192.

UPACARITO (p.p.p.), Served [उपचरित]. Ab. 751.

UPĀCARIYO, A teacher's successor. In the adverbial compound, *ācariyupācariyam*, from teacher to teacher (ācārya + upa + ācārya).

UPACĀRO, Approach, entrance, neighbourhood; a present, offering; attention, civility; practice, conduct [उपचार]. Ab. 1001. *Sa-upacāro* (adj.), having an approach (Pāt. 72). *Gānēpacāro*, the approach to a village (Dh. 106; Ras. 70; according to Pāt. 66 it is the distance to which an average person can throw a clod while standing by the gate of the village). *Rājagahanagarūpacāre*, close to the city of R. (Dh. 119, comp. *vihārūpacāre*, Dh. 248). *Dassanupacāram vijahati* seems to mean, "to get out of sight," perhaps lit. "to forsake the range of vision" (Pāt. 98). *Upacāre pasāditvā*, pleased with the kind attention (Mah. 214). The phrase *tārakasāññāya mantassa upacārattthāya ekaṃ oḍḍhaṃ gaheṭṭabbaṃ atthi* (Dh. 160) is rendered by Vij., "A certain medicinal herb has to be taken at the time indicated by the stars for the practice of the charm or spell." At Dh. 195 *tassa cittopacāram ñatvā* probably means, "knowing what occupied his mind, what he was thinking about." See *Samādhi*.

UPACAYO, Accumulation, increase [उपचय]. Man. B. 400, 407.

UPACCAGĀ, Aor. from *उपाती*. *Khaṇo ce mā upaccagā*, let not the right moment go by (Dh. 56). *Ubbho saṅgam upaccagā*, has escaped from both bonds (Dh. 73).

UPACCAKĀ (*f.*), Land at the foot of a mountain [उपत्यका]. Ab. 610.

UPACCAYO, Passing away; transgression [उपत्यय]. Ab. 776.

UPACCHEDO, Cutting off, stopping (from next). In the phrase *dhārupacchedaṃ karoti*, to eat nothing, make a total fast (Dh. 353).

UPACCHINDATI, To cut off, interrupt, bring to an end [उप + छिद्, or उपाच्छिद्]. *Jvitindriyaṃ* *u.*, to put an end to the principle of life, kill (Dh. 373). P.p.p. *upacchinno*. *Anupacchinno* (*adj.*), uninterrupted. *Palibodhe upacchinne*, an obstacle being removed (Pāt. 37).

UPACIKĀ (*f.*), From the context at Pāt. 71, 78, Dh. 323, I think there can be no doubt that this word means the termite or white ant (at Dh. 322 "as an arrow shot from a bow flies swiftly along and falls to the ground, if there be no one to take hold of it and pick it up, falls a prey to the white ants"). Strange to say, white ants do not seem to be mentioned in the classic Sanskrit literature, and the word is not even given in *Abhidhānappadīpikā*.

UPACINATI, To heap up, accumulate [उपचि]. Aor. *upācīni* (Mah. 238). P.p.p. *upacito* (Mah. 168).

UPADĀ (*f.*), A present [उपदा]. Ab. 355.

UPĀDĀNĀM, Firewood, fuel; clinging to existence, attachment [उपादान]. Ab. 36; B. Int. 475, 494-6; Dh. 428, 432. *Upādānāni dāhanto*, burning fuel (Dh. 195). *Upādāna* or Attachment is one of the links of the *Paṭiccasamuppāda*. It is produced by Desire (*taṇhā*), and is the immediate cause of Continued Existence (*bhava*). It consists of four elements, *kāmo*, *diṭṭhi*, *slabbataṃ*, *attavādo* (*kāmapādānaṃ*, *diṭṭhupādānaṃ*, etc.). Gogerly says, "No part or parcel of the present existing being passes over into the new state, but it is a new existence having *Upādāna*, desire of or cleaving to existence, for the root or actual producing cause of the renewed existence" (see Hardy's admirable remarks on *Upādāna* at Man. B. 394). In my article *Khandho* I have said that when a man dies his *khandhas* perish, but by the force of *Kamma* a new set of *khandhas* instantly starts into existence. This is true, but the *Kamma* strictly speaking works through *Upādāna*, which is the immediate cause of renewed existence, while *Kamma* is the abiding cause. The *khandhas* are generally called *upādānakkhandhā*, "skandhas

springing from U." The destruction of U. constitutes Arhatship, and the Arhat is called *anupādāno*, "free from Attachment." At Dh. 278 we have *anupādāno dīpo*, a lamp without oil.

UPĀDĀNĪYO, (*adj.*), Connected with Attachment, sensual (fr. last). Alw. N. 36.

UPADATṬHĀ (*m.*), A supervisor [उपदृष्ट]. Ab. 341.

UPĀDĀYA, see *Upādiyati*.

UPADDAVO, Accident, misfortune, distress, oppression [उपद्वय]. Ab. 401. *Anupaddavo* (*adj.*), uninjured (Dh. 60). Mah. 28, 81, 88. *Asani-up*, accident from lightning (Att. xvii).

UPADḌHO (*adj.*), Half; partial [उप + षड्]. *Upadḍhapaṭhaṃ gantvā*, having gone part of the way with him (Dh. 84, comp. Pāt. xxvii; Dh. 190, 341; Das. 4; Mah. 125). *Alatthopadḍhabhikkhūhi*, obtained (consent) from half the priests (Mah. 174). With abl. *Tato upadḍhakālena*, time or measure which is half of that (Pāt. 29). *Tadupadḍhaṃ dhanam*, wealth which is half of that amount (Ab. 339). *Upadḍham* and *upadḍho*, a half, a part (according to Ab. 53, 54, the masc. form means one of two unequal parts, while the neut. means a half). *Tehi upadḍhe bhuttamhi*, when a portion had been eaten by them (Mah. 135).

UPADDUTO (*p.p.*), Distressed, annoyed, oppressed [उपद्वुत्त]. *Haṭṭhihi* *u.*, molested by elephants (F. Jāt. 2).

UPADESO, Instruction, direction [उपदेश]. Ab. 412; Mah. 173.

UPADHĀNĀM, Putting under, supplying, imposing; a pillow, cushion [उपधान]. Ab. 311; Dh. 51, 393.

UPADHĀRETI (*cāus.*), To consider, reflect, investigate, search with the mind, look out for, ascertain [उपधारयति]. Dh. 94, 153, 181, 183, 308; Jāt. 19. *Sace na me saddahatha tāsāṃ vasaṇaṭṭhānaṃ gantvā upadhārehi*, if you don't believe me go to where they live and judge for yourself (Dh. 169). *Tena hi upadhārehi*, very well then, you shall see! (Dh. 416). *Pādalakkhaṇaṃ upadhāretvā*, having examined the footprint (Dh. 163, comp. 107, line 2). *Ekam dārikam upadhārehi*, look yourself out a damsel to wife (Dh. 232). *Kim nu kho ti upadhārento*, wondering to himself, what can this be? (Dh. 224). *Uttarīm* *u.*, to make further investigations (Jāt. 20). *Upamaṃ upadhārento*, looking out for an appropriate

simile (F. Jât. 48). *Upadhāretha nan ti vatvā*, exclaiming, See to her (Dh. 307). P.p.p. *upadhārito*, perceived, observed, understood (Pât. 113).

UPADHĀVATI, To run after, to run up to [उपधाव्]. Dh. 329; Pât. xxxi.

UPADHI (m.), A wheel; the body; a substratum of being [उपधि]. From Ab. 968 we learn that there are four substrata of being, and at Dh. 433 we find them enumerated as the Khandhas, Kāma, Kilesa and Kamma. *Nirupadhi* as an epithet of an Arhat means "free from substratum," but not of all the four substrata, since he possesses one of them, Khandha. This is clearly recognized by Buddhaghosa, whose gloss on *nirupadhi* at Dh. v. 418 is *nirupadhin ti nirupakkilesam*, "free from substratum (here) means free from Kleṣa." He might have added "or Kāma or Kamma," for the Arhat is free from the three last Upadhis. But the whole four Upadhis include every conceivable substratum or condition of being, and when the annihilation of being is intended, we generally have the expression *sabbūpadhi*, "all the (four) upadhis" (art. *Nibbāna*, p. 272, a, line 9; Dh. 433, line 11). The term *nirupadhi* may also be applied to one who has attained *anupādisesa-nibbāna*, who has ceased to exist, and then it of course means deprived of all the four upadhis (Dh. 270). In one instance I find *sabbūpadhi-parikkhaya* applied to the Arhat, where it must I think be by anticipation (see art. *Nibbāna*, p. 268, a, line 11); the passage will be found at p. 103 of Coomaraswamy's *Sutta Nipāta*.

UPADISATI, To command, advise [उपदिश]. Att. 215. Aor. *upādisi* (Mah. 129). P.p.p. *upadīṭṭho*, specified (Sen. K. 224).

UPĀDISESO (adj.), Having the Skandhas remaining. *Upādi* is a masc. noun formed from the verb उपादा as *upadhi* is formed from उपधा, and is a name for the five khandhas (*catūhi upādānehi upādiyatīti upādi*, *pañcakkhandhassa etaṃ adhi-vacanaṃ*). As I have shown in art. *Nibbāna*, *Nirvāṇa* is of two sorts, *upādisesanibbānaṃ* or Arhatship and *anupādisesanibbānaṃ* or extinction. These terms mean respectively, "having the Skandhas remaining," and "not having the Skandhas remaining." For *upādisesa* we sometimes have *sa-upādisesa* or *savupādisesa*. The North Buddhists, puzzled by the anomalous form *upādi*, concluded it must be a mistake for *upadhi*,

and have turned *upādisesa* into *sopadhiṣesa*. Hence we have the curious anomaly of the North Buddhists terming the Arhat *sopadhiṣesa*, "having upadhi," while *nirupadhi*, "free from upadhi," is with the South Buddhists a distinctive epithet the Arhat! (B. Int. 590). See art. *Nibbāna*, p. 267 (b), line 5.

UPADISSATI (pass.), To be seen, discovered [उपदृश्यते]. Alw. N. 121.

UPADITTHO, see *Upadissati*.

UPĀDIYATI, To take hold of; to cling to the world, to have *upādāna* or attachment [उपादा]. *Na ca pāpinaṃ hanukaṃ upādiyitvā nisīdati*, nor does he sit holding his chin with his hand (Brahmayu S.). *Sukke dhamme na upādiyati*, does not hold fast to good works (Alw. I. 107). *Upādānaṃ abhāvena anupādiyitvā*, from absence of the *upādānas* not clinging to the world (Dh. 432). *Catūhi upādānehi* (instr.) *kiñci anupādiyitvā*, not clinging at all to the world by the four *upādānas* (Dh. 278). P.pr. *upādiyāno* (Dh. 4), *upādiyāno* (Dh. 151), *upādiyamāno* (Alw. I. 107). *Anupādiyāno*, not clinging to the world, free from attachment. Ger. *upādāya*, *upādiyitvā*, holding; including, beginning with, starting from; on account of, since. *Anupādāya*, not clinging, free from attachment to the world (Dh. 16, 73, 118). *Lesamattaṃ upādāya*, laying hold of some trifling pretext (Pât. 5). *Anukampaṃ u.*, taking pity, out of compassion, mercifully, kindly (Kamm. 5; B. Lot. 389). *Uccurasaṃ u.*, including or beginning with the juice of the sugar-cane (Pât. 81, I think we have this sense at B. Lot. 390). *Bhummadeve u. tat' uttarim devā*, beginning with the terrestrial angels all angels beyond them (Das. 45). *Cātummahārājike deve u. yāva Tusitānaṃ devānaṃ kāmā*, the lusts of the devas, beginning with the C. devas up to those of the T. devas. At Dh. 235 *upādāya* seems to mean "in comparison with," I do not see how otherwise to translate *dhanam tāva amhākaṃ dhanam u. kākīkaṭṭhāniyaṃ* than "his wealth compared to our wealth is a mere trifle." *Tadupādāya*, since then, from that time (Mah. 65). *Tadupādāya so dsi Goṣamibaranānaka*, "from that circumstance," or from that time he was called G. (Mah. 141). *Mahantaṃ idaṃ osadhaṃ ti uppannavacanaṃ u. Mahosadha t' ev' assa nāmaṃ jātaṃ*, on account of the exclamations which arose of "what a great remedy?"

he came to be called M. (Jāt. 53). With gen. *Catunnarā mahābhūtanā u. rūpaṃ*, a form springing or produced from the four great elements (Gog. Ev. 69, comp. Dh. 410).

UPADUSSATI, To be angry, revengeful [उप + दुष्].

UPAGĀ, see *Upeti*.

UPAGACCHATI, To come to, approach, visit, reach; to undergo, suffer; to undertake, begin; to enter upon [उपगमन्]. Ten J. 56; Dh. 87, 210, 410. Aor. *upāgami* (Dh. 87, comp. next line; Mah. 2, 84, 152, 262; Jāt. 26; see next art.), *upagacchi* (Mah. 28). Ger. *upagamma* (Mah. 227), *upagantvā* (Ten J. 115; Pāt. 83). Inf. *upagantum* (Dh. 213; F. Jāt. 15). P.pr. *upagacchanto* (Mah. 24). *Vāsaṃ u.*, to take up one's residence (Jāt. 67). *Anupagamma*, avoiding (Gog. Ev. 38; Kh. 16). *Atkeicchabhāvaṃ upāgami*, became hopeless, ill, lit. got into an incurable state (Dh. 93). P.p.p. *upagato*. *Senākiyopagatabhaṇḍakam*, the body-worn equipment of the army (Mah. 151). *Niddūpagato* (adj.), gone to sleep (Dh. 118). *Sīhaseyyam upagato*, has assumed the posture of a couchant lion (B. Lot. 342). *Pabbajjūpagato*, having entered on the ascetic life. *Vassūpagato*, having entered upon the Vassa, begun to keep Lent (Mah. 12). *Rūpūpagato*, possessing form (Dh. 210).

UPĀGACCHATI, To come to, arrive at, reach [उपगमन्]. Aor. *upāgacchi* (Mah. 5), also *upāgami*, see last art., it is often difficult to tell whether *upāgami* belongs to this verb or the last. Ger. *upāgama* (Mah. 261; Att. 8). P.p.p. *upāgato*, having reached (Mah. 10).

UPAGAMANĀM, Approaching [उपगमन्]. Dh. 213.

UPAGAMO, Approaching, entering upon, etc. [उपगमन्]. Ab. 1151.

UPAGĀYATI, To sing [उपगै]. Alw. I. 17.

UPAGHĀTANĀM, Hurting [fr. caus. उपहन्]. Dh. 345.

UPAGHĀTO, Hurting, injury [उपघात]. *Anupaghāto*, not hurting others, kindness (Dh. 34). Dh. 397.

UPAGHATṬITO (p.p.p.), Knocked against [p.p.p. उप + छद्]. Jāt. 26.

UPAGO (adj.), Going to, entering; entering on, undergoing [उपगम]. *Jarūpago* (adj.), undergoing decay (Dh. 61). *Brahmalokūpago ahu*, became a

denizen of the Brahma heaven (Alw. N. 121). *Pupphūpago rukkhō*, a flowering tree (Dh. 189; Jāt. 8, 27, 76).

UPAGŪHANĀM, Embracing, an embrace [उपगूहन्]. Ab. 774.

UPAGŪLHO (p.p.p.), Embraced [उपगूह]. Att. 198.

UPAHACCA, see *Upahanti*.

UPĀHANĀ (f.), A shoe, sandal [उपानह]. Ab. 525; Alw. I. 93; Pāt. xx; Mah. 177.

UPAHANANĀM, Hurting, injury (from next). Dh. 345.

UPAHANTI, To injure, vex, impair [उपहन्]. P.pr. *upahananto* (Dh. 345). Ger. *upahacca* (Sen. K. 504). *Upahaccapariniḍḍāyī* is an *Avāgāmin* who dies and ceases to exist after half the time is expired that he should have lived in the Atappa heaven (*dyuvemajjhaṃ atikkamitvā pariniḍḍāyati*, Vij.); the gerund in this compound means I suppose "having reduced the ordinary term of Atappa life." Pass. *upahāṇāti* (Das. 36). P.p.p. *upahato*, injured, spoilt (Dh. 24; Att. 218).

UPAHĀRO, A complimentary present to a superior; an oblation to a deva [उपाहार]. Ab. 425, 1128; Ras. 37.

UPĀHĀRO, Bringing forward, adding [उपाहार]. Alw. N. 37.

UPAHATO, see *Upahanti*.

UPAJANETI (caus.), To produce [उपजनयति]. Att. 193.

UPAJĀPO, Suggesting treason, sowing disunion [उपजाप]. Ab. 349.

UPAJĪVANĀM, Maintenance [उपजीवन]. Mah. 245.

UPAJĪVATI, To subsist by (with acc.) [उपजीव]. Alw. N. 105.

UPAJĪVI (adj.), Subsisting by [उपजीविन्]. *Paṇyopajīvī* (m.), a trader (Ab. 1015). Fem. *Rūpūpajīvī*, a courtesan (Ab. 233).

UPAJJHĀYO, and UPAJJHO, A spiritual teacher or preceptor [उपाज्जाय]. Ab. 410; E. Mon. 25; Alw. I. 93; Dh. 333. *Paṭhamam upajjham gāhāpetabbo*, first he must be caused to take a preceptor (Vij. Kamm. 3). *Upajjhayo saddhivihāriko*, teacher and pupil (Pāt. xx).

UPAKADḌHATI, To drag down (e.g. to hell) [उपकड्]. Dh. 55.

UPAKANṆĀM, Into the ear [उपकर्णम्]. *Upakajappeti*, to whisper into the ear (Vij.).

UPAKAPPANAM, Preparation, fabrication [उप-
कल्पन]. Ját. 68.

UPAKAPPATI, To serve, profit [उपकृप]. Kh.
12. Caus. *upakappeti*, to prepare, design, fashion.

UPAKĀRAKO (adj.), Benefiting, helping [उप-
कारक]. Ras. 31, 38; Dh. 167; Ten J. 35.
Sanghassa upakārako, a benefactor of the clergy
(Mah. 197).

UPAKARAṆAM, Help, benefit, service; instrument,
implement, furniture, apparatus [उपकरण]. Dh.
237, 243; Ját. 7. *Sabbupakaranūpeto* (adj.), fur-
nished with every appliance (said of a refectory,
Mah. 123).

UPAKĀRI (adj.), Benefiting [उपकारि]. Mah.
87, 206.

UPAKĀRIKĀ (f.), A benefactress; the foundation
of a wall [उपकारिका]. Ab. 203; Mah. 220.

UPAKĀRO, Help, advantage, benefit, use, service;
a helper, benefactor [उपकार]. Dh. 108; Ras.
35; Ját. 8. *Anupakāro* (adj.), useless (Das. 7).
With affix ल्, *Mātuyā upakāratā* (abl.), from his
having befriended his mother (Mah. 65).

UPAKATTHO (p.p.p.), Near, approaching [उप+
कृष्ट]. Ab. 705; Dh. 84, 161.

UPAKKAMĀLALI, To devise plans, manœuvre
[उपक्रम् with a verbal affix āya, for the *l* comp.
jotalati]. Sen. K. 437.

UPAKKAMATI, To approach, come; to begin
[उपक्रम]. P.p.p. *upakkanto*.

UPAKKAMO, Beginning [उपक्रम]. Ab. 773.

UPAKKHARO, A part of a carriage [उपस्कार].
Ab. 375.

UPAKKHATO, and -TO (p.p.p.), Got ready, pre-
pared [उपसृक्त]. Man. B. 382; Sen. K. 502;
Pát. 8, 79.

UPAKKILESO, Depravity, sin; molestation, distress
[उप + क्लेश, for the double *k* comp. *paṭikkūla*,
kallāhāra, *sakkuneyya*, *aggini*, etc.]. *Nirupakki-*
leso (adj.), free from Kleṣa (Dh. 433). *Vigatū-*
pakkileso (adj.), free from impurity (B. Lot. 865,
my MS. has *kk*). Dh. 90.

UPAKKILITTHO (p.p.p.), Stained, depraved [उप+
क्लिष्ट]. Dh. 91.

UPAKKOSO, Blame [उपक्रोश]. Ab. 120.

UPAKKUTTHO (p.p.p.), Blamed, reproached
[p.p.p. उप + कृष्ट]. Ját. 2.

UPALABBHATI (pass.), To be found, received,
obtained [pass. उपलभ]. P.f.p. *upalabbhantyo*.
P.p.p. *upaladdho*. *Upaladdhatthā* (f.), a tale, story

(Ab. 113). *Upaladdhapaṭibodho* (adj.), having
recovered consciousness (Att. 218).

UPALADDHI (f.), Acquisition; knowledge [उप-
लब्धि]. Ab. 1053.

UPALAKKHAṆAM, Synecdoche [उपलक्षण].

UPALAKKHETI, To look at, regard, note [उप-
लक्ष]. Pát. 29. Pass. *upalakkhati* (Att. 190).

UPALIMPATI, To smear, defile [उपलिप्ति]. B.
Lot. 76. Pass. *upalippati* (B. Lot. 569). P.p.p.
upalitto (Dh. 63).

UPALO, A stone, rock [उपल]. Ab. 605.

UPAMĀ (f.), Similarity; equality; comparison; a
similitude, simile, illustration, figure, allegory,
parable [उपमा]. Ab. 530. *Sabbānūbuddhena*
saddhīm mama upamañ mā karittha, do not com-
pare me to the omniscient Buddha, lit. make not
equality or comparison of me with (Dh. 132).
Attānañ upamañ katvā na hañeyya na ghātaye,
doing as he would be done by, let a man neither
kill nor cause others to kill, lit. "making him-
self the comparison," the comment says *yathā*
ahañ evaṃ añhe pi sattā, "let other beings be
like myself" (Dh. 24). *Mamopamañ karitvāna*,
taking example by me, doing as I have done (Ras.
29). *Iddāni tam atthunā upamāya sādheṇa*, and
now perfecting this matter, clinching this argu-
ment, by a simile (Sām. S. A.). *Sunakkhopamañ*
daṁṣayitvā, likening him to a dog, lit. exhibiting
the comparison of a dog (Mah. 227). *Upamañ*
upadhārento, looking out for an illustration (of
what he had been urging on the king, F. Ját. 48).
At the end of a compound *upama* may perhaps
be looked upon as an adj. *Candopamā Buddhā*,
the Buddhas are like the moon (Dh. 244); *Pha-*
ṇūpamo kāyo, this froth-like body (Dh. 9, comp.
8, 31, 54; Mah. 170). In no religion has the
argument from the analogy of nature been made
so much of as in Buddhism, and it is constantly
used not only as an illustration but as strong
evidence or proof. The force and beauty of many
of these analogies are well known to the student
of Buddhism. I may draw attention in particular
to the series of striking illustrations from the
world of nature with which Nāgasena throws light
on the thorny questions of Identity and Moral
Merit (Man. B. 424-440). Gautama's own teach-
ing abounds in this sort of argument. The Jātaka
tales themselves are parables, each illustrating
some social or moral truth. Many of the Sūtras

are named from some metaphor prominently brought forward in them, as *Aggikkhandhūpa-masuttaṃ*, "the Parable of the Flame of Fire," *Alagaddūpamasuttaṃ*, "the Parable of the Snake."

UPAMĀNĀM, Resemblance [उपमान]. Ab. 530.

UPAMĀTĀ (f.), A wet-nurse [उपमातृ]. Ab. 244.

UPANĀHO, Enmity [उपनाह]. Ab. 165. With affix *हन्*, *upandhi* (adj.), bearing hatred.

UPANĀMETI (caus.), To offer, present; to place close to, hold out to [उपनामयति]. F. Jāt. 3; Mah. 86, 87, 154; Dh. 157; Pāt. xx. *Bhagavato kāyaṃ upandesi*, ran against B.

UPANAYANĀM, This must be a logical term, as I find *uddharāṇa-upanayana-nigamanāni* [उपनयन].

UPANAYHATI, To tie or wrap up [उपनह]. *Ye taṃ upanayhanti*, they who nurse or harbour this thought (Dh. 1).

UPANĀYIKO (adj.), Referring or belonging to [उपनायिक]. *Attūpandiyiko*, belonging to oneself (Pāt. 3, 67).

UPANETI, To present, bestow (with dat.); to bring to, to conduce [उपनी]. Aor. *upānaya* (Mah. 88, 177), *upanesi* (Mah. 27). *Piṭṭhiṃ upanento*, offering his back (for a person to mount him, said of an elephant, Dh. 154). Pass. *upaniyyati*, *upaniyati*, to be carried along or away, to pass away. P.p.p. *upanīto*, offered, presented, served (Mah. 214; Dh. 224), brought near or under (Jāt. 68). *Upasāṭṭhāyo* at Dh. v. 237 seems to mean "of advanced years." *Pdāvasāpanīto*, brought into the power of the snare, i.e. ensnared (*vasa*, Jāt. 116). Pāt. 67; Att. 194, 208; Dh. 248, 249.

UPĀṄGAM, A minor limb or section [उपाङ्ग]. Ab. 691.

UPANIBANDHANĀM, Fastening, attachment (fr. next). Alw. N. 51.

UPANIBANDHATI, To attach [उप + नि + बन्ध्]. Alw. I. 103. P.p.p. *thambhe upanibaddho kukkuro viya*, like a dog tied to a post.

UPANIDHI (m.), A deposit, pledge [उपनिधि]. Ab. 472.

UPANIGHAṂSATI, To rub up against [उप + नि + घृष्]. Dh. 105.

UPANIJJHĀNĀM, Meditation [fr. *jhī* with उप and नि]. Vjesinha writes, "*lakkhaṇūpanijjhānaṃ* and *dhammaṇḍanijjhānaṃ* belong to the two orders of arhats: the first is the process of thought pursued by the *sukkhavipassako*, and the latter by

the *samathayāniko*, the former embracing phenomena, the latter objects" (see *Samatho*).

UPANIKKHIPATI, To deposit, lay up [उपनिक्षिप]. P.p.p. *upanikkhitto* (Pāt. 10, 80).

UPANISĀ, This word is given at Ab. 1125 with the meanings *kāraṇaṃ*, "cause," and *raho*, "secret," the latter clearly pointing to the Sansk. उपनिषद्. It is said to be masc., but this is perhaps an error. The word occurs at Dh. v. 75, *aññā hi lābhūpanisā aññā nibbānagāminī*, which I believe to mean "causing or producing gain is one thing, the conduct which leads to Nirvāṇa is another;" *upanisā* is used in its sense of "cause" (*kāraṇa*), the comment rendering it by *uppdāka*, "producing or causing." The comment says, *lābhuppdakena hi bhikkhūnaṃ thokaṃ akusalaṃ kāmū vāṇṇaṃ kāyavaṇṇakāmaṃ kāmū honti*, *yasmīṃ hi kāle kāyavaṇṇakāmaṃ karoti taṃ lābho uppijati*, *pāyasaṇḍiṇiṃ hi vaṇṇaṃ akatvā ujukam eva hattham oḍḍetvā ukkhipantassa hattho makkhitamatto 'va hoti*, *vaṇṇaṃ katvā oḍḍetvā ukkhipantassa pana pāyasaṇḍiṇiṃ uddharanto 'va nikkhamati*, *evaṃ kāyavaṇṇakāmaṃ karapaṇāle yeva lābho uppijati*, *ayaṃ adhammikkā lābhūpanisā nāma*, "for it may become necessary to a monk who produces gain to commit slight sin, irregularities of deed word and thought (*kāyavaṇṇakāmaṃ*) have to be committed, for it is when he commits these irregularities that gain accrues to him; for instance if when he dips his hand into the bowl of rice-porridge he holds it straight and not crooked, when it withdraws it is merely wetted (with the porridge), whereas if he dips it holding it crooked, when he withdraws it taking up a handful of porridge he goes away: this is called a sinful cause of gain." Further on the word *kāraṇa* itself is used.

UPANISIDATI, To sit beside or in the presence of [उप + नि + सद्]. Mah. 82.

UPANISSĀYA (ger.), Near, close to [ger. fr. उप + नि + श्रि, comp. *nissāya*]. With acc. *Kosambin* v., near Kosambī (Dh. 153). Dh. 105, 125, 230, 352; Pāt. 6.

UPANISSAYO, Basis, groundwork, (and hence) tendency, potentiality, destiny, faculty [fr. श्रि with उपनि, it would answer to उपनिश्रय, comp. *nissayo*]. *Dasavatthukāya saṃmādiṭṭhiyā tassā upanissayabhūte dhamme ca*, in orthodoxy with its ten elements, and in the doctrine upon which it is

based, lit. which is its groundwork (Dh. 399, comp. 137). Subh. writes to me that *arahattassa upanissayo* means "the good fortune which is the cause of a man's attaining Arhatship," he adds that *upanissaya* means bhāgya (destiny, luck), and is a synonym of *hetu*. In this technical use *hetu* occurs at Jāt. 44 as one of the eight conditions for the attainment of Buddhahood, and Vij. renders it "power of attaining Arhatship." That he is right appears from a passage from Sārasaṅgaha quoted at Ras. 62, *hetūti arahattassa upanissaya-sampatti, yo hi tasmim attabhāve vāyamanto arahattam pāpūnitum samattho tassa samijjhati netaṛassa*, by *hetu* is meant possession of the faculty of (attaining) Arhatship; for the man who is capable of attaining Arhatship by his exertions in this existence, such a man is successful and no other. *Up.* may be used of any of the supernatural attainments. At Ten J. 117, we have, *Paccekaḥ bodhiṇassa upanissayasampanno*, possessed of the faculty of attaining Pacceka-buddhahood. At Dh. 359, *Tassa sotāpattimagga upanissayaṃ divā*, seeing that he was destined to enter the first Path (comp. Dh. 352). At Das. 1, *Satthā paccūsasamaye lokam olokeno tassa sotāpattiphalūpanissayaṃ divā*, the Teacher early in the morning casting his eye upon the world, and beholding in that man the power of attaining the first Fruition (D'Alwis has got the correct meaning, for he renders the passage excellently, "Buddha rising at early dawn, looked into the world and perceived that this person was predestined to attain the paths," Att. 175, see Das. 20).¹ Turnour renders *tesam divā 'panissayaṃ* by "observing their predestined conversion" (Mah. 30). *Arahattassa upanissaye sati kasmā andho jāto*, if he was destined to be an Arhat why did he become blind? (Dh. 89, comp. Das 21, line 5). By a bold figure this predestination to salvation is likened to a flame burning steadily within a man: *Pacchimabhaṇṇasattam na sakka nāsetum, anto ghaṭṭe dīpo viya hi 'ssa hadaye arahattassa upanissayo jalati*, a man who is in his last existence

¹ This doctrine of predestination is not identical with the Christian doctrine, but only analogous to it. There is of course no question of the intervention of a Supreme Being, and the determining cause is Karma, or a man's actions in previous existences (see *Kammam*). Perhaps "enabling or saving faith" would more accurately convey the meaning of *upanissaya*.

(i.e. who is about to become an Arhat) cannot perish (before attaining Arhatship), for like a lamp within a pitcher the assurance of final sanctification ever burns within his heart (Das. 21). *Arahattam adhigantum samatthūpanissayā honti*, they are possessed of an adequate or effective power of attaining Arhatship (Ras. 67). In two instances I find *up.* used in connexion with non-supernatural gifts: *Buddhā ca nāma dhammam desentā sarapaṇṇapabbajjādānam upanissayaṃ oloketvā ajjhāsayaṇasena dhammam desenti*, now Buddhas when they preach take into consideration their hearers' predestination to receive the three Refuges, and the moral Precepts, or to take orders, and so on, and thus they preach in accordance with this tendency (Dh. 79, in the first case he would be a pious layman, in the second a monk, by *ādā* is doubtless meant entrance into the Paths, and other supernatural attainments, comp. next); *Upanissayasampannānaṃ manussānaṃ sarapaṇi c' eva aññāni ca magga-phalāni ca deti*, to those men who had faith to receive them he gave the Refuges and moral Precepts and the Paths and their Fruitions (Das. 21). When the attainment is not specified Arhatship or final sanctification is meant: *Sampanna-upanissayo* (adj.), or *upanissayasampanno*, predestined to salvation (Mah. 24, 34). *Upanissayasampatti*, predestination to salvation (Dh. 127). *Yasakula-puttassa upanissayaṃ divā*, (Buddha) perceiving that the young nobleman Yasa was destined to be saved (Dh. 119, comp. Mah. 36). At Dh. 85, line 7 from bottom, I think *upanissaya* should be *upanissāya*, the phrase then becomes perfectly intelligible: *Kaṭṭhanagaraṃ nāma therena upanissāya-vuttha-pubba-gāmaṃ sampāpuri*, reached Kaṭṭhanagara a village near which the therā had formerly resided, lit. a village formerly-inhabited-near by the therā.

UPANĪTO, UPANIYYATI, see *Upaneti*.

UPĀNĪTO (*p.p.*), Led away [उपानीत].

UPĀÑÑĀSO, An exordium [उपन्नास]. Ab. 118.

UPĀÑÑĀTO (*p.p.*), Found out? [*p.p.* उपन्ना]. Dh. 122.

UPANTI (*adv.*), Before, in the presence of [उप + अन्ति]. *Rañño maṃ upanti nehi*, bring me to the king (Ten J. 115).

UPANTIKO (*adj.*), Adjoining, close to [उपान्तिक]. Ab. 706. Neut. *upantikaṃ*, vicinity (Ten J. 115).

UPĀNTO (*adj.*), Adjoining [उपात्त]. Ab. 190.

UPAPADO, This word occurs three times in Turnour's Mah., and appears to be a noun with the meaning "conformity, accordance." It may be the S. उपपद्. *Sopapado* at Mah. 56 is rendered by Turnour "appropriate." See Mah. 131, 233.

UPAPAJJATI, To come to, attain, be produced, be reborn [उपपद्]. With acc. *Gabbham eke upapajjanti*, some enter the womb, i.e. are reborn as men (Dh. 23). *Nirayaṃ so upapajjati*, he is reborn in hell (Dh. 26, 54; Mah. 209). With loc. *Twites' upapajjatha*, was reborn in the T. heaven (Mah. 201). P.p.p. *upapanno*, possessed of (at the end of a compound).

UPAPĀRAMĪ (*f.*), Minor perfection [उप + पद-ramī]. See *Pāramī*. Man. B. 101; Dh. 117; B. Lot. 551.

UPAPARIKKHĀ (*f.*), Investigation [उपपरीक्षा].

UPAPARIKKHATI, To investigate, ascertain [उप + परि + ईक्ष]. Ras. 33; Att. 196, 200.

UPAPATI (*m.*), A paramour [उपपति]. Ab. 240.

UPAPATTI (*f.*), Birth, rebirth [उपपत्ति]. Jāt. 19; Ab. 1185; Dh. 74. Comp. *Kāmapapatti*.

UPAPĪLA KO (*adj.*), Oppressive [उपपीड + क]. One of the eleven sorts of Kamma is *upapīlakakammaṃ*, that which shows its effects unexpectedly at some remote period after the action was committed (Att. clxx, 90, 212; Man. B. 447).

UPARĀJĀ (*m.*), A viceroy [उपराज]. F. Jāt. 9; Mah. 130; Alw. I. 99.

UPARAJJĀM, Post of viceroy, vicerealty [उप + राज]. Alw. I. 78.

UPARAMANĀM, Cessation [उपरम].

UPARAMATI, To cease [उपरम]. Dh. 110.

UPĀRAMBHO, Being angry with a person? [fr. उप + आ + रम्]. Ab. 121.

UPARATI (*f.*), Cessation [उपरति]. Ab. 1168.

UPARATO (*p.p.p. uparamati*), Having ceased or desisted; deceased, dead [उपरत]. Mah. 201, 209. *Rattūparato* (*adj.*), abstaining from food at night.

UPARAVO, I have only met with this word at Ten J. 2, where it seems to mean the noise and bustle of a crowded court of justice [उपरव].

UPARI (*adv.*), Above, upon, over, upwards, beyond, further [उपरि]. *Upari vācetuṃ asakkonto*, unable to read any further (Alw. I. 80). *Mā upari dhammadesamaṃ vādḍhayittha*, do not carry your

teaching any further (Dh. 123). With gen. *Tasso-pari*, above it (Mah. 169). *Jānumaṇḍalānaṃ u.*, above the knees (Pāt. 117). With abl. *Tato'pari*, above it (Mah. 169, 182). *Avicito u.*, upwards from the A. hell (Sen. K. 321). *U. pabbatā*, over the mountain (Sen. K. 318). As last part of a compound: *Tesaṃ siropari*, above their heads (Mah. 3). *Pallaṅkopari*, over the canopy (Mah. 164, comp. 5). *Uparikoṭi*, upper end (Dh. 261). *Uparimaggā*, the three higher paths, viz. Sakadāgāmin, etc. (Dh. 125). Also compounded with nouns in the same way as *anto*, *tiro*, etc. *Uparimatthake* (loc.) *paṭiṭṭhitārahaṃ*, worthy of being fixed upon the head (Dh. 256). *Uparipāsāde ṭhito*, standing on the terrace (Dh. 212, comp. 206, 325). The loc. and acc. of the compound *uparibhāgo*, over-region, place above, are used adverbially in the sense of "above, over." *Tassa uparibhāge sikkhāya nīlhitvā*, perched in a branch above him (F. Jāt. 12); *Rājjanivesanassa uparibhāgaṃ sampattakāle*, when (passing through the air) he got above the royal residence (F. Jāt. 17, 42).

UPARIMO (*adj.*), Uppermost, over head [उपरि + म]. Sen. K. 393. *Uparimakoti*, upper end (Dh. 287, comp. 261). *Uparimā died*, the zenith.

UPARITANO (*adj.*), Upper [उपरितन].

UPARITTAM, Superposition [उपरि + त्व]. Ab. 1177.

UPARODHO, Obstacle, detriment [उपरोध].

UPARUJJHATI (*pass.*), To be stopped, to cease, be annihilated [pass. उपरुद्ध]. Alw. N. 39; B. Lot. 514.

UPARŪPARI (*adv.*), Higher and higher, one above another [उपरि + उपरि]. Mah. 157.

UPASAGGO, Trouble, misfortune, danger; a preposition (as *pari*, *adhi*, etc.) [उपसर्ग]. Ab. 401, 1033. *Upasaggo metri causā* (Dh. 25).

UPASĀKHĀ (*f.*), A minor branch [उपशाखा]. Mah. 113.

UPĀSAKO, A pious Buddhist not in orders, a devout or faithful layman, lay devotee [उपासक]. Ab. 415; B. Int. 279. Fem. *upāsikā* (Ab. 415; Dh. 78). *Tattha ko upāsako? ti ratanattayaṃ upāsanto so hi Buddhāṃ upāsātīti upāsako dhammaṃ saṅghaṃ upāsātīti upāsako*, if it be asked, what is an upāsaka? I reply, a man is so called from his revering the three Gems; for he is called *up.* because he reveres Buddha, he is called *up.* because he reveres the Doctrine and the

Priesthood (Pât. 35); the passage adds that his moral duties are the observance of the Five Sîlas, and that his occupation is to earn a livelihood righteously and justly, avoiding the five sinful trades, which are caravan trading, slave-dealing, and the trades of butcher, publican, and poison-seller. With affix ल्, *upāsakattam*, state of being a believing layman (Dh. 435; Mah. 70).

UPASAMANAM, Appeasing [उपशमन]. Dh. 102.

UPASAMBYANAM, The outer garment, cloak [उपसंयान]. Ab. 292.

UPASAMHARATI, To bring together [उपसंह]. Pât. 95; Jât. 67.

UPASAMHITO (p.p.), Accompanied or furnished with [उपसंहित].

UPASAMMATI, To grow calm; to cease; to be settled [उपशम]. *Upāsam upasammati*, heat is allayed (Jât. 17). Dh. 1, 19. Ger. *upasamma*, having settled (Mah. 39). P.p.p. *upasanto*, calm, tranquil (Dh. 19, 36, 68).

UPASAMO, Cessation; quietude, calm [उपशम]. Dh. 33, 68.

UPASAMPADĀ (f.), Taking, obtaining, acquiring; priest's orders [उपसंपद् + आ]. Dh. 33 (comp. *akusalānam dhammānam pahānā kusālānam dhammānam upasampaddāya*). *Upasampadā* is the fullest possible admission to the privileges of the Buddhist priesthood, and bears to *pabbajjā* the same sort of relation that priest's orders in the Anglican Church bear to deacon's orders (see *Pabbajjā*). A man cannot receive the *upasampadā* ordination without having first taken deacon's orders, but the interval may be very short or very long according to circumstances. Thus, twenty being the lowest age at which a man is qualified for *upasampadā*, a boy who has become a *sāmaṇera* at eight will have to wait twelve years before he can receive *upasampadā*. On the other hand if a man join the priesthood at or after twenty, if he be otherwise properly qualified he may proceed at once to priest's orders. Full details of the up. ordination will be found in Dickson's article, "The *Upasampadā-Kammavācā*" in the Journ. Roy. As. Soc. for 1874. See also Spiegel's *Kammavākyam*, and E. Mon. 44-47. *Upasampadam labhati*, to take priest's orders, to receive ordination (Dh. 124). A chapter of priests conferring ordination must consist of at least ten members (Pât. xi). *Laddhūpasampado* (adj.), having received ordina-

tion (Dh. 198, comp. 80). At Mah. 37 *upasampadamāḍḍala* is rendered by Turnour "hall of ordination." *Upasampadam karoti*, to ordain (with dat. Mah. 103).

UPASAMPAJJATI, To attain, enter on, take upon oneself; to reach, approach [उपसंपद्]. *Pabbajjam u.*, to enter upon the ascetic life, take orders (Mah. 30). *Paṭhamajjhānam u.*, to enter on the first Jhāna. Ger. *upasampajja* (Dh. 270). Mah. 64; Pât. 83. P.p.p. *upasampanno*, having priest's orders, ordained (Kamm. 8; Dh. 405). Caus. *upasampādeti*, to admit to priest's orders, to ordain (Mah. 32; Pât. 16; Alw. I. 99).

UPASAMVASATI, To take up one's abode in [उप + सं + वस्].

UPĀSANAM, Attendance, service, homage [उपासन]. Ab. 428, 881; Pât. 35.

UPĀSANAM, Archery [उपासन]. Ab. 390, 881; Dh. 223.

UPASĀNKAMANAM, Approaching (from next). Dh. 359.

UPASĀNKAMATI, To go to, approach [उपसङ्गम]. *Yena Bhagavā ten' upasānkami, upasānkamitvā*, approached where Buddha was, and having approached . . (Kh. 4; Dh. 106). Ger. also *upasaṅkamma* (Mah. 166). Inf. *upasaṅkamitum* (F. Jât. 15).

UPASANTO, see *Upasammati*.

UPASAPPATI, To approach [उपसृप].

UPĀSATI, To attend, honour, serve, revere [उपास]. Pât. 35. Aor. *upāsi* (Mah. 102). P.p.p. *upāsito* (Ab. 751).

UPASEVĀ (f.), Service, honouring [उपसेवा]. Att. 193.

UPASEVATI, To serve, honour; to practise, frequent [उपसेव]. *Parassa dāraṇ u.*, to commit adultery (Dh. 396). P.f.p. with affix ल्, *upasevantiyattam* (Att. 190).

UPASEVĪ (adj.), Serving, frequenting [उपसेवि]. *Paradārūpasevī* (m.), an adulterer (Dh. 55).

UPĀSIKĀ, see *Upāsako*.

UPASOBHETI (caus.), To adorn [उपशोभयति].

UPASSAGGO, see *Upasaggo*.

UPASSATTHO (p.p.p.), Oppressed, beset, ruined [उपसृष्ट]. Jât. 61.

UPASSAYO, Asylum, dwelling [उपाश्रय]. *Bhikkhunī-upassayo, bhikkhunūpassayo*, the house or cell in which a nun lived (Dh. 313, 328; Pât. 13).

Upassayo, a nun's cell (Mah. 125; Pát. 107). See *Passayo*.

UPASSUTI (f.), Listening to [उपसृति]. Pát. 18.

UPASUSSATI, To dry up [उपसृष]. Ját. 71.

UPATĀPETI (caus.), To vex, torment [उपतापयति]. Das. 5.

UPATISSO, A name of Śáriputta [उपतिष]. Ab. 434.

UPĀTIVATTO, Escaped from [from वृत् with उप and वति].

UPATTHAHANAM, UPATTHAHATI, see *Upaṭṭhānam*, *Upaṭṭhāti*.

UPATTHĀKO, A servitor, personal attendant [उपस्थापक, comp. *Kaccāno* = कात्थायन]. Ját. 39. Every Buddha had an *upaṭṭhāko* or servitor, who was a favourite disciple, Ānanda was the servitor of Gautama Buddha (Man. B. 227; Ját. 16). Of a king's servant (Dh. 160; Mah. 141, 204). *Cullupaṭṭhāko*, "a little page" (Alw. I. 80; Dh. 171). Of an eminent therā's servitor (Alw. I. 92, here the *up.* was a pious layman).

UPATTHAMBHAKO (adj.), *Upatthambhakakammaṃ* is one of the eleven sorts of Karma (see Man. B. 447). Alabaster says it is so called because "it carries on what janakakamma has produced" [उपसृजक].

UPATTHAMBHANAM, Supporting [उपसृजय].

UPATTHAMBHATI, To support, prop [उपसृजय].

A p. pr. átm. of the caus. *upaṭthambhayamāno* occurs at Dh. 303 (comp. Das. 39), but in what sense I cannot say. P.p.p. *upaṭthambhito*, propped up.

UPATTHAMBHO, Stay, support, prop, help, encouragement [उपसृजय]. Ras. 34; Mah. 40, 63. *Imā etassa upatthambhabhūtā*, these women are his supporters (Dh. 170). *Upatthambham labhati*, to receive support or encouragement (Dh. 194).

UPATTHĀNAM, and UPATTHAHANAM, Waiting on, attendance, service; (in *satipaṭṭhāna*) keeping near, readiness [उपस्थान]. *Rājup.*, king's service (Mah. 228). *Gilānup.*, nursing the sick (Att. 197). *Mātāpitu up.*, succouring one's parents (Kh. 5; Dh. 408). *Tumhākaṃ upaṭṭhānaṃ āgato 'mhi*, I am come to wait upon you (Ten Ját. 1). *Tessaṃ upaṭṭhānaṃ gacchanto*, going to minister to their wants (F. Ját. 2, comp. Dh. 78). *Divasassa ca tikkhattuṃ Buddhupaṭṭhānaṃ āgamā*, "and he repaired daily thrice to assist in the religious services rendered to Buddha" (Mah. 212).

Upaṭṭhānasālā seems to have been a state room in a monastery reserved for Buddha when visiting the monastery (see B. Int. 84). *Upaṭṭhāhanam* at Dh. 408.

UPATTHĀPAKO (adj.), A teacher? [उपस्थापक]. Pát. xlv.

UPATTHĀPANAM, Providing, etc. [उपस्थापन].

UPATTHĀTI, and UPATTHAHATI, To serve,

wait on, attend, minister to, support; to be ready, to be present [उपस्था]. With acc. *Upaṭṭhāsi mātulam*, entered his uncle's service (Mah. 137, comp. 256). *Upaṭṭhahi sadda saṃghaṃ paccayehi catubbhi*, he constantly served or provided the clergy with the four requisites (Mah. 131). To nurse a sick person (Mah. 132). *Na upaṭṭhāti*, is not in readiness, is absent (Dh. 370). Ger. *upaṭṭhāya*, attending, in attendance, in readiness (Dh. 176). P.pr. *upaṭṭhahanto*, being present to the mind, obvious, clear (Dh. 422). *Attho upaṭṭhāti*, the meaning is clear, lit. present (Alw. I. cviii). *Sāṭukasmim nava dosā upaṭṭhahanti*, nine faults are present in the s. *Upaṭṭhāti* occurs at Att. 199, but it is probably only a recurrence to the Sanskrit. Imperat. 2nd pl. *upaṭṭhahatha* (Dh. 88). Aor. *upaṭṭhahi*, *upaṭṭhāsi*, pl. *upaṭṭhahimhe* (Dh. 88), *upaṭṭhahum* (Mah. 132, 256). Inf. *upaṭṭhātum* (Alw. I. 78). Pass. *upaṭṭhiyati*, to be served, waited on. P.pr. *upaṭṭhiyamāno* (Dh. 105, 107, 214, 265). P.p.p. *upaṭṭhito*, ready, present, arrived; attending on, awaiting; served, honoured. *Khajjabhājje upaṭṭhite*, food being served or in readiness (Kh. 11). *Upaṭṭhitagira*, ready speech (Ab. 971). *Roditum upaṭṭhito*, has begun to cry (Ját. 54). *Bhattakāle upaṭṭhite*, the hour of refection having come (Mah. 16). With acc. *Yama-purisa pi ca taṃ upaṭṭhitā*, and the servants of Yama await thee (Dh. 42). *Upaṭṭhite deva-loke*, when heaven awaited thee (Mah. 195). *Niccamaṃ taya upaṭṭhito*, constantly cherished by her (Mah. 210). *Mahāyaṇṇe upaṭṭhite*, when a great festival was impending (Mah. 2). *Upaṭṭhitā sati*, present memory, ready attention (see *Satipaṭṭhānam*). *Upaṭṭhitasati* (adj.), one whose attention is fixed. With affix त्, *upaṭṭhitasatitā*, readiness of memory, attention (Dh. 311, 413). Par. S. A. says, *upaṭṭhitasatī ti cirakatādinam anussaritāro*, by up. are meant people who can remember things that were done and said long ago. Caus. *upaṭṭhāpeti*, to bring forward, cause to be present; to

provide, supply, get ready. *Upajjhāyo saddhivihārikamhi puttacittam upaṭṭhapessati*, the preceptor will call up in his pupil the idea of his being a son (Pāt. xx). *Cattāḷḷasahasā nāṭa-kittthiyo upaṭṭhāpesi*, provided him with 40,000 dancing girls (Jāt. 58). *Satim u.*, to fix one's thoughts, be engaged in active meditation (Dh. 115, 393). *Cittam u.*, to apply the mind, attend (Alw. N. 23). *Pāntiṃ paribhojanīyaṃ upaṭṭhāpeti*, gets ready or serves the water for drinking (Dh. 106). Jāt. 58; Alw. N. 23; Pāt. xvi.

UPAṬṬHĀYIKĀ (f.), A female disciple [उपस्था-यिका]. Dh. 169.

UPAVĀDAKO (adj.), Blaming [fr. caus. उपवद्]. *Ariyānaṃ upavādakā*, speaking evil of the saints (B. Lot. 866).

UPAVĀDANĀ (f.), Blame [fr. caus. उपवद्]. Pāt. 63.

UPAVADATI, To blame [उपवद्]. Kh. 15.

UPAVĀDO, Blame [उपवाद]. Ab. 120; Dh. 34. *Ariyāpavādo*, speaking evil of the saints (Pāt. 93).

UPAVAHATI, To bring about [उपवद्]. Att. 193.

UPAVANĀM, A park [उपवन]. Ab. 537.

UPAVANṬETI, To describe fully [उपवर्ण]. Att. 193.

UPAVASATI, see *Uposatho*.

UPAVĀSO, Temporary abstinence for a time from all worldly enjoyments, fasting, self-mortification, penance [उपवास]. Ab. 482; Mah. 129, 220. *Upavāsagabbhamhi* at Mah. 230 is rendered "in the depth of his wretchedness," I think it rather means "in the chamber of fasting."

UPAVASSAM (adv.), At the approach of the rainy season [उप + वर्ष]. Pāt. 11.

UPĀVATTO (p.p.), Refraining [उपावृत्त]. Ab. 432.

UPAVESANAM, Sitting down [उपवेशन]. Ab. 765.

UPAVINṬETI, To play the lute to a person [उप-वीणयति].

UPAVIṆO, The neck of a lute [उप + वीणा]. Ab. 138.

UPAVISATI, To sit down [उपविश]. Aor. *upāvisi* (Mah. 7, 82, 260). P.p.p. *upaviṭṭho*, seated.

UPAVUTTHO, see *Uposatho*.

UPAYAMO, Marriage [उपयम]. Ab. 318.

UPAYĀNAM, Approaching [उपयान].

UPĀYANAM, A present [उपायन]. Ab. 356; Mah. 159, 166.

UPĀYĀSO, Desperation, despair [उप + आयास].

B. Lot. 332; Gog. Ev. 68; Alw. N. 36. I have met with a passage in a comment in which up. is strikingly called "the dregs of grief," *antobhājane yeva telāḍḍaṇaṃ pāko viya soko, tikkhaggaṇaṃ pacca-mānassa bhājanato bahinikkhamanaṃ viya pari-devo, bahinikkhantāvasesassa antobhājane yeva yāva parikkhayaṃ pāko viya upāyāso*, grief is like the boiling of oil or other liquids in a vessel, lamentation (viz. the outward expression of grief) is like the overflow (boiling over) from the vessel when the cooking is done by a fierce fire, despair is like the simmering in the vessel of what remains after boiling over, until it is all boiled away. Subh. quotes, *upāyāso nāma hūtiyasaṇāḍḍhi phuṭṭhassa adhimattacetodukkhappabhāvito doko yeva*, up. is the resentment produced by excessive mental suffering in one who is affected by the loss of relatives, etc.

UPAYĀTI, To approach, go to [उपया]. Mah. 54, 200. P.p.p. *upayāto*, arrived, attained (Alw. I. vii).

UPĀYO, Means of success, expedient, stratagem [उपाय]. Ten J. 120; Kh. 17; F. Jāt. 16. The four upāyas, or means of success against an enemy, are *bhedo*, *daḍḍo*, *sāmaṃ*, *dānaṃ*, sowing dissension, attack, negotiation, buying off (Ab. 348). *Saṅgamaṃ patvā pi evaṃ pavasitabbam evaṃ nivattitabbam ti upāyaṃ dassenti*, when they have entered the battle, they teach them tactics, saying thus you must advance, thus retreat (Sām. S. A.). *Pāpassa tass' upāyo*, it is a plot of that sinner (Mah. 260). *Upāyena*, by artifice (Mah. 246; Das. 4). *Eten' upāyena*, by this means (Ten J. 112, comp. 36). *Upāyaṃ diṇvā*, having thought of an expedient (Alw. I. 101).

UPAYOGO, Employment, use [उपयोग]. Dh. 291.

UPECCA, see *Upeti*.

UPEKKHĀ, and UPEKKHĀ (f.), Indifference to pain and pleasure, equanimity, resignation, stoicism [उपेक्षा]. Ab. 159 (*kkh*); Man. B. 102, 505; E. Mon. 243; B. Lot. 799 (*kh*); Jāt. 25 (both ways); Att. 203 (*kkh*).

UPEKKHAKO (adj.), Resigned, patient [उपेक्ष]. With loc. *Rājabhiseke upekkhaḥ dāsi*, was indifferent to being inaugurated (Mah. 51, comp. Dh. 296).

UPEKKHATI, To be indifferent, stoical [उपेक्ष]. Jāt. 28.

UPETI, To go to, approach, enter, undergo, incur

[उपे]. *Jaram u.*, to undergo decay (Dh. 28, comp. 61). *Upemi Buddhāṃ saraṇaṃ*, I fly to B. as my refuge (Dh. 97). *Nirayaṃ u.*, to go to hell (Dh. 54). *Iddāni maṃ nopeti*, now he doesn't come near me (Mah. 194). *Marapaṃ u.*, to die (Jāt. 20). *Gabbhaṃ u.*, to enter the womb, be reborn (Dh. 58). Fut. 1st pers. *upessaṃ* (Dhaniya S.). Fut. 2nd pers. *upēhi* (Dh. 43, 62). Aor. *upagā* (Mah. 52, *sahasopagā* = *sahasā upagā*). Ger. *upecca* (Mah. 16, 17, 47, 85, 207). *Anupecca rosaṃ*, not giving way to anger (Att. 203). P.p.p. *upeto*, possessed of. With instr. *upeto dama-saccena*, endowed with temperance and truth (Dh. 2). With acc. *alasiyaṃ u.* (Dh. 49). F. Jāt. 1.

UPOGGHĀTO, An example [उपोद्घात]. Ab. 115.

UPOSATHIKO (*adj.*), Fasting, keeping the Uposatha vows; belonging to the Uposatha [next + रथ]. Mah. 170.. *Uposathiko hoti*, to fast, keep the Sabbath (Dh. 165; F. Jāt. 53). *Uposathikaṃ bhattaṃ* (Kamm. 9) is rendered by Dickson "rice offered on the full-moon days."

UPOSATHO, The Buddhist Sabbath or fast-day; fasting, abstinence from sensual enjoyments; the monastic ceremony of reading the Pātimokkha; the eight Sīlas; ordinance, institution [उपवसथ]. Ab. 780. The Uposatha day is a day of religious observance and celebration for laymen and priests, and answers as nearly as possible to our Sunday. It occurs four times in the month, viz. on the day of full moon (*pañcadasi*), on the day when there is no moon (*cātuddasi*), and on the two days which are eighth from the full and new moon (*aṭṭhami*); it is therefore a weekly festival. On uposatha days laymen dress in their best clothes, and such of them as are religiously disposed abstain from trade and worldly amusements, and take upon themselves the uposatha vows, that is to say, go to a priest and make him their witness of their intention to keep the eight Sīlas during the day (E. Mon. 236, see *Sīlaṃ*). Two of the four days, viz. the *cātuddasi* and *pañcadasi*, are devoted by the priests to the special ceremony of reading the Pātimokkha (*pātimokkhuddeso*). This uposatha service forms a sort of general confession. Four priests constitute a quorum, but every member of the monastery is expected to be present. The priests being all assembled, the Pātimokkha is read out section by section, and at the end of each section the reader thrice puts the question

whether all present are innocent of the offences just enumerated. Any priest whose conscience reproaches him with having committed one of the offences then makes public confession of it and submits to the necessary penance (E. Mon. 144). These two uposathas are the regular ones, and are called *cātuddasi* and *paññarasiko* (Pāt. 27). There is also an occasional one called *āmaggi-uposatho*, "reconciliation-Up.," which is held when a quarrel among the fraternity has been made up, the general confession forming as it were a seal to the reconciliation (Pāt. 2, 27; Mah. 42). Writing to me in December 1871, Subhūti told me that the two Up. days for that month were Monday the 11th and Tuesday the 26th. If the quorum could not be obtained, and there were only two or three priests, they held a *pārisuddhi-uposatho*, which Vij. explains as "the mutual confession of two or three priests of their innocence of the offences enumerated in the Pātimokkha" (see Pāt. 26). The hall or chapel in the monastery in which the Pātimokkha is read is called *uposathaggaṃ* (Mah. 15, 232; Pāt. 1), or *uposathagharāṃ* (Mah. 232, 249), or *uposathāgārāṇi* (Mah. 210), or *uposathālayo* (Mah. 225). The Up. service is called *uposathakammaṃ* (Mah. 98). *Uposatham gacchati*, to go to the Up. service. *Uposatham karoti*, to hold the Uposatha service (Pāt. 26, 27; Mah. 42). The term *uposathakammaṃ* is also applied to the Sabbath duties observed by laymen, as fasting, taking upon one the eight vows, etc. (F. Jāt. 52 *uposathakammaṃ katvā*, 58; Ras. 40). Keeping the Sabbath (by laymen) is called *uposatham upavasati* (Dh. 404, the p.p.p. is *upavuttho*), *uposathavāsaṃ vasati* (Dh. 98). The ceremony of a layman taking upon himself the eight sīlas is called *uposathāṅgaṇi adhiṭṭhāti* (Alw. I. 76), or *uposathāṅgaṇi ādiyati* (Mah. 35), or *uposatham samādiyati* (Dh. 308), or *aṭṭhaṅga-sīlaṃ samādiyati* (see *Sīlaṃ*, *Samādiyati*). At Mah. 230 we have *hutvā aṭṭhaṅguposathā*, having become an observer of the Up. with the eight Sīlas. At Mah. 220 I am inclined to read, *Uposathūpavāso ca kattaḃbo 'posathe*, and on the Sabbath the Up. fast must be observed.¹ The Up.

¹ The word "fast" is a convenient one, but it implies abstinence from many things beside food (see the eight Sīlas under art. *Sīlaṃ*).

day or Sabbath is called *uposathadivaso*, or *uposathadinam*, or simply *uposatho*. *Upasathadivase pāpuni*, arrived on a Sunday (Alw. I. 79). *Sve uposatho*, to-morrow is Sunday (F. Jāt. 53, comp. Pāt. 26). *Ajja paṇṇaraso uposatho . . divyaratti upaṭṭhitā*, to-day is the full-moon Sabbath, the holy night has come (Sātāgiri S.). *Assayujasukkapakkhe paṇṇarasa-uposathe*, on Sunday the full-moon day in the moonlit fortnight of September (Mah. 114, comp. 173). *Cittamāsassa kālapakkhe uposathe*, on the (cātuddasi) Sabbath which falls in the dark half of the month Citta (Mah. 4). *Suddhas' uposatho saddā*, to the holy man it is always Sabbath, viz. he never indulges in sensual or worldly pleasures (Sām. S. A.). *Evam' aṭṭhaṅgasamannāgato kho Visākhā uposatho upavuttiho*, thus, O Visākhā, the fast has been kept with its eight divisions (Ditto). *Upavattiuposatho* (adj.), one by whom the fast has been kept (Dhammika S.). As an instance of the meaning *paññatti* or "ordinance," Sām. S. A. quotes, *uposatho nāma Nāgarāja*, "an ordinance, O Nāga-king . ." The North Buddhists, misled by the change of *ava* to *o*, and ignorant of the word उपवसथ, which does not belong to classical Sanskrit, have rendered *uposatha* by *uposhadha*, which is of course a mere mechanical adaptation, and has no etymology (B. Lot. 450; B. Int. 227). At B. Lot. 636 we have *uposatha*, which is merely an adoption of the Pali word.

UPOSATHO (adj.), Belonging to the Uposatha [उपवसथ = ऋ]. *Upasathesu divasasu*, on Uposatha days (Mah. 196, I think *aṭṭhasu* agrees with *vihāresu*). *Upasatho hatthi*, name of a sort of elephant (Ab. 361; B. Lot. 636). *Upasatho* (adj.), fasting, keeping Up. (Mah. 104).

UPPABBAJATI, To leave the priesthood, throw off the robes [उद् + प्रज्ज]. P.p.p. *uppabbajito*, having left the priesthood. A Buddhist priest is allowed to retire from the priesthood on obtaining the permission of a *saṅghakamma* or chapter of priests (E. Mon. 46). He may afterwards return to the profession if not disqualified. At Das. 21 we are told of a monk who left the priesthood no less than six times, and yet attained Arhatship (*chakkhattum uppabbajito*). Caus. *uppabbājeti* and *upabbajāpeti*, to expel from the priesthood, unfrock for an offence (Mah. 237). P.p.p. *uppabbajāpito* (Mah. 42).

UPPĀDANAM, Production, causing [उत्पादन]. Jāt. 8; Dh. 345, 408.

UPPĀDETI, see *Uppajjati*.

UPPĀDO, Springing up, appearance, birth; an omen [उत्पाद]. Ab. 401, 1027; Dh. 33, 35, 90; Ras. 24; B. Lot. 305.

UPPAJJANAKO (adj.), Arising, being born [next + ऋ]. Dh. 135, 280.

UPPAJJANAM, Arising (from next). Jāt. 8; Dh. 409.

UPPAJJATI, To arise, originate, be produced, be born, appear [उत्पद्]. *Uppajjitvā nirujjhanti*, they spring into existence and perish. *Kathā udapādi*, a discussion arose (Das. 21; Dh. 141). *Kattha uppajjanti*, where are they reborn? (Gog. Ev. 18, comp. Alw. I. xlii). *Cavamaṇā uppajjamānā*, dying and being reborn (Gog. Ev. 10; B. Lot. 866). *Dukkham me uppajjati*, I am troubled, lit. trouble arises to me (F. Jāt. 3, comp. Ten J. 112). *Tassa paṇḍurogo udapādi*, he was attacked with jaundice (Dh. 93). *Me . . cakkhum udapādi paṇṇā u.*, I obtained the eye, the wisdom (Gog. Ev. 1). *Ath' assa balavapitī udapādi*, then great joy fell upon him (Alw. I. 80, comp. 97). *Kassapo nāma satthā loka udapādi*, a Buddha named K. was born into the world, or appeared in the world (Ras. 15, comp. Dh. 126). *Saggaṃ uppajjanti*, are reborn in heaven. *Ambalaṭṭhikolānāmhi rajatam uppajjatha*, silver made its appearance in the cave of A. (Mah. 167, comp. Alw. I. 74 jewels are produced). *Tassa cittaṃ udapādi*, the thought occurred to him (comp. Alw. I. 92). Aor. *udapādi*, *uppajji* (Alw. I. 97; Ras. 64). Fut. *uppajjissati* (Ten J. 112). P.p.p. *uppajjeyya* (Dh. 186). Part. pr. *uppajjamāno* (Dh. 90). Ger. *uppajja*, *uppajjitvā* (Dh. 117; Sen. K. 506). P.p.p. *uppanno*, arisen, born, produced; acquired; happened. *Lokaṃ u.*, born into the world (B. Lot. 866). *Vāda uppannā*, heresies arose (Alw. I. 66, comp. Ten J. 20). *Puttassa te rogo u.*, sickness has befallen your son (Dh. 93, comp. Ten J. 113, Dh. 308). *Saṅghas' uppannālabhā*, the gains accruing to the clergy (Mah. 87). *Sattari uppannavissādo*, having conceived a great affection for the Teacher (Dh. 402, lit. to whom affection had arisen, comp. Dh. 314). Caus. *uppdādeti*, to give rise to, produce, obtain. *Pabbajjīya ruciṃ uppdādetvā*, having conceived a longing to take orders (Dh. 117; Jāt. 59). *Lohitaṃ uppdādesi*,

drew blood, caused an effusion of blood (Dh. 279). *Cittam u.*, to suggest a thought or idea, to think (Ten J. 55). *Sattānam sukhāṃ uppādayamāno*, bringing comfort to mortals (Jāt. 51). *Tam tassa santeke uppādetum na sakkoma*, we cannot get it from him (Dh. 121, comp. Mah. 165, "how can I get bricks?"). P.p.p. *uppāditto* (Das. 24; Dh. 201, 335, 345).

UPPAKKAMO, For *upakkamo* metri causā. An expedient (Das. 34).

UPPALAM, The blue lotus; a water-lily; one of the high numerals, 10,000,000⁴, or 1 followed by ninety-eight cyphers [उत्पल]. Ab. 475, 688; Dh. 10; Mah. 212. Rendered "sapphire" at Mah. 166. *Uppalavaṇṇā* (f.), name of an eminent nun, who was one of Gautama's aggasāvīkās (Dh. 213).

UPPALINĪ (f.), An assemblage of blue lotuses [उत्पलिनी].

UPPAṆḌETI, To ridicule [उद् + पण्ड]. Mah. 156; Dh. 193.

UPPANNO, see *Uppajjati*.

UPPARIKKHATI, To investigate [उद् + परि + ई]. Dh. 209; Ras. 32.

UPPĀTANAKO (adj.), Rooting out [उत्पाटन + क]. *Sinoru-uppātānakavāto*, a gale that would uproot Meru (Ten J. 111).

UPPATANAM, Springing up, arising; jumping up [उत्पत्तन]. Ab. 1126.

UPPATATI, To fly or rise up into the air; to spring upwards, to jump [उत्पत्]. Dh. 223, 238, 404; Ten J. 36; Mah. 33. To jump off a rock (Ras. 24). With loc. *Ākāsē u.*, to fly up or rise into the air (Ten J. 120; Dh. 299; Jāt. 3). *Asadisarēpaṃ ākāsē uppatamānaṃ viya pādādaṃ kareṇi*, built a matchless palace that seemed to rise like an exhalation into the sky, or seemed almost to float in the air (Dh. 323). To overflow, rise over the edge (Mah. 24). P.p.p. *uppatito*.

UPPĀTETI (caus.), To root out, tear out, tear off [उत्पाटयति]. Dh. 79, 245, 323 (*akkhīni*), 176 (*maṃsaṃ*).

UPPATHO, Wrong road, error, sin [उत्पथ]. Ab. 193. *Uppathacārī* (m.), a sinner (Dh. 396). *Uppathena*, by the wrong road, the wrong way.

UPPATI (f.), Arising, birth, production [उत्पत्ति]. Ab. 90. *Uppattibhūmi*, birth-place (Ab. 855).

Majjhimaḍḍe u., being born in the M. (Dh. 397). *Ārahattupatti*, attainment of Arhatship (Dh. 333).

Uppattiṃ gaṇhāti, to be born (Ras. 64). *Uppatti-*

devā, devas by birth, viz. the angels, as opposed to kings and Arhats (Das. 45).

UPPILETI, To press together [उत्पील]. Jāt. 51. P.p.p. *uppiḷito*. Also *uppiḷāpeti*, to press upwards, buoy up (Att. 211).

URABBHO, A ram [उरब]. Ab. 501.

URACAKKAM, An iron wheel which forms an instrument of torture in one of the hells [उरस + चक्र]. "It appears to the victim like a splendid necklace, but as soon as he has put it on it cuts him to pieces by its own circular motion" (Ab. 781).

URACCHADO, Mail armour [उरचद]. Ab. 377.

URAGO, A snake; a Nāga [उरग]. Ab. 654. *Uragarājā*, *uragādhipo*, a Nāga king (Dh. 243; Mah. 72). F. Jāt. 50.

URANO, A ram [उरब]. Ab. 501. Fem. *urasi*, a ewe (Ab. 502).

URASILOMO (adj.), Hairy-breasted [comp. उर-सिलोमन].

URATTHALAM, The breast [उरःस्थल]. Att. 191.

URO, and URAM, The breast, chest [उरस]. Ab. 270. Gen. *urassa* (Alw. I. 100). Abl. *urasmā*. Loc. *urasi*. *Urabandhanam*, a girdle.

URU (adj.), Large; excellent, eminent [उर]. Ab. 701. *Urucetiyaṃ*, the Great Shrine, viz. the Mahāthūpa (Mah. 201). *Thero'ra*, eminent priest (Mah. 171). Mah. 4, 111, 212.

URU (f.), Sand. Ab. 663.

URU (m.), The thigh [उर]. Ab. 276; Dh. 91; Mah. 259.

URUVELĀ (f.), Name of a town in the Magadha country [उरुवेल्ला]. B. Int. 77; Mah. 2; Dh. 119.

USABHAM, A measure of twenty yaṭṭhis. Ab. 196, 996; Mah. 153.

USABHO, A bull; name of one of the notes of the Hindu gamut; at the end of a compound, best, eminent; name of a drug [उषभ]. Ab. 132, 495, 696, 996; Dh. 238. Used absolutely in the sense of a great or noble man (Dh. 74).

USARO (adj.), Saline [उषर]. Ab. 182. *Ūsaram*, a barren spot impregnated with salt (Ab. 886).

USAVĀ (adj.), Saline [उष + वत्]. Ab. 182.

USIRO, and -RAM, The fragrant root of Andropogon Muricatum [उशीर]. Ab. 601. *Usirattiho* (adj.), one who wants usīra root, a digger for usīra (Dh. 60).

USMĀ (m.), Heat [उष्मन्]. Acc. *usmaṃ*. Instr. *usmaṇ*. Comp. *Usumā*.

USO, Salt ground [उष]. Ab. 182.

USSADO, This word is certainly fr. उत्सद्, and I think Burnouf is right in rendering it "protuberance" (B. Lot. 568; Dh. 95, 339). There are some hells called ussadaniraya in contradistinction to the mahāniraya, the exact meaning of the compound I do not know (Jāt. 168).

USSAHATI, To be able; to endeavour [उत्सह]. Alw. I. 112; Att. 202. P.p.p. caus. *ussāhito*, encouraged? (Jāt. 80).

USSĀHO, Strength; effort, endeavour [उत्साह]. Ab. 156, 351. *Ussāhāṇ karoti*, to make an effort (Kamm. 8). With affix कृत्, *ussāhāvā* (adj.), energetic.

USSANKI (adj.), Distrustful, anxious [उद् + शङ्किन्].

USSANKITO (adj.), Distrustful, anxious [उद् + शङ्कित]. Dh. 396.

USSANNO (p.p.p.), Increased, extensive, prevalent, rife, intense [उत्सन्न]. *Tama-ussannā ratti*, a night of intense darkness (Ab. 69). *Sabbattha Māgadhikabhāṣā eva ussannā*, everywhere the M. language prevails (Alw. I. cvii). *Ussannadhatukāṇ kāmāṇ assāsetum*, "to allay the excited humours of the body" (Vij.). At p. 94 we have *ussannakusalāmālo* (adj.), which Vij. renders, "whose propensities to the performance of merit were fully developed."

USSĀPETI (caus.), To lift up, raise, exalt [caus. उत्थि]. *Setacchattam u.*, to raise the royal umbrella (Alw. I. 79; Mah. 216; Dh. 153; Das. 3, 25). *Ussāpeti silatthambham*, raised a stone monument (Mah. 97). Dh. 78; B. Lot. 323. P.p.p. *ussāpito* (Att. 190).

USSĀRANAM, Driving away [उत्सारण]. Att. 196.

USSAVO, Festival, merrymaking, holiday [उत्सव]. Ab. 178. *Ussavāṇ karoti*, to make merry (Mah. 249). *Ussavadiṇaso*, jour de fête (Dh. 247).

USSĀVO, Hoar-frost, dew [उषवसाव]. Ab. 56. *Ussāvabindu*, a dew-drop (Jāt. 68, 73). Dh. 268. At Dh. 429 *ussāvo* may perhaps be a derivative of सु with उत्.

USSINCATI, To bale out, exhaust [उत्सिक्]. Att. 202.

USSISAKAM, A pillow, the head of a bed [उत्थि-यक]. *Viṇaṇ ussisake ṭhapetvā*, placing the lute by his pillow (Dh. 172). *Bodhiṇ ussisake katvā . . sayanam*, a couch with a Bo-tree placed at its head (Mah. 180). *Ussisakapaṭṭhāya*, for the purpose of making a pillow (Jāt. 161, this compound im-

plies a form *ussisam*, unless the reading should be *ussisakakapaṭṭhāya*). Jāt. 15.

USSOLHI (f.), Exertion [fr. उत्सह]. Ab. 158.

USSUKKAM, Zeal, energy, hard work; eagerness, longing [उत्सुक]. *Ussukkam āpajjati*, to be zealous, to be hard-working, to long earnestly (Dh. 326). *Devatā-ussukkam*, "quickening the gods, i.e. stirring them up to intervention, putting them on their mettle" (Vij.). Comp. *Apposukka*, *Nirussukko*.

USSUKO (adj.), Zealous, eager, active, energetic [उत्सुक]. Ab. 727; Dh. 36; Mah. 119.

USSURASEYYĀ (f.), This word occurs in Sigilvada S., and appears to mean "sleeping after the sun has risen" [उत्सूर + शय्या].

USSUSSATI, To become dried up [उत्सुक्]. Gog. Ev. 15.

USU (m. and f.), An arrow [उसु]. Ab. 389. *Usakāro*, and *usuvaḍḍhaki*, a fletcher (Ab. 510; Dh. 7, 15). Gen. *usuno* (Ab. 922).

USUMĀ (m.), Heat [उष्मन्]. Loc. *usumasi*. Comp. *Usmā*.

USŪYĀ, and USUYYĀ (f.), Envy, jealousy, detraction [उसूया]. Ab. 168, 1151. *Usuyyadako* (adj.), using envious language (Pāt. 97, fem. *-ikā*).

USŪYATI, and USUYYATI, To be envious, jealous, discontented [उसूयति]. F. Jāt. 13, 14, 38.

UTRASTO (p.p.p.), Alarmed [उत्तस्त].

UTTAMO (adj.), Best, highest, chief, excellent, eminent, supreme, first-rate [उत्तम]. Ab. 694; Dh. 11, 18; Mah. 255; Ten J. 46. *Uttamaṅgaṇ*, the head (Ab. 256, S. *uttamaṅga*). *Uttamaṅgaruho*, hair of the head (Ab. 256). *Uttamaṇṇo*, a creditor (Ab. 470, S. *uttamaṇṇa*). *Uttamattho*, the highest object, summum bonum, i.e. Arhatship (Dh. 69, 72, 429). Fem. *uttamā*, an excellent woman (Ab. 334). *Vappagandharasuttamo* (adj.), excellent in colour, smell and taste (Mah. 22, 87). *Gajuttamo*, a noble elephant (Mah. 152). With instr. *Tapasā u.*, unrivalled in devotion.

UTTAMSO, A chaplet; an earring [उत्तंस]. Ab. 308, 870.

UTTĀNO, Lying on its back, supine; shallow; open, evident, clear, easy [उत्तान]. Ab. 609; Mah. 243. *Uttāno hutvā nipajji*, lay on its back (Dh. 192). *Uttānasayo*, *uttānasayyako*, an infant (Ab. 252). *Uttānasambandhā gāthā*, easy verses, lit. of obvious connexion? (Ten J. 117). *Anuttāno*

(adj.), deep, profound, recondite. *Anuttānatthapadavāṇṇaṃ*, explanation of words of obscure meaning, a commentary.

UTTĀPETI (caus.), To heat [उत्तापयति]. Att. 211.

UTTARATI, To cross over, escape from [उत्तरति].

Nadīm u., to cross a river (Jāt. 17; Mah. 255; Ten J. 110). To leave the brink of a pond, river, etc., go up from it (Ten J. 13; Dh. 224). To come out of water (Ten J. 19; Dh. 177). P.p.p. *uttāpā*, crossed, landed (Dh. 105). Caus. *uttāreti*, to cause to escape, to save, deliver (Ras. 25, *samsārakantārd*, abl.).

UTTARI (adj.), Superior, highest, best [उत्तरिन्].

I should be inclined to take the phrase *uttarimanussadhammo* as meaning "superhuman condition," the first part of the compound being the adv. *uttariṃ*. But according to Pāt. 67 the first word must be the adj. *uttari*, for the gloss says *uttarimanussadhamman ti uttarimanussānam jhāyīnaṃ c'eva ariyānaṃ ca dhammaṃ*, by *utt*. is meant the condition of the highest men, of those who exercise jhāna and of those who are in the Paths (see Pāt. 3; B. Lot. 164; Dh. 395). At Dh. 202 we have *uttarimaggaphalena*, by the fruition of the highest Path (viz. Arhatship). We appear also to have the adj. *uttari* at Dh. 171, but what the compound *uttaribhaṅgo* means I cannot tell.

UTTARIM (adv.), Beyond, above; further, besides, more, longer [उत्तरम् with the last *a* weakened to *i*, comp. *uttaritara*]. *Cuddasa vassāni satta māsa ca uttarim*, fourteen years plus seven months (Mah. 204). *Tumhūkaṃ jānanasamayo ettako'va uddhu uttarim pi atthi*, is the religious truth you know so much, or is there any besides? (Dh. 121). *Uttarim pi niggaphanto*, rebuking him further (Dh. 115, comp. 355, *uttarim ovaḍanto*). *Siyā c'assa u. avasiṭṭham*, and there should be some left to him over and above (Sām. S.). With abl. *Tato* u., more than that (Dh. 281, comp. 289, *ito uttarim pi*). *Sattādhato* u., beyond or longer than a week (Dh. 170). *Nibbānato u. aññaṃ sukhaṃ n'atthi*, there is no other bliss superior to N. (Dh. 354). At Dh. 370 in *pañca vuttari bhāvaye*, "let him further develop the five," I believe the *v* to be merely euphonic, as in *vutthāya* for *utthāya* after a vowel. The loss of the *n* may be accounted for by elision, but I have met once with *uttaruttari*, "more and more" (as if like *uparūpari*); further on in the same passage however *uttaruttarim pi*.

UTTARITARO (adj.), Superior, better, higher, more eminent [उत्तरतर]. Jāt. 53; Alw. I. 108; Dh. 399. With abl. *Tato uttaritarāṃ patthento*, asking for more than this (Dh. 387).

UTTARIYAM, An outer garment, cloak, scarf [उत्तरीय]. Ab. 293; Mah. 142.

UTTARO (adj.), Higher, high, superior, upper; northern; subsequent [उत्तर]. Ab. 830. Declined like *sabbo*, pl. *uttare*. *Pacchimuttare* (loc.), on the north-west (Mah. 66). *Tato uttarāṃ gantvā*, having gone to the north of this (Mah. 90). *Uttarā disā*, the north quarter (Alw. I. 94). *Uttarakālo*, future time (Ab. 86). *Uttaroṭṭho*, upper jaw or lip (F. Jāt. 12). *Uttaretare* (pl.), high and low (Alw. I. vii, = *uttara* + *itara*). *Uttarattharapaṇaṃ*, an upper coverlet? (Pāt. 87). *Uttarāsāṅgo*, the upper yellow robe worn by a Buddhist priest over one or both shoulders (Ab. 292; Gog. Ev. 8). Also a similar garment worn by a layman, but generally white (Dh. 314; E. Mon. 114). *Uttarāyaṇaṃ*, the summer solstice (Ab. 81). *Uttaracchādo*, a cover, coverlet. *Uttarakuru* (m.), one of the four Mahādīpas (Ab. 183; Mah. 2; Dh. 274). Neut. *uttaraṃ*, an answer; an upper garment; as the last part of a compound, excess (Ab. 114, 292, 830). *Aṭṭhuttarasahassaṃ bhikkhavo*, 1008 priests (Mah. 135, comp. 171). *Aṭṭhuttarasahassāni*, 1008 (Mah. 231). *Aṭṭhuttarasatabrahmaṇā*, 108 brahmins (Dh. 233). With affix तस्, *uttarato*, on the north, northwards (Mah. 86, 90, 231). With gen. *Mahāthūpass' u.*, to the north of the M. (Mah. 206).

UTTASATI, To be alarmed [उत्तस]. Att. 205.

UTTĀSO, Terror [उत्तास]. Ab. 167.

UTTATTAM, Dried flesh [उत्तप्त]. Ab. 280.

UTTHAHANAM, see *Uṭṭhānam*.

UTTHAHATI, and UTTHĀTI, To rise, stand up, get up; to arise, be produced; to rouse or exert oneself, to be active [उत्था]. *Añño paṭisattu nāma uṭṭhahitum samattho nāhosi*, there was no other foe able to stand up against him (Ten J. 29). *Udaka* u., to come out of the water (Mah. 152). *Mahāmegho uṭṭhahi*, a tempest arose (Dh. 88, 155). *Phoṭṭa uṭṭhahanti*, boils are produced (Jāt. 7, comp. Mah. 175). Of getting up in the morning (Pāt. xx). Of being restored or rehabilitated after committing a priestly offence (see *Saṅghādiseso*). *Uṭṭhahati* (Mah. 230; Dh. 141), *uṭṭhāti* (Mah. 230, line 10, *na vutthāmi*).

Aor. *uṭṭhāsi, uṭṭhahi* (Ten J. 114; Mah. 40, 175), anomalous pl. *uṭṭhimsu* (Mah. 166). Fut. *uṭṭhāhissati* (Att. 204; Mah. 211, 230). Opt. *uṭṭiṭṭhe* (Dh. 31). Imperat. 2nd pers. *uṭṭhaha*. Inf. *uṭṭhātum*. Ger. *uṭṭhāya* (Dh. 43, 106; F. Jāt. 57; Mah. 154, starting up), *uṭṭhahitvā* (Dh. 286, 370; Mah. 152), *uṭṭiṭṭhitvā* (Dh. 335). *Uṭṭhāy' dsand*, having risen from his seat. *Uṭṭhāya antonivessanaṃ pāvisi*, got up and went into the house (Dh. 154). P.p. *uṭṭhahāno*. *Anuṭṭhahāno*, sluggish (Dh. 49). P.p.p. *uṭṭhito*, arisen, produced; standing up; striving (Ab. 65; Dh. 88, 195). *Māraṇatṭhāy' assa uṭṭhiṭṭā*, those who had risen up to kill, or were exerting themselves to kill him (Ten J. 29). Caus. *uṭṭhāpeti* (comp. *upaṭṭhāpeti*). *Candaṃ uṭṭhāpento viya*, as if he was causing the moon to arise (Ten J. 12). *Uṭṭhāpetvāna yantehi jalam*, raising the water by machinery (Mah. 211). *Channaṃ uṭṭhāpetvā*, having roused Channa (Dh. 118, comp. Mah. 262). *Aruṇaṃ u.* appears to mean, to continue till morning, allow morning to overtake you while in some occupation, let the sun rise upon you (Alw. I. 76, Pāt. 98, in both instances short *a*). P.pr. of the caus. pass. (*v*)*uṭṭhāpiyamāno*, being roused (Jāt. 10). P.f.p. *uṭṭhāpanīyo*, that must be roused (Jāt. 10). When *uṭṭh.* follows a word ending in a vowel, and without a pause in the sense, a *v* is generally prefixed for euphony. Thus we have *uṭṭhāy' dsand*, but *dsand uṭṭhahim* (Jāt. 17; Dh. 403). Other examples are, *āpajjivā uṭṭhātukāmo* (Pāt. 69), *Satthāraṃ vanditvā uṭṭhāy' dsand* (Dh. 265), *samāpattito uṭṭhāya* (Dh. 94, 131), *samokiranti pupphēhi uṭṭhahantassa dsand* (Jāt. 27, comp. Mah. 7, Att. 8), *rājā uṭṭhāsi, na uṭṭhāmi* (Mah. 230), *patissallānā uṭṭhito* (Alw. I. 92), *kathaṃ nu uṭṭhahanti* (Mah. 30), *ekaṃ tu uṭṭhāpetum* (Mah. 262), *upajjhāyamhi uṭṭhite* (Pāt. xx). At Mah. 30, 90, the euphonic *v* is used after anuswāra, *vacanaṃ uṭṭhāya*, and *samādhim uṭṭhito*. At Mah. 30, line 9, *uṭṭhahante* begins a line.

UṬṬHĀNĀM, and **UṬṬHAHANĀM**, Rising; standing up; rise, origin; exertion, manly vigour [उत्थात्]. Ab. 886; Dh. 5, 49; B. Lot. 789. *Suriyass' u.*, sunrise (Jāt. 19). *Nisidanuṭṭhahanaṃ*, sitting and standing (Dh. 86). *Anuṭṭhānamalā gharā*, houses are spoilt for want of energy to repair them (Dh. 43, see comment). *Bhattuṭṭhānaṭṭhānam pi ajānanto*, not even knowing

where boiled rice came from (Dh. 141). With euphonic *v* after a vowel (comp. last): *gabbha-vuṭṭhānaṃ*, delivery of a woman with child (Jāt. 52, comp. Dh. 240); *apattivuṭṭhānaṃ*, rehabilitation after an offence (see *Saṅghādiseso*); *adhiṭṭhānavuṭṭhānaṃ*, resolution and exertion (Dh. 343, comp. 281).

UṬṬHĀNAVĀ (*adj.*), Strenuous, active [उत्थावत्]. Dh. 5.

UṬṬHĀPANĀM, Rousing; exhorting [उत्थापन]. *Matasariṭṭhāpanaṃ*, rousing a corpse to life. With euphonic *v*, *vuṭṭhāpanaṃ* (Pāt. 6).

UṬṬHAPETI, **UṬṬHĀYA**, see *Uṭṭhahati*.

UṬṬHĀYI, see *Pubbuṭṭhāyī*.

UṬṬHITO, see *Uṭṭhahati*.

UṬṬHUBHATI, To spit out [उद् + छिद्].

UTTI (*f.*), Speech, utterance [उत्ति]. Ab. 105. Comp. *Virodhotti*.

UTTINNO, see *Uttarati*.

UTTIṬṬHE, see *Uṭṭhahati*.

UTTO, see *Vutto*.

UTU (*m.f.n.*), Season, time; a season of the year; (masc.) the menses [उत्तु]. Ab. 78 (where it is said to be m. and f.), 238. The three seasons, of four months each, are *hemanta*, *gimkhāna* (or *gimha*), and *vassāna* (Ab. 78; Pāt. 27; Dh. 117). The six seasons, of two months each, are *vasanta*, *gimha*, *vassāna*, *sarada*, *hemanta*, *sīsira* (Ab. 79). *Megha-utu aruṇa-utu*, time of a storm, and time of sun-rising (Dh. 155). *Uṭṭupasevand*, observance of the seasons (Āmagandha S.). *Uṭṭupamāṇaṃ dcikkhati*, to declare or determine the exact time of year at which the ordination service is held (Kamm. 32). *Utukkāhānaṃ, utu-dcikkhānaṃ*, declaration of the time of year for uposatha purposes (Pāt. 1; *utukkāhāna* = *utu-akkhāna*). Pl. *utuyo* (Ab. 78), *utūni* (Pāt. 1).

UTUJO (*adj.*), Produced by the seasons [उत्तु + ज]. Earth, mountains, water, and wind are said to be so produced (Gog. Ev. 31; Man. B. 441).

UTUNĪ (*f.*), A menstruating woman. Ab. 238; Pāt. 116. Formed on the false analogy of *bhikkhunī* from *bhikkhu*.

UYYĀMO, Exertion [उय्याम]. Ab. 156.

UYYĀNĀM, Going forth; a royal garden or pleasure grounds [उय्यान]. Ab. 538, 1126; F. Jāt. 5; Dh. 360; Mah. 84.

UYYĀTI, To go out or forth [उय्या]. At Dh. v.

179, *noydti* = *na uyydti*. *Maggā uyyāhi*, get out of the way (Ten J. 5).

UYYODHIKAM, This word is a derivative of उद् + युष्, and seems to mean a sham fight. Br.J.S.A. merely says, *uyyodhikan ti yattha sampahāro dīyati*. At Pāt. 90 we have, *uggantvā uggantvā ettha yujjhantīti uyyodhikan, sampahāratthānass' etaṃ adbhivacanāṃ*. It is rendered by Gogerly "place of combat," and by Beal "warlike evolutions."

UYYOGO, Setting out, departure; near approach of death, decay [उद्योग]. Pāt. 90; Dh. v. 235 (comment explains it by *parihāni* and *avaḍḍhi*).

UYYOJANAM, Inciting, instigation (from *uyyojeti*). Pāt. 99.

UYYUÑJATI, To exert oneself [उय्युज्]. Dh. 17. P.p.p. *uyyutto*, active, energetic, zealous; set off, started (Dh. 334). *Uyyuttā sendā*, an army on the march or under arms (Pāt. 15, 90 *gāmato nikkhantā*). Caus. *uyyojeti*, to send out for some purpose, instigate; to dismiss, send away, take leave of a person (Dh. 84, 85, 121, 162, 233, 303, 319, 329; Pāt. 15; F. Jāt. 10; Das. 1; Ten J. 29, 113). P.p.p. *uyyojito*. *Kena tumhe uyyojitā*, by whom were you instigated? (Dh. 299). *Ratanattayagunappakksattham uyyojitā*, sent forth to preach the virtues of the three Gems (Dh. 122).

UYYUTO (p.p.p.), Striving, busy (in a good or bad cause) [उद् + युत्]. Ab. 727.

UYYUTTO, see *Uyyuñjati*.

V.

VA, see *Iva*.

VA, *Eva* with the initial *e* elided after a long vowel.

The (comma) sign of elision should always be written partly to distinguish this *va* from last, and partly because there is here a true elision, while *va* for *iva* has come to be a distinct form like *ti* for *iti* (where we have such forms as *kin ti*, *pi ti*). Examples are, *kathā 'va n'atthi* (= *kathā eva*, Dh. 208), *paṭibaddhamano 'va* (Dh. 50, in the next line we have *va = iva*), *khiṇṇamacche 'va* (Dh. 28, in the same line *va = iva*, similarly at Dh. 6 *nalāṃ va soṭo 'va*), *attano 'va* (Dh. 10), *ṭhito 'va* (Dh. 159), *disvā 'va* (Dh. 81), *ekako 'vāsi = ekako eva asi* (Dh. 403).

VA, see next.

VĀ (conjunction), Or [वा]. Never at the beginning

of a sentence. *Itthiyā purisassa vā*, by a woman or by a man (Kh. 13). Repeated: *Bhāsati vā karoti vā*, speaks or acts (Dh. 1); *Idha vā hurah vā*, here or hereafter (Dh. 4); *Hoti vā no vā*, is there or is there not? With preceding *atha*: *Sukkena phutthā atha vā dukkena*, touched by joy or sorrow (Dh. 15); *vā . . atha vā* (Dh. 48, comp. 25). With foll. *api* (Kh. 9, 13; Dh. 25 *garukāṃ vā pi dādhāṃ*, 54). In conjunction with *uda* (see *Uda*). With preceding *yadi* (see *Yadi*). In verse the vowel is sometimes shortened metri causa: *Bhummāni vā yāni va antalikkhe* (Kh. 10); *Dīghāṃ va rassāṃ vā* (Dh. 73); *Yiṭṭhāṃ va hutāṃ va* (Dh. 20). *Atha v' assa = atha vā assa* (Dh. 25).

VACĀ (f.), Orris root [वच्]. Ab. 584.

VĀCĀ (f.), Word, saying, speech [वाच्, comp. वाचा]. Ab. 105. *Vācā kusālā*, appropriate language, happy expression (F. Jāt. 18). *Vācāṃ nicchāreti*, to utter speech (Ditto). *Vācāya* (instr.) *saṃvuto*, guarded in speech (Dh. 41). *Subhāsītā vācā*, word well spoken, good words (Dh. 10; Kh. 5). *Asabhi vācā*, bold utterance (Jāt. 53). *Kāyena vācāya manasā*, in deed, in word, in thought (Dh. 65, comp. Kh. 9, *vācā* for *vācāya*).

VĀCAKO (adj.), Speaking, expressing [वाचक]. *Liṅgavācako*, expressing gender (Alw. I. vii). Ab. 1141.

VĀCĀLO (adj.), Talkative [वाचाळ]. Ab. 735.

VACAMYAMO, A muni or sage [वचस् + यम]. Ab. 433.

VĀCANĀ (f.), and -NAM, Recitation, reading, teaching, declaring [वाचन]. Ten J. 32; Jāt. 1.

VACANAM, Speaking, saying, declaring; enjoining, injunction; advice; word, speech, utterance, expression; sentence, passage, text [वाचन]. Ab. 105. *Addhā hi saccaṃ vacanāṃ ta'v' etaṃ*, certainly this saying of thine is true (Ten J. 118). *Tasmim kathente aññesaṃ vacanassa okāso nāma n' atthi*, when he was talking nobody else had an opportunity of speaking (F. Jāt. 16). *Kassaci vacanāṃ sutvā*, having heard some one speak (F. Jāt. 18). *Tāpasassa vacanāṃ vīmaṇissāmi*, I will put to the test what the hermit says (Ten J. 109). *Brāhmaṇassa v. sutvā*, having heard what the brahmin said (comp. Mah. 166; F. Jāt. 8). Instr. *vacanena*, in the name of: *Mama vacanena punappuna ārogyaṃ pucchitvā*, having repeatedly inquired after his health in my name (Alw. I. 73);

Mama vacanena Bhagavato pāde sirasā vanda, in my name reverentially salute Buddha (Alw. I. 93, comp. Dh. 84); *Seṭṭhiṣṣa vacanena aparaṃ paṇṇaṃ likhi*, wrote another letter in the seṭṭhin's name (Alw. I. 102). *Buddhavacanāṃ, Sambudhava, Jinava, Mahāmuniṇo v.*, the Word of Buddha (Mah. 28; Alw. I. ix, cxxiv). *Dubbhāsitaṃ Subhaddassa buddhassa v. saraṃ*, remembering the wicked words of the dotard Subhadda (Mah. 11). *Anujānāmi bhikkhave . . uddisitun ti vacanato*, from the passage, "I permit you priests to appoint . ." (Alw. I. 103). *Idaṃ tikāttayavacanāṃ*, this passage from the three Tikās. *Gāthābandha-dīpakāni vacanāni*, sentences explanatory of the metrical construction (Jāt. 2). In gram. number: *ekavacanāṃ*, singular, *bahuv.*, plural (Cl. Gram. 112), *duṭṭiyekav.*, accusative singular. *Vacana-māḍāgantho*, a dictionary (Yātr.). *V. karoti*, to obey: *Mama vacanāṃ na karonti*, they do not my bidding, obey not my words (Dh. 104, 109, 232). *Paṇḍitānaṃ v. na karosi*, you do not follow the advice of wise men (Das. 22, comp. Dh. 97). Also to tell, enjoin: *Tav' etaṃ v. karomi*, I say this to you, I urge this upon you (Ras. 24); I have met with the phrase *sace me v. kareyyāsi*, which seems to mean, "if you will authorize me, put the injunction upon me." *Aññamaññavacanāṃ*, mutual advice (Pāt. 6). *Madhuravacanena ālapanto*, addressing him with a sweet voice, or with kind words (Das. 1). *Buddho ti vacane sutamatte*, as soon as he heard the word "Buddha" (Alw. I. 97, comp. Dh. 240). *Jaya-nandāti-ādi-vacanehi*, with shouts of Jaya! Nanda! etc. (Jāt. 60). *Yaṃ kiñcīti anavasesapariyāddānavacanāṃ*, yaṃ kiñci is an expression including all without exception (Dh. 288). *Asmiṃ vacane patimantetuṃ*, to argue on this matter, about this saying (Alw. I. lxix).

VACANĪYO, VĀCĀPETI, see *Vatti*.

VACASĀ, see *Vaco*.

VĀCASIKO (*adj.*), Connected with speech, verbal [वचस् + इक्]. Sen. K. 391.

VACASO (*adj.*), At the end of a compound a substitute for वचस् [वचस्]. *Saddheyyavacaso* (*adj.*), of credible speech, trustworthy, truthful (Pāt. 75).

VACCAM, see *Vacco*.

VACCHAKO, A calf [वत्सक]. Mah. 128; Jāt. 68.

VACCHALO (*adj.*), Affectionate [वत्सल]. Ab. 726. Fem. *vacchālā*, a cow fond of her calf (Ab. 498).

VACCHATARO, A bullock, steer [वत्सतर]. Ab. 496.

VACCHATI, see *Vasati*.

VACCHĀYANO, and VACCHĀNO, A proper name [वात्सायन]. Sen. K. 387.

VACCHO, A calf [वत्स]. Dh. 50.

VACCO, and VACCAM, Lustre; form; excrement [वर्चस्]. Ab. 1086. *Vaccam karoti*, to ease oneself (Jāt. 3). *Vaccakāpo*, a cesspool (Alw. I. 101). *Vaccakuṭi* (f.), a privy (Ab. 212). *Vaccasodhako*, a nightman (Mah. 66). Pāt. 69. Loc. *vaccasmīṃ* (Ab. 995). Pl. *vaccāni* (Ab. 274).

VĀCCO, VĀCETI, see *Vatti*.

VACI (f.), Speech, words [वच् + ई]. Ab. 105.

The four vacīduccaritas or sins of speech are *muṣāvādo*, *pisavavādo*, *pharusavādo*, *samphappalāpo* (Dh. 41; B. Lot. 866; Dh. 91; Man. B. 460). *Vacīparamo*, "a man of much profession," insincere (Gog.). *Vacīviññatti*, indication of meaning by speech (Man. B. 399). *Vacīmukhaṃ*, exordium (Ab. 118, the corresponding word in Sansk. is *vānmukha*). *Vacīmoneyyam*, asceticism in speech.

VĀCIKAM, News [वाचिक]. Ab. 124.

VĀCITO, see *Vatti*.

VACO, Speech, words, saying; advice, injunction, order [वचस्]. Ab. 105. Acc. *vaco*. *Tessā vaco arahataṃ saddhāno*, believing what these worthies said (Ten J. 116, comp. Mah. 16, 25, 176, 202). Instr. *Sumanassa vacasā*, under the directions of S. (Mah. 118).

VĀDAKO (*adj.*), Playing (music) [वादक]. *Turiyavādadakadevatā*, devas playing musical instruments (Mah. 182). Also a substitute for *vāda* at the end of a compound, see *Vaggo*.

VADANAM, The mouth; the face; speech, utterance [वदन]. Ab. 260; Mah. 47.

VĀDANAM, Playing on a musical instrument, music [वादन]. Ab. 867.

VADĀNĪYO (*adj.*), Bountiful [comp. वदान]. Ab. 723.

VADĀÑÑŪ (*adj.*), Bountiful; affable [वदन्]. Ab. 723, 891. The final *ū* is on the false analogy of *sabbāññā*, *rattāññā*, etc.

VADATI, and VADETI, To speak, say; to declare, proclaim [वद्]. Of this verb I have only met with the pres., opt., imperat., aor., and p. pres. With the exception of the aorist, these tenses of वच् are lost in Pali, and thus in Pali वद् supple-

ments वच्. The pass. is supplied by *vuccati* from वच्, but the p.p.p. *udito* occurs (see sep.). For the caus. see below. Pres. 1st pers. *vaddmi* (Kh. 8; Dh. 435), *vademi* (Alw. I. 40); 2nd, *vadesi* (Alw. N. 35; Dh. 96); 3rd, *vadati* (Ten J. 120; Dh. 96), *vadeti* (Dh. 314). Opt. *vadeyya* (Alw. N. 34; Ten J. 118). Imperat. *vada* (Att. 206; Mah. 105), *vadehi* (Ras. 21; Alw. I. 93); 2nd pl. *vadatha* (Dh. 123). Aor. *vadi* (Mah. 170); 2nd pl. *vadittha* (Dh. 83); 3rd, *vadimsu* (Mah. 17, 198; Dh. 217). P.pr. *vadamno* (Alw. N. 34), *vadanto* (F. Jât. 10). The forms *vademi*, *vadesi*, etc., have nothing to do with the caus., but are dialectic varieties. *Kasmâ evam vadesi*, what makes you say that? (Dh. 156). *Nibbânam paramam vadanti Buddhâ*, the Buddhas declare N. to be the highest bliss (Dh. 34). *Ye na vadanti kammañ*, who deny the existence of Moral Merit, lit. do not assert it (Ten J. 117). *Tam enaṃ . . pārājikena vadeyya*, should charge him with a pārājika crime (Pât. 7). *Evam no vacanañ vada*, thus speak our message, thus deliver our injunction (Mah. 105). *Gātham v.*, to recite a stanza (F. Jât. 10). *Saccam v.*, to speak the truth (Dh. 96). P.p.p. *udito* (see sep.). According to Kaccâyana *vajj-* is sometimes substituted for *vad-* throughout all the tenses, the examples given are pres. *vajjâmi*, *vajjemi* and opt. *vajjeyya*. The origin of these forms (which I have not yet met with in texts) must be due to such Sansk. forms as *udyât*, *udyate*, for *dajjam*, *dajjeyya* are certainly due to *dajjâ* = *dadyât*. Caus. *vâdeti*, to play (a musical instrument). *Bherim v.*, to beat a drum (F. Jât. 15). *Vīṇam v.*, to play the lute (Dh. 158). P.p.p. neut. *vâditam*, music (Ab. 142; Kh. 3; Mah. 213). Pass. of the caus. *vajjati* = वाज्जते. *Vajjaniti bheriyo*, drums are beaten (Jât. 13). Also caus. *vâdâpeti*, to cause to be played (Mah. 155).

VADDALIKĀ (*f.*), Rainy weather [वार्द्धिक + रक्षा]. Jât. 80.

VADDHAKI (*m.*), An artisan, carpenter, mason [वर्धक]. Ab. 506. *Iṭṭhakav.*, a stonemason (Mah. 222). *Tapphâv.*, the Artificer Lust (Dh. 320). *Uṇuv.*, a fletcher (Dh. 188; Mah. 236).

VADDHAKO (*adj.*), Augmenting, enlarging [वर्धक]. *Râsivaddhako*, one who increases a man's property, a steward of an estate (Jât. 2).

VADDHAMĀNAKO (*adj.*), Growing [वर्धमानक]. *Vaddhamānakacchādyā*, with the growing shades,

as evening drew on (Mah. 118; Dh. 125, 251). See under *Vaddhati*.

VADDHAMAYO (*adj.*), Leathern [वर्ध + मय]. Fausbøll.

VADDHANAM, Increase, enlargement [वर्धन]. *Āyussa v.*, prolongation of life (Mah. 220).

VADDHANO (*adj.*), Augmenting [वर्धन]. Cl. Gr. 115. We appear to have the adj. in the form *vaddhana* at Dh. v. 167, see Mah. 139 (8), but I have got the slightest notion of the meaning of *lokavaddhano*.

VADDHATARO, see next.

VADDHATI, To grow, increase, multiply; to prosper [वृद्ध]. Dh. 13, 28, 45, 52, 59, 265, 288 (*vaddhati* is a misprint). *Anupubbena nimba vaddhimsu*, in due course the nimba trees grew up (F. Jât. 6). *Mahatā parivārena ubho vaddhimsu ddrakā*, both the children were brought up, lit. grew up, with great state (Mah. 135, comp. Dh. 217, Jât. 57). *Te ekato vaddhimsu*, the two children grew up together (Das. 24). *Yam kulam vaddhāya* (instr.) *vaddhati*, a family which grows in faith (Pât. 93). *Vaddhamānā kumārīkā*, "a royal virgin of great personal charms" (Turnour, at Mah. 70). *Putta-dhittāhi* (instr.) *vaddhittā*, having numerous sons and daughters, lit. having progressed or multiplied with sons and daughters (Mah. 52). *Vaddhamānācchādyā* (loc.), as the shadows were lengthening (Mah. 139, see *Vaddhamānako*). P.p.p. *vuddho*, *vaddho*, *buddho*, *vuddho*. *Vuddho*, old (Ab. 254), also wise, learned (Ab. 1071). *Daharā ca vuddhā ca*, the young and the old (Das. 5). *Jeṭṭho so vuddho*, the eldest when grown up (Mah. 52, comp. 137, 245 "attained its full growth"). *Vuddho Muṇasivo rājā*, king M. is an old man (Mah. 72). *Gupavuddho*, old or advanced in virtue (Dh. 288). *Vaddhāpādyi* (*adj.*), reverencing the aged, respectful to one's elders (Dh. 20). *Vaddhajanupadeso*, the advice of older people (Att. 199). *Guruvaddhōpasevā*, associating with teachers and elders (Att. 193). For *buddho* see sep. art. *Yathābuddham*, according to seniority. *Vuddho* is given at Sen. K. 493. We have the comparatives *buddhataro*, *vaddhataro*, older, senior (Dh. 288; Att. 212). Caus. *vaddheti*, to cause to grow, augment; to bring up; to cause to prosper, exalt; to raise, lift; to grow up. *Kalukam vaddhayimsu*, increased the tumult (Dh. 103). *Mā upari dhammadesanā vaddhayittha*, do not extend your

teaching of the law any further (Dh. 123). *Vi-passanañ v.*, to amplify or perfect supernatural insight (Dh. 80, 142, 151, comp. 180, 183, 306). *Vaḍḍheti attano ghare*, brought (the child) up in his own house (Mah. 222). *Ārakkhañ vaḍḍhetvā*, having strengthened the guard, increased the number of the sentries (Jāt. 59). To exalt, glorify (Mah. 207). *Maṅgalañ vaḍḍhento*, "raising the Jayamaṅgala chant" (Mah. 173). *Kuntañ vaḍḍhetha*, take up the spear (Mah. 160). *Ukkhalito bhattañ vaḍḍhiyamānañ disvā*, having seen boiled rice being taken out of the boiler (Dh. 141). *Vaḍḍhetvā pana purato ṭhapitañ eva passati*, but did see it served after being taken out of the boiler (Ditto). *Bhatte vaḍḍhetvā dinne*, the boiled rice having been taken from the pot and served (Dh. 165). *Vaḍḍhento kiñ karissati*, when he grows up what will he do? (said of a young bird, F. Jāt. 49, comp. Ras. 15). P.p.p. *vaḍḍhito*, brought up, increased, etc. (Ab. 1076; Dh. 278, 330). *Parassa vaḍḍhitañ bhattañ bhuñjanto viya*, like one who eats rice taken out of the pot for another man (Dh. 125). With affix ल्, *vaḍḍhitattam*, state of having been brought up (Dh. 328). Also caus. *vaḍḍhāpeti*, to cause to be enlarged, etc. (Mah. 223).

VADPHI, see *Vuddhi*.

VADPHITO, VADDHO, see *Vaḍḍhati*.

VADETI, VĀDETI, see *Vadati*.

VADHAKE (adj.), Murderous [वधक]. *Vadhakacetañ*, murderous intent (Pāt. 66). *Vadhako*, a murderer (Dh. 144).

VADHATI, To strike; to kill [वध]. Pres. 1st pers. *vadhāmi* (Pāt. 66). Aor. *avadhi* (Dh. 1), *vadhi* (F. Jāt. 18; Ten J. 115). Fut. *vadhissāmi* (Dh. 279; Mah. 154). Ger. *vadhitvā* (F. Jāt. 12; Ten J. 36). See *Vajjho*.

VADHO, Killing, slaughter, murder, assassination; striking [वध]. Ab. 403; Dh. 143, 331; Ten J. 115. *Vadhaṭṭhānañ*, place of execution, slaughter-house (Ab. 521). *Pāṇavadho*, life-slaughter (Alw. I. cxxiv; Att. 206). *Vadhudyato*, a murderer (Ab. 736). *Vadhabandho* at Dh. v. 399 seems to mean "stripes and imprisonment." The meaning of *vadhabandhanañ* at Ab. 738 is perhaps "killing and putting in prison."

VADHŪ (f.), A bride, a young wife; a girl; a daughter-in-law [वधू]. Ab. 230, 877.

VADHUKĀ (f.), A daughter-in-law [वधुका].

VĀDI (adj.), Saying, speaking, asserting, holding doctrine; disputing, arguing [वादिन्]. *Vādiṃ maññamāna*, "considering themselves skilled in controversy." *Saccavādi*, speaking the truth. *Dhammavādi*, holding true doctrine, orthodox. *Kiṇvādi*, holding what doctrine? *Evavādi*, holding this doctrine. *Vagguvādi*, of pleasant speech (Ab. 891). *Catusaccavādi*, proclaiming or holding the four Truths (Att. 203). *Caṇḍāvādi*, the man who said, "Pariah!" (Mah. 25). *Sabbatthavādi*, holding the Sabbattha heresy (Mah. 20). *Cetiya vādi*, the Chetiya heretics (Alw. I. 64).

VĀDIKO (adj.), At the end of a compound a substitute for *vādi*. *Pāravādiko*, the man who said "Across the sea" (Mah. 25).

VĀDITAM, see *Vadati* (end of art.).

VĀDITTAM, A musical instrument; instrumental music [वादिष]. Ab. 142, 867.

VĀDITTAM, = वादिष, see *Saṇḍāpeti*.

VADO (adj.), Speaking sensibly [वद]. Ab. 735.

VĀDO, Speaking, speech, talk; assertion; controversy, dispute; doctrine, creed, belief; school of doctrine, heresy [वाद]. *Kumārakavādena evadati*, admonishes him calling him a child (Br. J. S. A.). *Avusavādena samuddacaranti*, address him by the appellation of *āvuso*. *Jātivādo*, what is said about a person's lineage (Jāt. 2). *Sako vādo*, one's own creed (Mah. 251). *Sutvā ubhinnañ vādañ*, having heard the arguments on both sides (Mah. 18). *Pañca vāda*, five heresies, or schisms (Alw. I. 64). *Pañca vādasatāni uggehetvā*, having learnt 500 different forms of belief (Pāt. 5). *Ujju-paccantikavāda* (m. pl.), using directly hostile arguments, engaged in hostile controversy (Br. J. S.). *Bhinnavādo*, schism, heresy (Alw. I. 65). *Theravādo* is a term applied to the orthodox doctrines or word of Buddha as settled at the first Saṅgīti. This is made quite clear by a passage of *Dīpavansa* printed by D'Alwis at p. 134 of his Catalogue (vol. i.). After a brief account of the first Saṅgīti, enumerating some of the leading theras who took part in it, *Dīpavansa* says, *theresi katasāṅgaho theravādo ti vuocati*, the recension made by the theras is called Doctrine of the Elders. This agrees with a passage from *Dīpavansa* at Alw. I. 65, where, after an enumeration of the various schisms from the original doctrine of Buddha, we are told that, *siṅgrodho vā mahārukko therō* (adj.) *vādañam uttaro anānādhī-*

kāṇ'eva kevalaṃ Jināsāsanam, like the great banyan tree the Thera doctrine is the best of doctrines, it is the pure commandment of Buddha without diminution or addition. Turnour has for the most part sadly misunderstood the term. At Mah. 20 we have, *eko 'va theravādo so dāivasa-sate ahu aññācariyavāddā tu tato oraṃ ajāyisun*, which Turnour renders, "During the first century after the death of Buddha there was but one schism among the theras: it was subsequent to that period that the other schisms among the preceptors took place." The real meaning is, "In the first century this (orthodox) Thera doctrine alone existed, the other (schismatic) Ācariya doctrines arose at a later date." At page 21, *theravādena saha te honti daddasa* should be rendered, including the Thera doctrine these are twelve in number. At Mah. 207, *evam te theravādehi pabbinaḍ bhikkhavo dvidhā*, thus these priests seceded in two directions from the orthodox doctrines (viz. made two schisms, the Abhayagiri schism and the Dakkhināvihāra schism). In the same page, *niggatā theravādato*, departed from the orthodox faith. At page 252 *theravāda* occurs twice. In line 2 it is opposed to *aṭṭhakathā*, and clearly means the text of the Buddhist scriptures. Line 10 runs thus, *theravādehi pālhi padahi vyāñjanehi ca aññāthattam ahu n'eva potthakessu pi tesu pi*, in the three manuscripts there was no variation whatever from the orthodox version, in passages (*pālhi*), in words or in syllables. The adj. *theravāddi* (*theravāda* + ण) means holding the orthodox doctrine, orthodox, not schismatic. It occurs at Mah. 250, where Turnour renders it "schismatic," and at Mah. 259, where he has "opponents of the schismatics." In his Glossary Turnour defines it, "Discourses of the theros, on the schisms in the Buddhistical church."

VAGGATI, To jump [वृत्त]. Dh. 274.

VAGGIYO (adj.), Belonging to a class [वर्ग]. *Sattarasavaggiyā dārakā*, a company of seventeen children (Alw. I. 100). Comp. *Chabbaggiyo*.

VAGGO, A class, troop, multitude, company, tribe, party [वर्ग]. Ab. 631. *Vihāṅgavaggo*, a flock of birds (Att. 213). *Pañcavaggo*, an assembly of five, five people (Pāt. xl). *Dasavaggo* (adj.) *bhikkhusaṅgho*, a chapter of ten monks (Alw. I. 93). *Vaggarato* (adj.), delighting in society (as opposed to delighting in solitude). *Tassa bhikkhussa*

vaggaṭṭakā is rendered by Gogerly, "aiding and abetting" that priest, viz. belonging to his class and party (Pāt. 5). *Vaggabandhanam*, being banded together (of robbers, Dh. 187). *Gaṇa-sajjhāyam akarum vaggabandhena bhikkhavo*, the monks "in their separate fraternities hymned forth their prayers" (Mah. 194). In gram. the first twenty-five consonants are divided into five *vaggas* or classes (Sen. K. 202).

VAGGU (adj.), Beautiful, pleasant [वज्जु]. Ab. 693, 891.

VĀGURIKO, A sportsman using nets [वागुरिक]. Ab. 514.

VAHĀ (f.), A river [वाहा].

VĀHANAM, Carrying; a vehicle; an animal used in riding, "monture" [वाहन]. Ab. 375; Dh. 161; Mah. 150; Att. 90. *Māra savāhano*, Māra together with his elephant (Dh. 32).

VĀHASO, A-bow constrictor or python [वाहस]. Ab. 651.

VAHATI, To carry, transport, draw; to bear along, carry off; to experience, possess [वह]. Dh. 60. *Dhuraṃ v.*, to bear the yoke (of an ox drawing a cart, Dh. 89). *Gulayantam v.*, to work a sugar-mill (Mah. 208). Of carrying a child in one's arms (Dh. 199). *Tītikkaṃ v.*, to have long-suffering, be enduring (Att. 200). *Parito vahanto*, wafting around (Att. 192). *Phalakaṃ vahamāno*, holding the slate (Das. 24). Aor. *vahi* (Att. 200). At Dh. 319 we have inf. *vahetum* (copyist's error for *vahitum*?). P.pr. *vahaṃ, vahanto, vahamāno* (Dh. 1; Das. 24). Pass. *vyahati, vūhati* (Alw. I. 36; Sen. K. 454). P.f.p. *vahitabbo*. *Rājūnaṃ rājakkiccam vahitabbaṃ*, royal duties must be performed (lit. borne) for kings (Dh. 392). *Dasahi purisehi vahitabbo*, that ought to take ten men to carry it (Mah. 144). Caus. *odheti*. *Rathaṃ v.*, to drive a chariot, or perhaps cause it to be driven (Dh. 219).

VĀHĪ (adj.), Carrying [वाहि]. Att. 202. M. *vāhī*, a horse (Mah. 134). Fem. *vāhinī*, a river (Ab. 1056), an army (Ab. 381).

VAHO (adj.), Carrying [वह]. *Saddhāvaho* (adj.), sustaining faith (Kh. 81). Masc. *vaho*, shoulder of an ox (Ab. 497).

VĀHO, A bearer, leader; a horse; a vehicle, cart; a measure of capacity = 20 *khāris* (in this sense it means a cartload) [वाह]. Ab. 368, 483, 1081; Dh. 60). *Satthavāho*, a caravan leader, merchant.

Sādhakasahasāsi, a thousand loads of hill paddy (Mah. 22; Alw. N. 36).

VAJATI, To go, to walk [वज्]. Dh. 15, 62. *Devavokam v.*, to go to heaven (Dh. 32; Ras. 40). *Buddham saranam v.*, to take refuge in B. (Dh. 97). Imper. *vaja* (Mah. 70).

VAJIRO, and -RAM, The thunderbolt of Indra; diamond, adamant; a stone which bores gems [वज्र]. Ab. 24, 490, 866; Dh. 29; Mah. 182. *Vajirapāṇi*, *Vajirahattho*, *Vajirāvudho*, names of Indra (Ab. 18, 19).

VAJJAM, A musical instrument [वाज्]. Ab. 142, 827, 932, 1100; Sen. K. 477.

VAJJAM, That which should be avoided, fault, sin [वज्ज]. Ab. 1100; Dh. 14, 45, 56; Pāt. 102. Of a personal defect (see *Yathāvajjam*). Of an error in a book or MS.

VAJJANAM, Avoiding, forsaking, escaping [वज्जन]. Ab. 1137.

VAJJANIYO (*p.f.p.*), That should be shunned, improper [वज्जनीय]. Pāt. 2.

VAJJATI, see *Vadati* (twice).

VAJJETI (*cas.*), To avoid, abstain from, renounce, escape, leave out, pass over, except; to remove, dispel [वज्जयति]. Dh. 181, 209, 274; Alw. I. 112. P.p.p. *vajjito*. *Vajjitam tehi dosehi*, free from these faults (Mah. 1). *Tambūlam cūṇa-vajjitam*, betel without chunam (Mah. 219). Dh. 240. See also under *Vadati*.

VAJJHĀ (*f.*), Execution [वज्जा]. *Coro vajjham upānto*, a criminal led to execution (Mah. 249). *Vajjhappatto* (adj.), condemned to death, about to be executed (Dh. 109; Ras. 34, a condemned criminal).

VAJJHO (*p.f.p. vadhati*), To be killed or destroyed, meriting death [वज्ज]. Ab. 737; Att. 208. *Go vajjho*, an ox intended for slaughter (Das. 35). *Vajjhamūla*, a wreath placed on a criminal's head before execution.

VAJJI (*m.pl.*), Name of a people, the Licchavi princes [वज्जि]. Ab. 184, 336; Man. B. 235; B. Int. 74; Par. 1. *Vajjīu*, among the Vajjians, in the Vajjian country (Mah. 15). *Vajjirājāno*, Vajjian kings (Alw. I. 99). *Vajjiputtā*, Vajjian or Licchavi princes (Dh. 145). *Vajjiputtako bhikkhu*, a monk who was a V. prince (Dh. 391; Alw. I. 63). *Vajjirattāham* (Ditto).

VAJO, A cow-pen [वज्]. Ab. 190; Mah. 22; Dh. 238.

VĀJO, The feather of an arrow [वाज]. Ab. 390.

VĀKAM, Bark of a tree [वक्क]. *Vākastraṇ*, a bark garment worn by an ascetic (Jāt. 9, 13). *Vākamayo*, made of bark (Pāt. 86).

VĀKARĀ (*f.*), A net or snare [वाजुरा]. Ab. 520.

VAKKALAM, and -LO, Bark of a tree; bark garment worn by ascetics [वक्कल]. Ab. 442, 1109. *V. nivāseti*, to wear the barked garment (Ten J. 19).

VAKKAM, The kidney [वक्क]. Kh. 19; Ab. 1034 (the Sinhalese *vakugadū* in the margin means "kidney").

VAKKANGO, The ruddy goose [वक्काङ्ग]. Ab. 625.

VĀKKARANAM, Talk, assertion [वाक् + करण]. Dh. 47.

VAKKHATI, see *Vatti*.

VAKKO (*adj.*), Crooked [वक्क]. Ab. 1034. Comp. *Vakkango*. The usual form is *vaiko*, which see.

VAKO, A wolf [वुक]. Ab. 615.

VAKULO, The tree *Mimusops Elengi* [वकुल]. Ab. 572.

VĀKYAM, A speech, a sentence [वाक्य]. Ab. 106.

VALABĀNALO, A submarine fire at the South Pole [वलबा + ञ्जन, the corresponding S. word is *वलबापि*]. Att. 26, 193; Alw. I. xxxv.

VALABHĀMUKHAM, Hardy says, "When a storm arises (in the oceans that surround Meru) the waves are thrown to an immense height, after which they roll with a fearful noise towards Mount Meru on the one side, or the Sakwalagala (*cakkavālapabbata*) on the other, leaving a pool or hollow in the trough of the sea called *Wala-bhāmukha*" (Man. B. 13; Alw. I. xxxv; Ab. 889). In S. *वलबामुख*.

VALABHI (*f.*), A roof [वलभि]. Ab. 221.

VĀLADHI (*m.*), A horse's or cow's tail [वालधि]. Ab. 371; Mah. 63; Das. 33; Jāt. 20.

VĀLAGĀHI (*m.*), A snake charmer [वालगाहि]. Ab. 656.

VĀLAGGAM, The tip of a hair [वालाग]. Dh. 226.

VALĀHAKE, A cloud [वालाहक]. Ab. 47; Mah. 114; Dh. 155.

VĀLAHATTHO, A horse's tail [वालहत्त]. Ab. 371.

VALAJO, A sort of fish. Ab. 672.

VĀLAM, Water [वार]. Ab. 661.

VĀLAMIGO, A tiger, leopard, or other beast of prey [वालमिग]. Ab. 613; Dh. 106; Jāt. 8.

VALAÑJAKO (*adj.*), Using, frequenting (from *va-*

lañjēti). *Antovalañjakā bahivalañjakā*, in-door people, out-of-door people, lit. "resorting inside, resorting outside" (Ten J. 2, 89).

VALAÑJANAM, Use, resorting to (from next). *Dasabalassa valañjanakuṭṭi*, the privy used by the Buddha (Jāt. 161). Subh. says it means "use," and quotes from *Āṅguttara Aṭṭh.*, *attano santakāṇ parassa addhukāmena n'atthīti ayaṃ valañjanamuddo*, when a man who is unwilling to give away something belonging to him, says he has not got it, that is called a "use-falsehood."

VALAÑJETI, To use, to resort to, to spend [बज्ज with चव]. I have met with the phrase *na sevītabbā na valañjetabbā*. Subh. quotes from *Rasavāhinī*, *imaṃ muttāhāraṃ valañjēhi*, which he says means, "use this pearl necklace." He also quotes from *Sumaṅgalavilāsini*, *yathā na paññāyati tathā suttakena vethetvā valañjetabbā*, which appears to mean, "it should be used after being tied up with a string so as not to be seen." At Mah. 120 we have, *dvādasāpi te Hatthāphakabhikkhūnhi valañjīyimsu* (aor. pass.) *sabbaddā*, these three rooms were constantly used by the H. nuns.

VALAÑJO, Use, expenditure; a mark; resorting to, frequenting [चव + खज्ज]. *Divasavalāṇjo*, daily expenditure (Ab. 337, 338). *Sarīravalaṇjo*, evacuation (*uccārapassāvakaṃmaṃ*), lit. "bodily use" (Jāt. 70, 80, where it is neuter). *Sarīravalaṇjaṃ karoti*, to ease oneself (Dh. 103). *Pada-valāṇjo*, a footprint (Dh. 163; Jāt. 8).

VALAVĀ (f.), A mare [बलव]. Ab. 371; Dh. 240, 399; Mah. 63.

VĀLAVEDHĪ (m.), An archer who can hit a hair [वाल + वेधिन]. Mah. 143; Jāt. 58. Also metaphorically of an acute arguer, a hair-splitter.

VĀLAVĪJANĪ (f.), A fan made of a yak's tail, a chowrie [वाल + वज्ज]. Ab. 357; Mah. 60.

VALAYITO (adj.), Encircled [वलचित]. Ab. 745.

VALAYO, and **-YAM**, A bracelet, ring, circle [वलच]. Ab. 285; Att. xxii; Mah. 48, 68. *Dantavalayaṃ*, an ivory bangle (Dh. 178).

VALĪ (f.), A fold of the skin, wrinkle; a line, streak [वलि]. Ab. 990.

VĀLIKĀ (f.), Sand [वालिका]. *Vālikā* (pl.) *okirati*, to sprinkle sand on a piece of ground to make it look neat (Dh. 78, 135). *Nagaraṃ vippakīṇṇa-vālikāṃ*, a town sprinkled with sand for some festivity. *Vālikāpulināṃ*, a sand bed (Dh. 224). Mah. 213; F. Jāt. 53.

VALĪMUKHO, A monkey [बलीमुख]. Ab. 614.

VALIRO (adj.), Squinting [वलिर]. Ab. 320.

VALITO (adj.), Wrinkled [वलित]. Ab. 255.

VALITTACO (adj.), Wrinkled [वलि + लच]. Ab. 255.

VALLABHO (adj.), Beloved [वल्लभ]. Ab. 697. Masc. *vallabho*, a favourite; an overseer (Ab. 1066; Dh. 252; Mah. 229, 235).

VALLAKĪ (f.), An Indian lute [वल्लकी]. Ab. 138.

VALLARĪ (f.), A compound pedicle [वल्लरी]. Ab. 550.

VALLĪ (f.), A creeper, creeping plant [वल्ली]. Ab. 550; Mah. 106, 153, 215; F. Jāt. 6. *Valliyā dvuṇḍāti*, to string things together by running a creeper through them, the creeper forming I suppose an improvised string (Mah. 53). *Vallīhi bandhati*, to tie together with creepers used as string (Dh. 316; Ras. 30). At Att. 198 *vallī* appears to be used for water weeds.

VALLIBHO, The plant kumbhaṇḍa. Ab. 597.

VALLŪRO, and **-RĀ**, and **-RAM**, Dried flesh [वल्लूर]. Ab. 280.

VĀLO, Hair of the head; hair of animals; the hairy tail of an animal [वाल]. Ab. 256, 1080; Jāt. 20. *Vālavijjhanayoggo*, able to split a hair, said of a sharp arrow (Dh. 196, comp. *vālavadhī*). Of a squirrel's tail (Att. 202).

VĀLO, A snake; a beast of prey [वाल]. Ab. 654. Comp. *Vālagāhī*, *Vālamigo*.

VĀLUKĀ (f.), Sand [वालुका]. Ab. 663; Jāt. 7; Mah. 118, 168; Dh. 192. *Vālukāpulināṃ*, a sand bank (Jāt. 64). Comp. *Vālikā*.

VĀMADEVO, **VĀMAKO**, see *Isi*.

VAMANAM, Vomiting; an emetic [वमन].

VĀMANO (adj.), Dwarfish [वामन]. Ab. 708. *Vāmano*, a dwarf (Ab. 319), name of the elephant at the south point (Ab. 30).

VAMATHU (m.), Vomiting [वमथु]. Ab. 327.

VAMATI, To vomit; to eject, discharge [वम]. Mah. 244; Jāt. 20. P.p.p. *vanto*, rejected, put away. *Vantakasāvo* (adj.), one who has put away sin (Dh. 2, comp. 46, 47).

VĀMATO (adv.), On the left side, to the left [वाम + तस].

VAMMAṂ, Armour [वर्मन]. Ab. 377. *Vamma-yodhī*, a mailed warrior.

VAMMIKO, and **-KAM**, An ant-hill [वल्लीक, वलिक]. Dh. 385; Mah. 243; Ras. 31.

VAMMITO (*adi.*), Wearing armour [वर्मित]. Ab. 378.

VAMO, Vomiting [वम].

VĀMO (*adj.*), Left (*gauche*); reverse, opposite; beautiful [वाम]. Ab. 694, 719, 1020. *Vāma-passamhi*, on the left side (Mah. 258). *Vāma-hattho*, the left hand (B. Lot. 864). *Vāme* (*loc.*) *kaniṭṭham katvāna*, putting his younger sister on his left (Mah. 44).

VĀMSĀGATO (*adj.*), Come down from father to son, hereditary [वंशागत]. Mah. 143.

VĀMSAJO (*adj.*), Belonging to a race [वंशज]. *Suddhavaṃsajo*, born of high lineage (Mah. 1). *Mahāsammatarājassa vaṃsajo mahāmuni*, the great Sage sprung from the race of Mahāsammata (Mah. 8, comp. 54).

VĀMSAKKAMO, Lineage, pedigree [वंशक्रम]. Mah. lxxxviii.

VĀMSAVANNO, The veluriya gem [वंश + वण]. Ab. 491.

VĀMSIKO, A flute-player, piper [वांसिक].

VĀMSO, A bamboo; a life; race, family, lineage; dynasty; hereditary custom, tradition [वंश]. Ab. 142, 332, 600, 1090. *Saddhammavaṃsapatiṭṭhā-pako*, maintainer of the succession of the holy Law (Br. J. S. A.). *Pitugḍātakavaṃso 'yaṃ*, this is a parricidal race (Mah. 15). *Attano kulavaṃsaṃ anuvattāmi*, I am keeping up the traditions of my family (Dh. 335). There is a game called *vaṃsa*, which seems to mean poisoning a bamboo on the finger in a perpendicular position (*vaṃsaṃ ti ve-ṇuṃ ussṭpetvā kīḷaṇaṃ*). Dynasty (Mah. 228, 256).

VANACARAKO, A forester [वनचर + क]. Dh. 158. Also *vanacārako* (F. Jāt. 5).

VANACARO (*adj.*), Wandering in the forest [वन-चर]. Mah. 37.

VANAM, A wood, forest; water [वन]. Ab. 536, 661, 1063; Dh. 34. *Ambavanam*, a mango grove. *Vanakāko*, a raven (Ab. 639). At the beginning of a compound word it may often be rendered by "wild;" *vanakusumaṃ*, a wild flower, lit. wood flower; *vanamūlaphalaṃ*, wild roots and fruits (Dh. 133; Ten J. 107); *vanamahiso*, a wild buffalo (F. Jāt. 12); *vanakukkuṭo*, a jungle cock (Ab. 641); *vanamallikā* (*f.*), wild jasmine (Ab. 575). Used metaphorically for desire, lust (Dh. 50, 61, comp. *Vanatho*, *Vānaṃ*). For *vanā* at Dh. 60 see *Savanam* (2).

VANAM, and **VANO**, A sore, wound, boil, etc.

[वण]. Ab. 324; Dh. 23. *Vanaregāturo*, ill with boils (Mah. 24). *Vaṇaṃ bandhati*, to bind up a wound (Dh. 279).

VĀNAM, Sewing [वान]. Ab. 1005.

VĀNAM, Desire, lust (Ab. 163, 1095; E. Mon. 295). From the comparison of *vanam* and *vanatho*, which both mean "lust" as well as "forest," it is most probable that this word is the S. वान from वन.

VANANTO, The edge or skirt of a forest [वनान्त]. Dh. 54.

VĀNAPATTHO, A brahmin of the third order, an anchorite [वानप्रस्थ]. Ab. 409.

VANAPPATI, and **VANASPATI** (*m.*), A tree bearing fruit, but without apparent blossoms; any tree [वनस्पति]. Ab. 540, 903 (both *pp*); Dh. 77 (*sp*). *Tiṇavanaspatayo*, grasses and trees (Gog. Ev. 15).

VANARĀJI (*f.*), A tract of forest; an open glade or ride in a forest [वनराजि]. Cl. Gr. 130; Att. 88, 209.

VĀNARO, A monkey [वानर]. Ab. 614; Dh. 59.

VANASANDO, A forest, wood [वन + सण्ड]. Ab. 71; F. Jāt. 54; Dh. 86, 105.

VANASPATI, see *Vanappati*.

VANATHO, The undergrowth in a forest, brush-wood, shrubs, saplings; desire, lust [वन + थ]. Ab. 163 (desire). Dh. 386 says, *mahantarakkhā vanam nāma khuddakā tasmim vane ṭhitattā vanathā nāma*. At Dh. v. 283 there is a play upon the double meaning of *vanathā*; in the next verse it is used in the sense of "desire." *Nibbanatho* (*adj.*), free from lust (Dh. 61).

VANAVĀSO, Name of a country, according to Vijesinha it means Thibet [वनवास].

VANCAKO (*adj.*), Deceitful [वञ्चक]. Ab. 737.

VANCANAM, Deception, illusion [वञ्चन]. Dh. 382.

VANĀCETI (*caus.*), To deceive, delude, elude [वञ्चयति], Dh. 89, 217, 328; Mah. 176. *Sattiaṃ vañcesi*, evaded the spear thrown at him (Dh. 115, comp. Mah. 154). *Vañcimhā*, we have been deluded (Dh. 194), is the aor. pass. from वञ्च.

VANDĀKĀ (*f.*), A parasitical plant [वन्दाका]. Ab. 580.

VANDANĀ (*f.*), and **-NAM**, Salutation, paying reverence, veneration, homage [वन्दना, वन्दन]. Ab. 426; Mah. 85, 178; Dh. 288.

VANDANIYO (*adj.*), Deserving homage [वन्दनीय]. Mah. lxxxvi.

VANDĀPANAM, Causing to do homage [fr. caus. वन्द]. Jāt. 67.

VANDATI, To salute, make obeisance, pay homage to, revere, venerate [वन्द]. See *Siro*. Dh. 79. Ger. *vanditvā*, *vandiyā* (Dh. 114; Mah. 82; F. Jāt. 2, 6). Inf. *vanditum* (Dh. 217). P.pr. *vandanto*, *vandamāno* (Dh. 217).

VANDI (f.), A prisoner [वन्दि]. Ab. 407.

VANDI (m.), A bard, panegyrist [वन्दिन्]. Ab. 396, 1081.

VĀNEYYAM, The fragrant grass *Cyperus Rotundus* [वानेय]. Ab. 592.

VĀNGO, Bengal [वङ्ग]. N. pl. *Vaṅga*, the inhabitants of Vāṅga, Bengalees (Ab. 185, 1031).

VĀNGO, Discolouration of the face, a cutaneous complaint [वङ्ग]. Ab. 1031.

VĀNĪ (f.), Voice, speech [वाणी]. Ab. 105.

VANIBBAKO, A beggar, mendicant, pauper [वनीपक]. Ab. 740; Dh. 131; Mah. 240.

VĀNĪJAKO, A trader [next + व]. *Assav.*, a horse-dealer (Ras. 38). *Saṅkhav.*, a chank merchant (Alw. I. 97).

VĀNĪJĀ (f.), Trade [वणिज्या]. Ab. 446, 849; Alw. I. xlv; Kh. 11. *Dussavanijjāṃ karoti*, to trade in cloth (Ten J. 32). At Ras. 38 *vānījā*.

VĀNĪJĀM, Trade [वणिज्य]. Ab. 446.

VĀNĪJO, A trader [वणिज]. Ab. 469; Mah. 24, 167; F. Jāt. 16; Dh. 68.

VANIPPATHO, A trading town, mart; trade [वणिक्पथ]. Ab. 868.

VANITĀ (f.), A woman [वनिता]. Ab. 230.

VANITO (adj.), Wounded, bruised [वणित]. Ten J. 42.

VĀNJO (adj.), Barren, sterile [वन्ज]. Of a tree (Ab. 541). *Vāñjhā* (f.), a barren woman (Dh. 219). *Vāñjhagāḍi*, a barren cow (Ab. 873). Metaphorically, *vāñjhā sampatti*, barren prosperity.

VĀNĪJULO, The ratan, Calamus Rotang [वन्जुल]. Ab. 553.

VĀŪKO (adj.), Crooked, bent; cunning, dishonest [वङ्क, comp. वङ्क]. Ab. 709, 1025; Jāt. 9; Pāt. 86. Masc. *vāṅko*, a fish-hook (Ab. 674), also, according to Ab. 1025, an overhanging rock, crag. *Vāṅko* is given at Ab. 606 as the proper name of a mountain. See *Upanisā*.

VANĀDĀSĪ (f.), A prostitute [वर्ण + दासी]. Ab. 233; Dh. 238.

VANNAKAM, Paint, rouge [वर्णक]. Ab. 306;

Pāt. 110. *Mukhaṃ vaṇṇakamakkhitaṃ*, a face smeared with rouge (comp. Dh. 232).

VANNAŌ (f.), Description, narration; explanation; a comment, commentary [वर्णना]. Ab.

118. *Jātakatthavaṇṇand*, commentary on the Jātaka, lit. explanation of the meaning of the Jātaka. *Kaccāyanav.*, commentary on Kaccāyana, name of a grammatical work (Alw. I. xiv). *Ākāsav.*, description of the sky (Dh. 285). *Asataṃ bhāvanam iccheyyāti gāthāvaṇṇandya vitthāritam*, it is explained in the comment on the gāthā beginning “asataṃ bhāvanam iccheyya” (Dh. 393).

VANNAVĀ (adj.), Having colour, having beauty [वर्णवत्]. Dh. 10; Gog. Ev. 31.

VANNAVADĪ (adj.), Eulogizing, a panegyrist [वर्णवादिन्].

VANNETI, To depict, describe; to praise, applaud, approve; to explain, comment upon [वर्ण]. *Attano ānubhāvaṃ vaṇṇesi*, enlarged on his own skill (F. Jāt. 6). *Pabbajjāya guṇe vaṇṇesi*, extolled the merits of the ascetic life (Jāt. 59). P.pr. pass. *vaṇṇiyamāno*, being commented upon or explained (Jāt. 2). Pāt. 100; Dh. 195. P.p.p. *vaṇṇito*, praised (Ab. 752). *Sabbatrapurisehi vaṇṇitā thomitā ayaṃ pabbajjā*, this ascetic life is commended and extolled by all noble men (Jāt. 9).

VANŌ (adj.), Having colour; having the appearance of [वर्णिन्]. *Uttamavaṇṇi* (adj.), having a splendid complexion. *Kumārav.*, having the appearance of a boy (Dh. 255). In both instances the term. belongs to the whole compound.

VANNO, Appearance, form, figure; colour; sort, kind; tribe, caste; complexion; beauty; praise, fame; a letter, vowel, syllable; quality, property [वर्ण]. Ab. 332, 348, 779; Dh. 20, 377; Alw. I. vi; F. Jāt. 1. *Sappavaṇṇena*, under the form of a snake (Ras. 34, comp. Ten J. 66, in the shape of a stone). *Mayhaṃ sahāyakassa mukhavaṇṇena*, from the look of my friend's face (Dh. 123). *Kumāravaṇṇaṃ abhinimminitvā*, having assumed the form of a young man (Dh. 143, comp. 193, 315). *Maṭṭakunḍalivaṇṇo* (adj.) *n'āgantvā*, not coming in the form of M., i.e. appearing in the character of some one else than himself (Dh. 95). *Aggivaṇṇo* (adj.), coloured like fire, red-hot (Dh. 395). *Ādiccavaṇṇo* (adj.), lustrous as the sun. The six vaṇṇas or colours are *nīlo*, *pīto*, *lohito*, *odāto*, *mañjettṭho*, *pabbhasaro*. *Vaṇṇasampanno* (adj.), beautifully coloured (Alw. I. 75).

Pañcavaṇṇo (adj.), of five sorts (Dh. 290; Jāt. 15), of five colours? (Alw. I. 74). The four vaṇṇas or castes are *khattiyo*, *brāhmaṇo*, *veśso*, *suddo*. *Uttamavaṇṇo* (adj.), a person of the best family, or highest caste (Att. 214). *Vaṇṇo subho*, good complexion (Dh. 111). *Vaṇṇapokkharatā*, personal beauty (B. Lot. 407; Dh. 47; Ras. 36; Jāt. 2). *Malan̄ vaṇṇassa kosajjam̄*, sloth is the rust of beauty (Dh. 43). *Vaṇṇam̄ katheti*, *bhāṇati*, *bhāṇati*, to praise (with gen., B. Lot. 314; Ten J. 19). *Marāṇavaṇṇam̄ vā sam̄vaṇṇeyya*, or should reiterate to him the praises of death (Pāt. 3, comp. B. Lot. 314).

VANŌ (adj.), Sylvan [वन्]. Att. 213.

VANNU (f.), Sand. Ab. 663.

VANO, see *Vapaṇ*.

VANTAM̄, A stalk [वृत्त]. Ab. 544. Of a flower (Mah. 211; Dh. 423). Of a fruit (Mah. 167; Das. 8).

VANTĀSIKO, Name of a sort of Peta, "eating what has been vomited" [वाताशिन+क]. Man. B. 458.

VANTĀSO, One who has renounced all desires, an Arhat [वाप्त + आशा]. Dh. 18.

VANTO, see *Vamati*.

VAPĀ (f.), The serous secretion or fat that spreads among the muscles [वपा]. Ab. 282.

VAPANAM̄, Sowing [वपन]. Ab. 796. *Katvā sḍli-vapanam̄*, having sown a crop of hill-paddy (Mah. 208).

VAPATI, To sow; to shave [वप]. *Khettaṃ v.*, to sow a field (Dh. 374). Caus. *vāpāpeti*, to cause to be sown (Dh. 126; Mah. 239). P.p.p. *vatto*, *utto* (see sep.).

VĀPI, see *Vā*.

VĀPI (f.), A reservoir, lake, tank [वापी, वापि]. Ab. 678; Alw. I. x; Mah. 57.

VĀPITO (p.p.p.), Shorn [वापित].

VĀPO, Sowing [वाप]. Ab. 796.

VAPPO, Sowing; the bank of a river [वप्प]. Ab. 1133. *Vappakāle*, at the season for sowing. *Vappamaṅgalan̄*, a ploughing festival (Jāt. 57; Man. B. 150).

VAPU (n.), The body [वपुस्]. Ab. 151.

VĀRABĀNAM̄, and -NO, A woman's jacket or bodice [वारवाण]. Ab. 294.

VARADĪPO, The Glorious Isle, viz. Ceylon [वर + द्वीप]. Att. 7.

VARADO, An epithet of Buddha as having shown

men the way to Nirvāṇa, lit. giver of the boon [वरद]. Kh. 9.

VARĀHARO, Bringing the boon (of Nirvāṇa) [वर + आहर]. Kh. 9.

VARĀHO, A boar, wild hog; an elephant [वराह]. Ab. 617, 1115; Dh. 58.

VARAKO, The bean *Phaseolus Trilobus* [वरक]. Ab. 450.

VARĀKO (adj.), Wretched, miserable [वराक]. Fem. *varākt* (Att. 217).

VARĀKO, A pot, jar (Ab. 457; F. Jāt. 53).

VARAM̄, see *Varo* (2).

VĀRANAM̄, Resistance [वारण]. Ab. 1014.

VARANĠAM̄, The head; the female pudenda [वराङ्ग]. Ab. 273, 1093.

VARANĠANĀ (f.), A noble or beautiful woman [वराङ्गना]. Mah. 206.

VARANŌ (adj.), One who has known or discovered Nirvāṇa, an epithet of Buddha [वर + ज्ञ]. Kh. 9.

VARANO, A surrounding wall, rampart; the tree *Crataeva Roxburghii* [वरण]. Ab. 203, 553.

VĀRANO, An elephant; the *Hatthiliṅga* bird [वारण]. Ab. 360, 639, 1014; Ten J. 13; Mah. 137. *Vāraṇalīhāya gacchanto*, walking with an elephant's majestic tread (Dh. 231).

VARAPANŌ (adj.), Of noble wisdom, epithet of a Buddha [वर + प्रज्ञा]. Ab. 4.

VARĀROHĀ (f.), A noble lady [वरारोहा]. Ab. 234.

VARĀSANAM̄, An excellent seat, chair of state [वरासन]. F. Jāt. 52.

VARATARO (adj.), Better, more excellent [वर्तर]. Dh. 208, 398.

VARATTĀ (f.), A strap, thong [वरत्ता]. Ab. 526; Dh. 71.

VĀRATTIKO (adj.), Bound with a thong [last + दक].

VARAVANŌ (f.), An excellent woman [वरवर्णिनी]. Ab. 234.

VĀRETI, see *Vapāti*.

VĀRI (n.), Water [वारि]. Ab. 661; Dh. 71.

VĀRIDO, A cloud [वारिद]. Att. 190, 210.

VĀRIJAM̄, A lotus [वारिज]. Ab. 864.

VĀRIJO, A fish [वारिज]. Dh. 7.

VĀRIMAGGO, An issue from a sluice, watercourse [वारि + मार्ग]. Ab. 683; Mah. 212.

VĀRITO, see *Vapāti*.

VĀRITTAM̄, Avoidance [formed from वृ on the

analogy of चारिच]. *Cārittasīlāṃ* is the observance of what is commanded, *vārittasīlāṃ* is abstinence from what is forbidden (Man. B. 492).

VĀRIVĀHO, A cloud [वारिवाह]. Ab. 47.

VĀRIYATI, see *Vasādi*.

VARO, Choosing, appointing; a boon, blessing, favour [वर]. Ab. 762, 810. *Varaṃ te dammi*, I grant thee a boon (Das. 2; Dh. 128, 173, 303; Att. 141). *Varappasādaḍḍhamhi* is rendered by D'Alwis, "when his desires had been gratified." *Sā Sakkena varaṃ ydci*, she begged a favour of Sakka (Dh. 194).

VARO (*adj.*), Excellent, best, precious, noble [वर]. Ab. 694, 810; Mah. 27. *Varabhojanam*, choice food (Mah. 152). *Varavāraṇo*, a noble elephant (Dh. 158). *Varacetiyam*, a splendid shrine (Att. 138, comp. Mah. 257, Das. 24; Kh. 9). *Mukha-varaṃ*, noble countenance. *Sāsana-varaṃ*, our holy religion. *Asi-varaṃ gahetvā*, taking his good sword (B. Lot. 864, comp. Ten J. 115). *Laṅkā-dīpavaro*, the beautiful island of Ceylon. *Nara-varo*, best of men. Masc. *varo*, a husband (Ab. 240), a son-in-law (Ab. 810). There is an indecl. *varaṃ*, of the use of which the following are examples: *Mayā gamanaṃ varaṃ*, it is best I should go, lit. going by me is best (Ras. 20). *Varaṃ asatardāntā*, an excellent thing are trained mules (Dh. 57). With abl. *Attadanto tato varaṃ*, the self-subdued man is better still, lit. better than that (Ditto). With instr. *Sabbalokādhīpaccena sūpattipphalaṃ varaṃ*, conversion is better than universal sovereignty (Dh. 32).

VĀRO, Time, occasion; turn, time; day of the week [वार]. Ab. 1042; B. Lot. 575. *Tayo vāre parājito*, thrice defeated (Dh. 353, comp. *sabbavāre*, all the times, Dh. 126). *Ekavāre* (loc.), on one occasion, once (Dh. 324). *Divasassa dve vāre* (acc. pl.), twice a day (Dh. 78). *Dve vāre pesetvā*, having sent twice (Dh. 104). *Tatiye vāre* (loc.), the third time (Mah. 252). *Dvīsu vāresu*, on two occasions (Mah. 45). *Ekavāren' eva*, all at once, in a single time (Dh. 82). *Utu-*vārena* utu-*vārena* tesu tesu pāsādena viharati*, in each alternate season lived first in one palace and then another (Jāt. 58). *Sattāhāraṃ vihāraṃ pavesetvā vārena vārena paṭijagganti*, having admitted the Teacher into the monastery watch over him in turn (Dh. 167, comp. 188, "ride the elephant in turns"). *Vārena sampattāṃ raj-jam pahāya*, leaving the kingdom which has come

to him in turn, i.e. by hereditary succession (Dh. 391). *Ayam vāro dāro gocaro*, this is the right time, the proper thing to do, the right place to go to (Dh. 259). The seven days of the week are *ravivāro* (Sunday), *candavāro*, *aṅgāravāro*, *budhavāro*, *gurvāro*, *sukkavāro*, *sanivāro* (Subh.).

VĀRUṆI (*f.*), Spirituous liquor [वारुणी]. Ab. 533.

VARŪTHO, A wooden ledge or fender round a chariot [वरूथ]. Ab. 374.

VASĀ (*f.*), A barren cow; an obedient wife [वशा]. Ab. 498, 873.

VASĀ (*f.*), Serum, marrow of the flesh, fat [वसा]. Ab. 282, 873; Kh. 18; Att. 229. *Vasātelam*, grease (Pāt. 81).

VASABHO, A bull [वृषभ]. Ab. 495.

VĀSACUNNAṂ, and -NNAKAM, Toilet perfume [वास + चूर्ण]. Ab. 306, 1021.

VĀSĀGĀRAM, A bedroom [वास + अगार]. Ab. 214.

VASAGO (*adj.*), Subject, obedient [वशग]. *Nidha-*navasago* (*adj.*), subject to death (Mah. 253). With gen. *Pāpānaṃ v.*, influenced by, or having got into the hands of, wicked men (Mah. 238). Fem. *va-sagā*, an obedient wife (Ab. 873).*

VASALO, A Čūdra; an outcaste, pariah; a low person, reprobate [वृषल]. Ab. 503. Voc. *vasala*, wretch! *Vasalaḍḍhammo*, vile conduct, habits of a pariah. Fem. *vasallī*. *Nassa vasallī*, perish, vile woman! (Das. 2, said by an angry king to his queen).

VASAM, see *Vaso*.

VĀSANĀ (*f.*), Impression remaining on the mind from past good or evil actions and producing pleasure or pain [वासना]. Ab. 772.

VASANAM, Dwelling [वसन]. *Attano vasaṅgāram*, the house he lives in (Das. 9, comp. F. Jāt. 54). *Vasanaṭṭhānaṃ*, dwelling-place, residence, lodging (F. Jāt. 17, 54; Das. 3; Dh. 82, 107, 298; Alw. I. 76).

VASANAM, Cloth, clothes, clothing [वसन]. Ab. 290. *Vasanena veṭṭetvā*, having wrapped it in a cloth (Jāt. 69). *Vasāni*, clothing (Mah. 132). *Kāśāyavasano* (*adj.*), wearing the yellow robe, lit. whose clothing is the yellow robe (Mah. 110).

VĀSANAM, Perfuming and decorating the person [वासन]. *Gandhamādyāddisaṅkhāro* (Ab. 307).

VĀSANTĪ (*f.*), The creeper Gaertnera Racemosa [वासन्ती]. Ab. 577.

VASANTO, One of the seasons, spring [वसन्त].

Ab. 79. See *Utu*.

VASATI, To dwell, stay, live, abide; spend time [वस]. Also pres. *vasate* (Mah. 199). Aor. *avasi*, *vasi* (Mah. 2, the other *vasi* is *vaçin*), 3rd pl. *vasimsu* (Mah. 38), 1st pl. *avasimha* (Mah. 104). Imperat. *vasa* (Dh. 153). Fut. *vacchati* (Alw. I. 31), *vasissati* (Dh. 153). P.pr. *vasamāno* (Jāt. 21; Ten J. 55), *vasanto* (Dh. 153; Ten J. 38). Ger. *vasitvā* (Dh. 80). Inf. *vasitum*, *vatthum* (Jāt. 21; Dh. 124; F. Jāt. 3, Mah. 52). *Idha vasati*, lives here (F. Jāt. 4). *Dolhattham vasitvā*, having stayed with him two or three days (F. Jāt. 4). *Vasimsu saha bhikkhukhi*, were living with the monks (Mah. 38). *Vassam v.*, to spend the rainy season. With loc. *Ekasmim sare vasati*, lives in a certain pond (F. Jāt. 16). *Annena vasati* seems to mean "he lives for the sake of food," but Clough renders it "he lives by means of food" (Sen. K. 339; Cl. Gr. 133). Metaphorically: *Yamhi na mdyā vasati na mdo*, in whom dwells neither deceit nor pride (Das. 26). For further examples of the use of *vasati*, see *Vāso*, *Vasso*. Pass. *vussati* (Alw. I. 36), *vasiyati* (Sen. K. 493). P.f.p. *vatthabbo* (Mah. 12), *vasitabbo* (see *Kamma-vādā*). P.p.p. *vasito*, *vusito*, *vuttho* (Sen. K. 493, the correct reading is in the footnote). *Dasabalaena vasitagandhakutū*, the chamber of perfumes inhabited by Buddha (Br.J.S.A., comp. Mah. 123). *Uruvellyam vasito*, dwelling at U. (Mah. 2). *Vusitam brahmacariyam*, the religious life has been lived, the duties of religion have been accomplished (this is said of the Arhat, who has fulfilled all the duties of religion, and obtained the perfect sanctification which results therefrom, Sen. K. 493). *Ciram amhehi tumhākaṁ santike vuttham*, we have lived with you a long while, lit. it has been lived by us (Ten J. 38). *Upāsikdhi tūhi . . vuttho bhikkhuni-passayo*, the convent inhabited by these devotees (Mah. 110, comp. 258). *Vutthavasso*, one who spent the rainy season, lit. by whom the rainy season has been spent (see *Vasso*); *Vutthatthānaṁ*, dwelling-place (Dh. 339). Actively: *Andugare puriso ciravuttho*, a man who has spent a long time in prison (Jāt. 21); *Vassam vuttho*, having spent the rainy season (see *Vasso*); *Kuhim vutthā'si*, where have you been living? (Dh. 339). Caus. *vdseti*, to cause to live or dwell, to lodge (Mah. 56, 139, 142), to cause to stay, detain (Mah.

240). *Kicchena vditam rattham*, the kingdom established (lit. peopled) by me with great pains (Mah. 53). Assigned as a residence, inhabited (Mah. 203). Also caus. *vasāpetti*. *Ekadvittham vasāpetvā*, having detained them a day or two (Dh. 235).

VASATI (f.), Dwelling, residence; a dwelling-place, abode [वसति]. Ab. 207, 1056.

VASAVATTI (adj.), Bringing into subjection [वसवर्तिन]. *Paranimitavavattī*, seems to mean "having at one's disposal pleasures created by others" (see *Paranimito*, *Māro*). Ab. 1024. *Vasavattī*, a name of Māra (Ab. 43, 1024).

VĀSAVO, Sakka or Indra [वासव]. Ab. 19; Dh. 185.

VĀSAYOGO, Toilet powder [वास + योग]. Ab. 306.

VASENA, see *Vaso*.

VĀSETI, see *Vasati*.

VĀSETTHO, Name of a Rishi; a proper name [वासिष्ठ]. Ab. 109; Alw. N. 104; B. Lot. 486. See *Vāsīṭṭho*.

VĀSI (adj.), Having the senses under control [वशिन्]. Masc. *vasi*, a sage whose senses are subdued, a saint, pious Buddhist monk, Arhat (Ab. 434). *Vasī tattha jino vasi*, the saintly Buddha dwelt there (comp. Mah. 2, where we have the same play on words, the *i* of *vasi*, "dwelt," is lengthened metri causa).

VĀSI (f.), A razor [वासि]. A razor is part of the equipment of a Buddhist priest, as he is obliged to keep his head shaven (Ab. 439; Jāt. 65). *Vāsi-pharasu*, or *-suko*, a razor-adze (Dh. 264; F. Jāt. 2, *vāsi-pharasuko nāma daṇḍe pavasanavassena vāsi pi hoti pharasu pi*, a "razor-adze" is either a razor or an adze according to the way in which you insert it into the wooden handle).

VĀSI (f.), An axe, adze, hatchet [वासी]. Ab. 393; Mah. 167.

VĀSI (adj.), Dwelling [वासिन्]. *Vanavāsi* (adj.), living in the woods. *Kosambiyam* (loc.) *vāsiṇo upāsakā*, the pious laymen who lived at Kosambi (Dh. 105). *Kattha vāsiṇo tumhe*, where do you live? lit. where are you dwelling? (Alw. I. 73). *Dīpavāsi janā*, the inhabitants of the island (Mah. 119). *Saggavāsi*, a denizen of heaven, an angel (Ab. 11).

VASIBHĀVO, Subjection; self-control, subjugation of the senses [fr. वशीभू]. Kh. 14. *Cetovasi-bhāvo*, subjugation of the mind (B. Lot. 288).

Balesu vasthādvappatto, having attained self-mastery in the ten Balas (B. Lot. 337).

VASIBHŪTO (*adj.*), Subjected, self-controlled [वशीभूत]. *Vasibhūto aham jhāne*, I am subject to jhāna.

VASIKAROTI, To bring into subjection [वशीक]. *Sabbāmitte vasikatvā*, having overcome all enemies (Sela S.).

VASIKATĀ (*f.*), Subjection [next + ता]. *Vihimsāvitakkavasikatā*, state of being under the influence of cruel thoughts (Dh. 111).

VASIKO (*adj.*), Subject to [वशिक]. *Taphāvasiko*, (*adj.*), under the influence of lust (Dh. 410).

VĀSIKO (*adj.*), Dwelling, inhabiting [वासिन् + क]. *Bārdāsivāsiko manusso*, a man who lived at Benares (Ras. 30). *Gāmaṇṇāsikā*, villagers (Mah. 166). *Gāmaṇṇāsikabhikkhuno*, priests living in villages (Mah. 17). *Pabbataṇṇāsiko* (Alw. I. xiii). **VĀSITAKO** (*adj.*), Perfumed [वासित + क]. *Vāsita-kena piṇḍakena nahāyeyya*, should bathe with perfumed soap (Pāt. 110).

VASITO, **VĀSITO**, see *Vasati*.

VĀSITO (*p.p.p.*), Scented [वासित]. Ab. 307; Jāt. 65.

VĀSITTHO, A proper name [वासिष्ठ]. Sen. K. 386, 433; Alw. I. 13; Cl. Gr. 88. In the texts I have hitherto always met with *Vāsetṭha* (see this word separately).

VASO, and **VASAM**, Wish, desire; will, authority, power, influence, control, mastership, ownership [वश]. Ab. 762, 898. *Vase* (*loc.*) *vattati*, to be under control, to be in a person's power (Dh. 80). *Vase vatteti*, to get under control, get into one's power, make oneself master of (F. Jāt. 51; Mah. lxxxvi; Dh. 227). *Tadda chinti me vasam*, then they will fall into my power (Fausböll). (*Tam*) *antaḥ kurute vasam*, Death gets him into his power, overpowers him (Dh. 9, comment says *attano vasam pāpeti*). *Sokavasam gantvā*, having become a prey to grief (Das. I, 36). *Sabbe maccu-vasam yanti*, all men come under the dominion of death (Das. 35). *Amitṭavasagato*, fallen into the hands of the enemy (Dh. 158). *Pāpikānaṃ icchānaṃ vasagato*, subject to evil desires (Dh. 145). *Aniccādvasaṃ avaso upāgato*, powerless (to prevent it), fell under the power of death (Mah. 10). *Vasena avasena*, willingly, unwillingly (Pāt. 74). The instr. *vasena* is much used (like the S. abl. वशात्) adverbially, either with a gen. or as the

last part of a compound, with the meanings "according to, for the sake of, on account of, by means of, for, as." *Pubbapatthandavasena*, in accordance with a former prayer (Alw. I. xxii; comp. Dh. 405, *tassa vasena*, according to that). *Tumhākaṃ paṭisanthāravasen' amhehi kārite vihare dema tumhākaṃ*, in return for your kindness we give you the monasteries built by us (Mah. 207). *Haṭṭhinaṃ me vasena dukkhaṃ uppajjati*, I am annoyed by the elephants, lit. on account of the elephants trouble arises to me (F. Jāt. 3). *Tejodhātuvasenā*, by the power of fire kammaṭṭhāna (Mah. 38). *Attanā katakammavasena*, on account of, by virtue of, in consequence of, a deed done by him (in a former existence, Dh. 89). *Nivāsanaṇḍarūpana-attharavavasena paribhūṇissati*, he will use it as an outer or inner garment or coverlet (Dh. 115, comp. Alw. I. 75 *alaṅkāraddivasena paribhogam hoti*). *Atṭhānariyavohāravasena pavattitā vācā*, speech uttered in accordance with the eight ignoble practices (Ab. 122). *Uṭṭāni . . hemanta-gimhāvassānānaṃ vasena tīpi honti*, the seasons, as being winter, summer, and rains, are three (Pāt. 3). *Kumārivaṇṇādivasena payojitāṃ palobhanāṃ*, blandishments employed in the way of disguise-as-a-damsel, and so on (Dh. 164). *Itaresaṃ dvīnaṃ vasena*, for the sake of the other two (Dh. 164). *Raṇṇi upakāravasena*, for the king's benefit (Dh. 402). *Rogassa vasena*, owing to an illness (Dh. 254). *Sātaccakiriyāvasena*, by (means of) perseverance (Dh. 80). *Pahānavasena ucchindanto*, rooting it out by forsaking it (Ras. 90). *Imesaṃ vasena*, through the instrumentality of these (Ten J. 56). *Pappākhārabhikkharaṇavasena abhinandanti*, they welcome them by bringing them presents (Dh. 362). *Taphāvasena*, by the power of lust, lustfully (Ras. 89, so *rāgavasena*, Pāt. 111). *Paṭilomavasena*, contrariwise. *Raṇṇi āpavasena karissāma*, we will do according to the king's commandment. At the end of a compound it is sometimes practically a mere substitute for the instr. termination. Thus at Dh. 269 *bujjhanavasena* might just as well be *bujjhanena*, and immediately afterwards we have *savānena* in the same construction. And in Sinhalese *vaṇena* under the form *visin* has actually become an instrumental inflection or affix, e.g. *pota*, "the book," *potavisin*, "by the book."

VĀSO, Perfume [वास]. Ab. 1119.

VĀSO, Cloth, clothing [वास]. Ab. 290, 1119; Alw. I. 79.

VĀSO, Dwelling, staying, stopping, living; an abode, habitation, lodging, house [वास]. Ab. 207, 1119. *Satthāra sāha vāsam vasissāma*, we shall take up our abode with the Teacher (Dh. 128). *Vāsam samsānam pariyesanti*, are seeking a lodging and bed. *Vāso pi ca te n'atthi antara*, and there is no stopping for you by the way, you cannot stop (Dh. 43). *Samaggavāsam vasiṇsu*, lived amicably together (Dh. 156, lit. lived a harmonious life). *Upasathavāsam v.*, to live an uposatha life, keep the uposatha precepts (Dh. 98). *Na sakkhissāma' ahaṃ antevasāvāsam vasitūma*, I shall not be able to live a pupil's life (Dh. 124). *Andhāvāsam avasimha*, we have lived a helpless life (Mah. 104). *Vāsam kappeti*, to take up one's abode. *Arañhāvāso*, living in the wood (Dh. 305).

VASSAKAMMAṂ, One of the low arts enumerated in Br. J. S., giving virility, opposed to *vassakammam* [वर्ष + कर्मन्].

VASSAM, see *Vasso*.

VASSANAṂ, Rain [वर्षण]. Ab. 48.

VASSĀNO, The rainy season [anomalously formed from the gen. pl. of वर्ष, comp. *addhāna*, *gimhāna*, and perhaps *tiracchāna*]. Ab. 78, 79, 80; Pāt. 1, 77 (*vassānassa pacchimo māso*).

VASSASATAṂ, A century [वर्षशत]. Dh. 20; Mah. 20; Ten J. 114. *Divassasataṃ*, two centuries.

VASSATI, To utter a cry (of an animal) [वाञ्छते = वाच]. Of a peacock (Ten J. 114). Of a jackal (F. Jāt. 47). Caus. *vassāpeti*, to cause to utter a cry (Ten J. 114). P.p.p. *vassitam*, the cry of an animal (Ab. 130; Mah. 22, read *-tam*).

VASSATI, To fall, pour down, rain [वृष]. *Dibba-pupphānam ghanavassam vassissati*, a heavy shower of celestial flowers will fall (Dh. 266, comp. 309). *Vassamāne vasse*, while the rain was pouring down (Mah. 248). *Vassi mahāmegho*, a storm of rain poured down (Mah. 249, comp. 72). The usual Pali idiom for "it rains" is *devo vassati*, "the cloud rains" (Dh. 88; F. Jāt. 47). P.p.p. *vaṭṭo*, (Kh. 12; for the form comp. *ovaṭṭo*, and *maṭṭo* = *mṛṣhta*). Caus. *vasseti*, *vassāpeti*. *Amatavassam vassento*, pouring down a shower of nectar (Ras. 25, comp. 24).

VASSAVARO, A eunuch [वर्षवर]. Ab. 242.

VASSAVĀSIKO (adj.), Connected with spending

the rainy season [*vassavāsa* + वृक्ष]. *Vassavārikasāṭṭhako*, a cloak for use in the rainy season (Dh. 198).

VASSIKI (f.), Great-flowered jasmine. Ab. 576; Dh. 10, 377.

VASSIKO (adj.), Belonging to the rainy season; belonging to a year [वर्षिक, वार्षिक]. *Vassika-sāṭṭhikā*, a cloak for the rainy season (Pāt. 11, 19, 82). *Sattavassiko* (adj.), seven years old (Ten J. 29; Ras. 36; Dh. 384).

VASSO, A he-goat [वस]. Ab. 502.

VASSO, and VASSAM, Rain; a year [वर्ष]. Ab. 48 ("rain," neut.), 80 ("rainy season," masc.), 81 ("year," m. and n.), 1062 ("year" and "rain," neut.). In *vassānam duttiye māse*, "in the second month of the rainy season," we perhaps have a gen. from the fem. pl. वर्षास् (Mah. 13, comp. 12). *Kāle vassam labhe*, he should obtain rain in due season (Mah. 129). *Vassadivaso*, a rainy day (Dh. 155). *Amatavassam*, a shower of nectar (Ras. 26; B. Lot. 332). Metaphorically: *kahāpanavassam*, a shower of coins (Dh. 34, comp. Alw. 72). *Pañca vassāni*, five years (Dh. 80, 224; Alw. I. 92; Mah. 24). *Sattavasso* (adj.), seven years old (Mah. 25). *Paripupphānavasativasso* (adj.), having completed 21 years. *Vassena so cuto*, he died "within the year," in a year (Mah. 254). The *vassā* (pl.), or *vassāno*, "rainy season," includes four months, beginning with the full moon of Āsāḷha and ending with the full moon of Kattika (from the middle of June to the middle of October, see Ab. 75). It is subdivided into *vassāna* and *sarada* (see *Uts*). These four months are a period of retreat for the Buddhist priests who are forbidden to travel (*cārikam carati*), but live in some place away from their monasteries (Dickson says, in temporary huts),¹ where they receive the ministrations of the faithful. It is usual to render the term *Vassa* by Lent, and for convenience sake I think there is no objection to this, though the analogy between the Vassa and our Lent is but slight. The word

¹ But see Pāt. xxix (line 10 from bottom), where it is said that the later vassa is to be entered upon by calling out once or twice, *imasmiṃ viḍḍhe imāṃ temhāsaṃ upemi*, I enter on the three months vassa residence in this monastery. In a second edition I hope to give full details of the Buddhist Lent; my materials at present are but slender. I may mention that my friend Subhūti every year leaves his monastery at Vasaḍḍa for the four months of Vassa, and gives me a new address.

Retreat is perhaps the correctest English equivalent. Dickson thinks the Vassa was originally intended as a relief to the monks, who were supposed to live at the foot of a tree; this exposed residence became unhealthy during the rainy season, and Buddha allowed them to build themselves huts as a protection against the inclemencies of the weather (comp. E. Mon. 232, B. Int. 285). In a passage from Mahāvagga quoted at Pāt. xxviii the origin of the institution of the Retreat is thus stated. Buddha was living at Rājagaha. At that time the Retreat had not as yet been instituted for the priests, but they went on their travels in winter, summer, and the rainy season. People took offence, 'How is it,' they said, 'that the ascetic disciples of the Sakya prince go on their travels in the rainy season as well as in winter and summer, crushing the tender (springing) plants, and destroying innumerable insects?' To obviate this evil, and silence the gossip of unbelievers, Gotama then instituted the vassavāsa. During their enforced retreat the priests devote themselves to the spiritual welfare and instruction of the people, who flock to them in great numbers, and who supply them with their daily food and with robes sufficient to last during the year. The robes are finally presented during the cīvaramāsa which follows the last month of the Retreat (see E. Mon. 115). From the next article it will be seen that the vassa may be limited to three months, from the middle of July to the middle of October. Keeping Lent is called *vassam vasati* (Dh. 51, 277, 387; Mah. 2, 12, 103; Pāt. 107; Alw. I. 92), or *vassāvāsam vasati* (Dh. 105). Entering on the Vassa residence is called *vassam upagacchati* (Dh. 198, 274; Pāt. xxxi), or *vassam upeti* (Pāt. xxix). *Vutthavasso* (adj.), having kept Lent, having concluded the Vassa residence (Dh. 80, 84, 107, 198, 277; Mah. 104, read -vasso). *Vassam vuttho*, having kept Lent (Alw. I. 92; Pāt. 107). *Vassāpagato* (adj.), having entered on the Vassa residence (Mah. 12; Pāt. xxxi). *Vassa-vāso*, keeping Lent, Vassa residence (Pāt. xxviii). *Vassucchedo*, breaking Lent (by travelling, etc., Pāt. xxxi). *Antovassam*, during Lent (Pāt. 107). *Antovassekadvassam*, one day during Lent (Mah. 110).

VASSŪPANĀYIKĀ (f.), Entrance upon Lent, commencement of the Vassa residence [वर्ष + उपना-

यिका]. *Dve 'mā bhikkhave vassupandiyikā purimikā pacchimikā ca, aparajjugatāya dāsāhiyā purimikā upagantabbā māsagatāya dāsāhiyā pacchimikā upagantabbā*, there are two periods at which the vassa residence may be taken up, the earlier and later, the earlier must be taken up the day after the full moon of Āsāhi, the later a month after the full moon of Āsāhi (Pāt. xxix). *Vassupandiyikadvaso*, the first day of Lent (Dh. 81, comp. Dh. 164). *Vassupandiyikam khandhakam* is the section of the Vinaya dealing with the entrance upon Lent (Mah. 103).

VASSOKASĀRĀ (f.), A name of Sakka's city. Ab. 21.

VASU (m.), A class of Hindu gods [वसु]. Ab. 895.

VASU (n.), Wealth; a gem [वसु]. Ab. 489, 495, 895.

VĀSUDEVO, The Hindu god Kṛishṇa [वासुदेव]. Ab. 16.

VASUDHĀ (f.), The earth [वसुधा]. Ab. 181; Jāt. 25.

VĀSUKI (m.), The king of snakes [वासुकि]. Ab. 650.

VASUMATĪ (f.), The earth [वसुमती]. Ab. 181. *Damaḷavarumatī*, the Tamil country (Alw. I. xv).

VASUNDHARĀ (f.), The earth [वसुधरा]. Ab. 181.

VATA (indecl.), O! ah! alas! indeed, verily [वत]. Ab. 1192; Dh. 28, 135. *Avadhi vata attānam*, verily he killed himself (F. Jāt. 18). *Susukham vatajivāma*, O, let us live happily (Dh. 36). *Manāpāni vata akkharāni*, O what beautiful writing! (Alw. I. 80). *Issaro vata dīpassa thero*, truly the elder is the lord of the island! (Mah. 239). *Uttamo vaṭ' ayaṃ satto*, this (youth) is a remarkable person (Mah. 255). *Aciraṃ vaṭ' ayaṃ kāyo*, ere long, alas! this body . . (Dh. 8). With foll. *bho*. *Nassati vata bho loko*, alas! the world is perishing (Man. B. 184). See *Acchariyo*.

VĀTĀBĀDHO, Rheumatism [वात + आबाध].

VĀTAGHĀTAKO, The tree Cassia Fistula [वात + घातक]. Ab. 552.

VĀṬĀKĀRO, A cord [comp. वटाकर]. Ab. 668.

VĀṬAKO, Enclosure, circle [वाट + क]. Dh. 237.

VATAM, see *Vato*.

VĀTAMIGO, A swift antelope [वातमुग]. Ab. 618.

VĀTANḌAM, Elephantiasis of the scrotum [वा-ताण्ड]. Ab. 326.

VĀTAPĀNĀM, A window [वात + पान]. Ab. 216; Alw. I. 102; Dh. 206, 324.
 VATAVĀ (*adj.*), Devout, observant of religious duties [व्रत + वत्]. Dh. 38, 71.
 VĀTĀYANĀM, A window [वातायन]. Mah. 23.
 VĀTHARO (*adj.*), Bulky, gross [वठर]. Ab. 701.
 VATI (*f.*), A fence [वृत्ति]. Att. 218.
 VĀTI, see *Vāyati*.
 VĀTIKO (*adj.*), Rheumatic [वातिक]. Sen. K. 391.
 VĀTĪṄGAṆO, The egg-plant Solanum Melongena [वातिङ्गण]. Ab. 588.
 VATO, and VATAM, Observance, practice, habit; religious duty or act, rite [व्रत]. Ab. 430. *Saṅkiliṭṭham vatam*, a sinful practice, depraved habit (Dh. 55, comment says "such as frequenting harlots, etc."). *Sīlavatam*, moral practice (Dh. 358, 379, comp. *Sīlabbatam*). *Mūgādhikam vatavidham*, the various gestures or habits of dumb people and cripples (Att. 203).
 VATO, The banyan or Indian fig-tree [वट]. Ab. 55; Mah. 44.
 VATRABHŪ (*m.*), A name of Indra. Ab. 20.
 VATTĀ (*m.*), One who says or tells; one who speaks sensibly [वक्त्र]. Ab. 735; Dh. 142. Pl. *vattāro*.
 VĀTTĀ (*f.*), Rumour, news [वात्ता]. Ab. 1053.
 VATTABBO, see *Vatti*.
 VATTAKĀ (*f.*), A quail [वर्तका]. Ab. 625. *Vattakajātakam*, the Quail Birth is one of the Jātaka Stories (Dh. 104).
 VĀTTAKĪ (*f.*), The egg-plant [वाताकी]. Ab. 588.
 VATTAM, The mouth, face [वक्त्र]. Ab. 260, 1047.
 VATTAM, VATTAM, see *Vattati*.
 VATTAMĀNO, p. pr. 4th atm. fr. *Vattati*, which see.
 VATTANĀM, Livelihood, subsistence; going on, continuing to exist [वर्तन]. Ab. 447; Mah. 14 (read *vattane*).
 VATTANĪ (*f.*), Abiding, living; a road [वर्तनी]. Ab. 260, 1047.
 VATTĀPAKO (*adj.*), Causing to take place (fr. next). Ab. 1024.
 VATTĀPETI, see *Vattati*.
 VATTĀRO, see *Vattā*.
 VATTATI, and VATTATI, These two forms offer a remarkable instance of differentiation of meaning. Both are equivalents of the S. वर्तते, but while the first is used in the ordinary Sanskrit sense, the latter has a special meaning, the germ of which may be however discerned in Sanskrit. *Vattati* means, to begin; to proceed, to go on, to

be carried on, to take place; to stay, remain; to exist, be; to occupy oneself with, practise; to conduce, tend; to prevail, be customary; while *vattati* means, to behave, to be right. The foll. are examples of the use of these words. *Khard vedand vattanti*, severe pains set in (F. Jāt. 12). *Saṅgāme vattamāne*, when the battle began (Mah. 154). *Yuddham ubbhinnam vattittha*, a war went on between the two (Mah. 217). *Tad ajjāpi pi ca vattati*, and this is practised even at the present day (Mah. 249). *Kathā ajjāpi vattati*, this story prevails even at the present day. *Kurudhamme* (loc.) *vatti*, he abode or continued in the Kuru precepts (Dh. 416, comp. 305 *tesu ca vattāmi*). *Vattati bodhiyā* (dat.), conduces to the attainment of Buddhahood (Att. 215). *Vase vattati*, to be in a person's power (see *Vaso*). *Na mayam viṇḍ bhikkhusaṅghena vattāma*, we cannot get on without the clergy (Dh. 244). *Ukkuṭṭhisaddā vattanti*, shouts of applause are going on (Jāt. 17). *Nakkhatte vattamāne*, while the fete was going on (Jāt. 63, comp. Ten J. 12, while the sermon was going on, comp. Dh. 391, Pāt. 18). *Nagare sāgarākāre vattamāne mahāmahe*, while in the city, which looked like an ocean (of human beings), festivities were going on (Mah. 241). In gram. *vattamānā vibhatti*, present tense (Sen. K. 426). *Asitiko me vayo vattati*, my age is eighty. *Katarasmiṃ vaye vattati*, how old is he? lit. at what age is he? (Alw. I. 73). *Ettha te vattati vasa*, therein thy power prevails or extends (Das. 45). *Sāgaranigghosakālo viya vattati*, it is as when the ocean roars (Jāt. 64). *Vattati* is of very frequent occurrence in prose, and is used in several different constructions. Impersonally, with foll. infinitive: *Tam marāpetum vattati*, the best plan is to kill him (Att. 213); *Idāni imam palāpetum vattati*, now it is desirable to drive it away (Dh. 155). With instr. of the person who ought to do the act: *Yassa mayi sineho atthi tena Attadatthena viya bhavitum vattati*, he who has love for me, him it behoves to be like Attadattha (Dh. 333, *Attadatthena* in the instr. by attraction to *tena*); *Pesetum . . vattati pesentena*, the sender ought to send (Alw. I. 75); *Ettha dāni mayā vasitum vattati*, here it now behoves me to dwell (F. Jāt. 3, 4; Ras. 22; Dh. 114; Jāt. 72). With the object placed in the nominative: *Dametum vattati*, (he) ought to be subdued, or is worth conquering

(Mah. 250); *Mokkhaḍḍhammaṃ pana gavesantehi ekā pabbajjā laddhū vattati*, by those who seek final deliverance the ascetic life alone ought to be adopted, or is worthy of adoption (Dh. 121). It will be seen that in the above constructions *vattati* is used exactly like the indeclinables *sakkā* and *labbhā*. With dat. of the person who ought to do the act: *Aññatra saṅghasammuttiyā bhikkhussa vippavattitvā na vattati*, without the permission of a chapter it is not right for a priest to leave home (Sen. K. 329); *Buddhānaṃ nāma ekasmiṃ thāne nibbaddhaṃ gantvā na vattati*, it is not proper for Buddhas to go constantly to the same place (Dh. 174). *Vattati nu kho tumhākaṃ musā-oddo*, now is lying permissible to you, or "worthy of you?" (Trenckner, Mil. P.). The idea "it behoves, it is allowable, it is right," springs from the Sansk. sense "to continue, prevail, be customary," since that which is customary is generally so because it is beneficial, what is law is lawful. There are traces of *vattati* being used like *vattati*, without the special meaning, showing that in the beginning *vattati* and *vattati* were used indiscriminately, and that the differentiation was gradually established. Thus at Ten J. 55 we have *ekasā pi vattati yeva*, is also used in the sense of "certain" (the Burmese MS. however has *vattati*, which I am by no means sure is not the right reading); and at Dh. 315, *aparāparaṃ vatti*, she rolled herself backwards and forwards (but should it be *vattayī*?, comp. *Pavatteti*). For the differentiated use of *vattati* and *vattati* we have an interesting parallel in *pavatteti* and *pavatteti*.

P.p.p. *vatto*, *vutto*, *vatto*. *Vatto* and *vatto*, round, circular (Ab. 707, 1018). Subh. writes that *samavattakkhandho* means "having the shoulders equal and rounded" (B. Lot. 567). *Lomaṇi kuṇḍalavattāni*, hair circular like rings, i.e. in curls (B. Lot. 571). *Vattaddhātā*, having the eye-teeth rounded (B. Lot. 599). *Vattaṅgulitā*, roundness of the fingers (B. Lot. 584). *Vattadhātugharaṃ*, circular relic-house? (Att. 138). *Vattasakkharā*, a round bit of potsherd (Dh. 416). Neut. *vattam* and *vuttam*, verse, metre (Ab. 1047, comp. *vuttodaya* = *vr̥tta* + *udaya*). Neut. *vattam*, duty (religious or social), service, task, practice, function, conduct (Ab. 758). There are fourteen *vattas*, or sets of priestly duties belonging to the various relations of monastic life, viz. *āgantukavattam* *āśānikav.*

piṇḍacārikav., *seṇḍanav.*, *āraññav.*, *anumodanav.*, *bhattaggav.* (or *bhattav.*), *gamikav.*, *jantāgharav.*, *vaccakuṭṭiv.*, *ācariyav.*, *upajjhāyav.*, *antevasikav.* (or *sisav.*), *saddhivihārikav.* (Dh. 229, 402; Mah. 24). Others also are mentioned, as *bhikkhācariyavattam*, the duties of a monk when on his begging rounds; *cettuyāgavattam*, the duties of the Bo-tree yard in a monastery (such as keeping it well swept, Dh. 229); *bhojanasālāvattam*, the duties of the refectory. *Vattam karoti*, to perform a duty (Dh. 106, 229). *Kattabbayuttakam vattam katvā*, having discharged the duties that were his due (Dh. 84). *Vattasampanno* (adj.), faithful in the discharge of one's duties, dutiful, devout (Dh. 81, 107, 402). *Vattapaṭivattam*, different kinds of duties or services (F. Jāt. 4; Dh. 85, 243, 326, 422). *Vattapaṭivattakrako*, one who performs every duty for another, a faithful attendant (Dh. 108, so *vattapaṭivattakarapaṇam*, Dh. 151). Neut. *vattam*, a circle, round, region, realm; going on, continuance, succession; Saṃsāra or continued existence, transmigration, existence; subsistence, maintenance, alms, food. *Vattavivattavasena*, according to direct and inverse succession, round and back again (Jāt. 75). *Saṃsāravattam*, circle, revolution or realm of transmigration (Dh. 320, 421, 432). *Anamataggasmim saṃsāravatte*, in the endless round of transmigration (Dh. 72). *Kilesavattam*, the realm of kleśa (Dh. 197). *Khandhavattam*, the realm of the attributes of existence. *Khandhavattassa khepitattā*, from Existence having been got rid of (Dh. 278). *Vattabījā*, germ or seed of existence (Dh. 184). *Vattasandhi*, the bonds of existence (Dh. 284). *Vattadukkhā*, the evil of transmigration, the suffering of existence (Dh. 195, 408, 423, 426). *Vattaddhā*, the road of transmigration (*addhā*, Dh. 281, comp. 392). *Vattaloko*, the realm of existence, the world of transmigration (Dh. 338). *Vatte vicarati* or *vasati*, to wander through or dwell in transmigratory existence, to exist (Dh. 174, 280). *Pamattassa vattam nāma aparicchinnam*, to the slothful man existence is unlimited, i.e. he goes on transmigrating for an unlimited time (Dh. 179, comp. 180). *Ye cattāro yogā mahājanam vatte oḍḍhāpentī*, the four yogas which make men to sink in (the slough of) existence (Dh. 180, comp. 195). *Vattakathā* *kuthento*, expounding the doctrine of metempsychosis. *Tebhūmakavattam*, the three-

staged realm of existence, according to Subh. consists of *kammapaṭṭam*, *kilesav.*, *vipākaṭṭam*, and this agrees with what D'Alwis says about *tivāṭṭam*, the triple realm of existence (Alw. I. viii, see *Tebhūmakko*, where I wrote under the impression that it implied the *kāma*, *rūpa*, and *arūpa* worlds, to which the word *bhūma* is especially applicable). *Tebhūmakāni vaṭṭāni*, the threefold realm of existence (Dh. 210, comp. *Samādravaṭṭesu*, in the circles of transmigration, Ras. 22). *Dānavaṭṭam*, continued almsgiving, a succession of charities, charitable or gratuitous maintenance (Dh. 128, 129). *Mahātiṣassa therassa . . dānavaṭṭam akkharayā*, he provided regular almsgiving (a pension) for the *thera* M. (Mah. 226, at Mah. 227 Turnour renders *dānavaṭṭa* "maintenance by alms"). *Kappaṇavaṭṭam gildānavaṭṭam*, maintenance for paupers and sick persons (Mah. 221). *Saṅghassa dinnam vaṭṭam khādītva*, having eaten the supplies of food intended for the clergy (Dh. 129). *Paṭiyāditam yaṃ vaṭṭam mayā . . vattaya*, all the food pensions established by me do thou keep up (Mah. 198). At Mah. 223 we have, *Abhayagiri vihāraṃ pāka-vaṭṭāya dāsi ca*, which Turnour renders, "bestowed it on the A. vihāra for the maintenance of that establishment." In *vattam*, "duty," and *vaṭṭam*, "circle, succession," we have another instance of differentiation.

Caus. *vatteti*, to cause to go on or proceed, to keep up, to practise. *Tvaṃ kevalaṃ devadhamme jāndsi yeva na pana tesu vattesi*, you certainly know the devadhammas well enough, but you do not practise them, or (taking the devadhammas as persons) you do not care about them, do not occupy yourself with them, Dh. 305, but three lines further we have *tesu vattāmi*. *Vase v.*, to get into one's power, subdue (Mah. lxxxvi). *Assūni v.*, to shed tears (Mah. 116). *Paṭiyāditam vaṭṭam v.*, to keep up established pensions (Mah. 198). *Mahāddānaṃ v.*, to keep up liberal almsgiving (Mah. 35). *Rājā dhammaṃ hi vattento*, for when a king practises righteousness or justice (Mah. 129). *Etam gihī vattayam*, a layman practising or doing this. Caus. *vaffeti*, to turn, to make round. *Haṭṭhena vaffetvā*, turning it round in his hand, or perhaps poisoning it with his hand (Alw. I. 75). Also caus. *vattāpeti*, to cause to go on, and *vaffāpeti*, to cause to turn. *Lakkhāya vaffāpetvā*, having caused the boxes to be lacquered all round

(Alw. I. 74, "secured round the lid with lacquer"). In the caus. again we have an instance of differentiation.

VATTHAGUYHAM, The pudendum, lit. "that which should be concealed by clothes" [वस्त्र + गुह्य]. Ab. 273. *Kosohitavattaguyho* (adj.), having the privy member sheathed (B. Lot. 572; Mah. 137).

VATTHAKAM, A cloth, garment [वस्त्र + क]. Mah. 59.

VATTHAM, Cloth; clothes, raiment [वस्त्र]. Ab. 290; Mah. 139. *Kāḍvaṃ v.*, the yellow robe of a Buddhist monk (Dh. 2).

VATTHI (m. and f.), The abdomen, the bladder [वस्ति]. Ab. 276. *Aṇḍakase vatthikase sambhūto*, both from an egg (as birds), or from the womb (as quadrupeds, Sām. S. A.).

VATTHIKO (adj.), Belonging to cloth [वस्त्र + क].

VATTHIYATI, To wish for clothes [fr. वस्त्र]. Alw. I. 15.

VATTHU, and VATTHUM (both neut.), Substance, object, thing, matter; occasion, cause; plot or subject, story, narrative [वस्तु]. Ab. 969, 997. *Kasmik vatthusmiṃ*, on what subject or matter? on what occasion? *Aṭṭha vatthāni*, eight subjects or things (Dh. 431). *Pācittiyavattlu*, a P. matter. *Ekavattlu pariggaha* (adj.), embracing or dealing with only one subject (Alw. I. 106). *Idaṃ vatthum soḍhesāmi*, I will clear up this matter (Dh. 340). *Dasa vatthāni*, ten matters or ten subjects upon which the schismatic Vajjian monks allowed their followers indulgences denied by Buddha (Mah. 15, where Turnour calls them "the ten indulgences;" Alw. I. 55; Pāt. xxxix; comp. Alw. I. 53, note, where we have *dasa vatthuke* masc. acc. pl. for *vattukāni*, the affix क being added metri causa). *Dānav.*, a gift, offering (Mah. 87). *Uppanne vatthusmiṃ vadanto*, one who speaks when an occasion arises (Dh. 272). For *vattukāmo* see *Kāmo*. *Maṭṭakupḍalivattlu*, the Story of Maṭṭakupḍali (Dh. 98, 99). *Vatthum Mahātakkaṛijjātake dvibhaviṣati*, the story will be found in the M. Jātaka (F. Jāṭ. 16, comp. 1, 48). *Petavattlu*, stories of Pretas. *Vatthum katheti*, to tell a story (Dh. 89, 99). Nom. *vattukam* (F. Jāt. 1, 16, 48; Ten J. 32, 107; Dh. 99, 292).

VATTHU (m.), A site, building ground, floor [वास्तु]. Ab. 225, 969, 997. *Vatthudesanā*, fixing or con-

secrating a site for a religious building (Pát. 4). *Mahāvattṭhu, rājāv., narindav.,* a palace (Mah. 66, 82, 210, 218, 231). *Antovattṭhumhi,* within the precincts of the palace (Mah. 253). Floor of a Cetiya (Mah. 205).

VATTHUKO (*adj.*), Substitute for वत्तु at the end of a compound. *Marapaddivattṭhukā sokā* (pl.), grief having death, etc., for its cause (Das. 10; comp. Dh. 100). *Dasavattṭhuko,* having eight components (Dh. 399, comp. 312). *Ekavattṭhuko,* of one (or of the same) substance.

VATTHUKO (*adj.*), Substitute for वत्तु at the end of a compound. *Cetiyaṃ uccavattṭhukam,* a dagaba with a lofty foundation (Mah. 206).

VATTHULAM, VATTHULEYYAKAM, A plant which appears to be the वत्तुल or Chenopodium Album. Ab. 597.

VATTHUM, see *Vasati,* and *Vatthu.*

VATTHUTTAYAM, The Three Objects, namely Buddha, the Law, and the Church [वत्तु + वत्तु]. Mah. 73; Att. 198, 218.

VATTHUVIJJĀ (*f.*), A magic art by which the proper site for a building, etc. is ascertained [वत्तु + विज्ञा]. *Vatthuvijjā ti saravattṭhu-ārd-mavattṭhādānam gupadosasallakkhapavijjā, mattikkdivisesam divā pi hi vijjāṃ parijapitvā heṭṭhapaṭṭhaviyaṃ timsaratanamatte dāse ca astiratanamatte padase gupadosaṃ passanti,* an art for ascertaining the advantages or defects of a site for a pond, garden, etc.; having observed the peculiarity of the soil, whether clay or otherwise, by muttering spells, they learn the advantages or defects (of the site) to a depth of 30 cubits below ground or a height of 80 in the air (Br. J. S. A.).

VATTI, To speak, to say; to speak to, address [वत्ति]. *Saddanīti* gives the present forms *vatti* and *vacati*, neither of which I have yet met with in texts, *vadati* in Pali being generally substituted for the present of वत्ति. Imperf. *avaod, avaca* (Alw. I. 7), 2nd pers. pl. *avacuttha* (Pát. 5; Alw. I. 72). Aor. *avoca* (Dh. 24, pl. *avocum* Mah. 28), *avocatha* (Mah. 132). Fut. *vakkhati* (Dh. 129; Pát. 5; Alw. I. xvi, 31). Ger. *vatvā* (F. Jāt. 9). Inf. *vattum* (F. Jāt. 10, 17, 50; Dh. 310; Ten J. 20). *Mā evaṃ avaca,* say not so (Pát. 6, 100). With acc. of the person spoken to: *Rājā theram avoca,* the king said to the thera (Mah. 85, comp. 28, 132). With acc. of the thing spoken: *Imā gāthā avoca,* spoke these stanzas (F. Jāt. 18). With two acc.

Atha naṃ Satthā etad avoca, and the Teacher said this to him (Ten J. 1, comp. Dh. 24). With *iti*: *Sadhāti vatvā,* saying, It is well (F. Jāt. 17).—Pass. *uccati* (Ab. 39; Alw. I. 36; Mah. 56, 214), *vuccati* (Mah. 84), to be spoken, recited; to be spoken of, to be called, to be meant (pl. *vuccare*, Dh. 304). *Sa ve bālo ti vuccati,* he indeed is called Fool (Dh. 12). *Punappuna vuccamānam pi mantapadam vattum asukkontim,* unable to say a word of the mantra though repeated to her over and over again (Dh. 159). *Nānādmehi vuccati,* is called by various names (Att. 8). *Kuṇḍiṃ Ānandathero ti vuccamāne tu kehici,* while it was being said by some, Where is Ā.? (Mah. 13). *Jappā nāma vuccati tapā,* jappā means lust (Alw. I. 107, comp. Pát. 93). With acc. of the thing spoken about: *Sahadhammikaṃ vuccamāne,* being spoken to about the S. (Pát. 5). *Jīvatha bhante ti vuccamānā,* having “Jīvatha bhante” said to them (Ten J. 20).—P.f.p. *vattabbo,* that ought to be said; that ought to be addressed, or called, or spoken to. *Aññasim vattabbe,* when one thing has to be said (Dh. 318). *Bhikkhūti pi vattabbo,* ought also to be called a “bhikkhu” (Dh. 310). *Jivāti vattabbo,* he must be said Jīva to (Ten J. 20). *Santaṃ atthāti vattabbaṃ,* of any disease you have you must say, “I have it” (Kamm. 6; here *vattabbaṃ* does not, I think, agree with *santaṃ* or *atthāti*, but is impersonal). Also p.f.p. *vacaniyo, vacaniyyo.* *Evam assa vacaniyo,* must be spoken to as follows (Pát. 5, 95, 100). *Attānaṃ evacaniyaṃ karoti,* refuses to be spoken to, lit. makes himself not to be spoken to (Pát. 5). Also p.f.p. *vācco,* in the compound *vāccalingo,* and *-iko,* declinable, adjectival (Ab. 99, 789, 803).—P.p.p. *utto, vutto,* said, spoken to. *Mā voca pharusam kañci vuttā paṭivadeyyu’taṃ,* speak not harshly to any one, if people are spoken (harshly) to they might retort upon you (Dh. 24). *Tūhi kiṃ idan ti vuttā,* she having been said to by them, What is this? (Dh. 327). *Aṭṭhakathāya vuttanayena,* as told or said in the commentary (Dh. 418, comp. 3). *Vuttappakāraṃ dukkhaṃ,* suffering of the sort (above) spoken of (Dh. 393). *Vuttatṭṭhānamhi tehi,* in the places named by them (Mah. 12, comp. 110). *Appam pi vutto samāno,* being little spoken to. *Idan vuttaṃ hoti,* this is what is meant (Dh. 381, 423). *Nidhi rājakule rāja vuttā te pitarā,* O king, have

the treasures in the palace been spoken of to you by your father? (Mah. 260). Loc. absolute: *Evam vutte*, having said thus, lit. it having been thus said (Dh. 332). *Marapassa bhayendti vutte*, on his replying, "From fear of death" (Mah. 33, 80). *No ti vutte*, on being told, No (Mah. 260). With instr. of the person speaking: *Satthārd kasmā evam karosīti vutte*, the Teacher having said, "Why dost thou so?" lit. having been addressed by the Teacher (Dh. 333; Mah. 78; F. Jāt. 6, 8). *Tehi tatthā vutte*, the message having been thus delivered by them (Mah. 40). *Vutte uyyānam phāsukam iti sukkam vuttam mahārāja uyyānam yatiphāsukam*, on its being said, "Is the garden convenient?" it was said to be delightful, "Great king, the garden is convenient for monks" (Mah. 85). Sometimes the construction is somewhat different, the locative not being impersonal, but agreeing with the person spoken to; *Evam vuttesu*, on their being thus addressed (Mah. 136); *Kālam vutte*, on his being told the time (Mah. 80, comp. *sahadhammikam vuccamāno*). *Uto* is given at Sen. K. 494. The *v* in *vucoati* and *vutto* is euphonic, comp. *vuṭṭhānam*.—Caus. *vdceṭi*, to read, read out; to repeat, recite; to cause to read or repeat, teach (Alw. I. 80). *Potṭha-kam v.*, to read (aloud) a book (Mah. 195, comp. 252). *Lekham* or *akkharāni v.*, to read an inscription (Mah. 162; Jāt. 8; similarly *pappam*, a letter, Alw. I. 102). *Dhammam v.*, to read aloud the scriptures (Ten J. 32). With dat. *Mantaṃ tvaḥam vdcceṭi*, will repeat the mantra to you (Dh. 159). With two acc. *Tvaṃ māgvasatāni mante vdcceṭi*, teaches 300 young brahmins the mantras (Sela S., comp. Mah. 29). P.p.p. *vdciṭo* (Mah. 162). Also caus. *vdopeti*, to cause to be read or recited (Alw. I. 99).

VATṬI, and **VATṬĪ** (f.), A fringe; a rim, brim; a wick; a lump, ball [वर्ति, वर्ती]. *Muttā samuddā uggantvā tve vaṭṭi viya ṭṭhitā*, pearls rising out of the sea stood like a fringe upon the shore (Mah. 69). Wick of a lamp (Dh. 236; Mah. 196, 212, 220). *Pattamukhavatṭi*, the brim of a bowl or vase. *Marioavṭṭi*, a chilly or red-pepper pod (Mah. 160). *Cakkavālamukhavatṭi*, the edge or brim of a cakkavāla (formed by a range of mountains, Jāt. 64, 72). *Cakkassa nemivatṭi*, the felly or outer rim of a wheel (Jāt. 64). *Supappardjassa piṇjavatṭi*, the spreading tail of

the Garuḷa king, said to be sixty yojanas in circumference.

VATṬIKĀ (f.), A thong (*varattā*); a wick; a rim; a lump, ball, pill [वर्तिका]. Ab. 526; Mah. 182. *Mukhavatṭikā*, the brim of a vase or jar (Mah. 112). *Maricavatṭikā*, a round chilly pod (Mah. 158, 160). At Dh. 297 the rim of a gong is called *mukhavatṭiyā*, which is perhaps an error for *-vatṭikā*, but may be वर्ति with an affix *yā* instead of *kā*.

VATTO (p.p.p. *vapati*), Shaven [वृत्त]. *Vattasiro* (adj.), having the head shaved.

VATTO, **VATṬO**, "Round," see *Vattati*.

VATṬO, Expenditure [वर्त]. There seem from Ab. 1018 to be some *vattas* the first of which is *kamma*, but the S. equivalent appears to be *vṛitta* not *varta*. The Sinhalese marginal gloss says *karmavipākādi*.

VATṬO, "Rained," see *Vasati*.

VATṬULO (adj.), Circular [वर्तुल]. Ab. 707.

VATTUM, see *Vatti*.

VATUMAM, A road [वर्तम]. Ab. 190; Jāt. 12.

VATVĀ, see *Vatti*.

VAVAKATṬHO (p.p.p.), Withdrawn, secluded [p.p.p. अवकाष्ट]. Dh. 270, line 8.

VAVATTHĀNAM, Fixing [ववत्थान]. E. Mon. 262.

VAVATTHĀPANAM, Fixing [ववत्थापन].

VAVATTHĀPETI (caus.), To place, fix, settle, establish [ववत्थापयति]. Alw. I. cvii; Dh. 372. P.p.r. pass. *vavattḥāpiyamāno* (Dh. 89).

VAVATTHITO (p.p.p.), Fixed, arranged, appointed [ववत्थित]. Pāt. 29.

VĀYAMATI, To struggle, strive, endeavour [वायम्]. *Amhe samagge kātum vāyami* (aor.), he strove to reconcile us (Dh. 105). With dat. *Arhattatthāya vāyamissāmi*, I will strive for Arhatship (Dh. 333). Imperat. *vāyama* (Dh. 42). Ger. *vāyamitvā* (Mah. 238).

VĀYĀMO, Toil, fatigue, exertion, effort, contention [वायाम]. Ab. 156, 914; Mah. 151.

VĀYANAM, Weaving [from वे], Ab. 1070. *Vāyanadandako*, a loom (Ab. 522).

VĀYĀPETI (caus.), To cause to be woven [caus. वे]. Pat. 11.

VAYAPPATTO, **VAYASĀ**, see *Vayo* (3).

VĀYASĀRI (m.), An owl [वायसारि]. Ab. 638.

VĀYASO, A crow [वायस]. Ab. 638.

VAYASSO, A friend [वयस्स]. Ab. 346; Ten J. 45. Fem. *vayassā*, a woman's female friend (Ab. 238).

VĀYATI, and **VĀTI**, To blow (as the wind); to breathe forth, emit (as an odour); to be emitted [वा]. *Vātā vāyanti*, the winds blow (Mah. 72; Jāt. 18; Gog. Ev. 20). *Vissagandham v.*, to emit a foul odour. *Kāyato candanagandho vāyati*, from my body a perfume of sandal is breathed forth (Dh. 309). Pres. *vāti* (Alw. I. 43; Dh. 11). Aor. *vāyi* (Jāt. 51). P.p.p. *vāto, vāyito*. Masc. *vāto*, wind (Ab. 37). *Purattimādivātā*, the east wind and the other winds (Jāt. 72; Mah. 3; Dh. 2; Jāt. 18). The four winds are *purattimo v.*, *pacchimo v.*, *dakkhiṇo v.*, *uttaro v.* (see Kh. 8). *Vātibādhō*, rheumatism. *Vāyito*, blown upon, agitated by the wind (*vātavāyito*).

VAYATTHO (*adj.*), Young, in the prime of life [वयस्स]. Ab. 253.

VAYO, see *Vyayo*.

VAYO, and **VAYAM**, Youth, prime of life; any period of life, age [वयस्]. Ab. 1079. *Sabbavayesu*, at every time of life (Dh. 408). At Dh. 325 three periods of life are mentioned, *paṭhamavayo*, *majjhimavayo*, *pacchimavayo*, youth, middle age, old age. *Paṭhamena vayasa* (instr.), in the first stage of life, in the flower of his youth (B. Lot. 863). *Paripakko vayo*, mature age, old age (Dh. 46). *Vayo* (acc.) *anuppatto*, aged (*vayo anuppatto ti pacchimavayam anuppatto*). *Ekanatimso* (*adj.*) *vayasā*, when twenty-nine years of age (Mah. 10). *Kataramisā vaye* (loc.) *vattati*, how old is he? lit. at what age is he? (Alw. I. 73). *Asitiko me vayo vattati*, my age is eighty (lit. my age is octogenarian). *Upanitavayo* (*adj.*), advanced in years. *Vayakalyāṇam*, age-charm, viz. youth (Dh. 232). Loc. plur. *vayesu* (Dh. 325, 326). *Vayappatto* (*vayas + prāpta*), come of age (at the 16th year), grown up (Att. 13; Dh. 78; Alw. I. xlv; F. Jāt. 9, 16).

VĀYU (*m.*), and **VĀYO**, Air, wind [वायु]. Pl. *vāyū*. *Vāyu*, generally called in this connexion *vāyodhātu*, is one of the four great elements (see *Mahābhūto*). The form *vāyo* perhaps arose from the desire for uniformity in enumerating the four elements, as the 2nd and 3rd are *āpodhātu* and *tejodhātu* (when the *o* is radical), and then comes *vāyodhātu*, which may originally have been *vāyudhātu*. However this be, *vāyo* has a separate existence, whether original or acquired, for Lot. 514 has *tejo vāyo na gādhati*, and Ab. gives both forms (vv. 37, 38). The six *vāyus* (*cha vāyu-*

bhedā), or vital airs, are *uddhaṅgamo*, *adhogamo*, *kucchiṭṭho*, *koṭṭhāsayo*, *assāso*, *oṅgānuvāri* (Ab. 38, 39; Man. B. 400). *Vāyusakho*, fire (Ab. 34). *Vāyosaṁvaṭṭo*, destruction of the universe by wind (see *Kappo*).

VE (*particle*), Indeed, truly, verily [वे]. Ab. 1150; Dh. 2, 15, 30, 32, 56, 60.

VEBHĀRO, Name of a mountain. Ab. 606; Dh. 346.

VEBHASSAM, This word, which is a derivative of **विभाष्**, appears to mean bullying or threatening language. The comment says, *balavabhassabhāvena attano bala-ppakāsana-samutṭṭhānena*, "by strong language, by frightening people to show one's strength" (Pāt. 100, 102).

VEBHŪTIYAM, This word occurs in Hemavata S., and is rendered by Coomaraswamy "slander."

VEDAGU (*adj.*), Knowing the Vedas [वेद + गु]. Brahmins are sometimes so called (e.g. Ten J. 48, *vedānam pāram gatā ti pi vedagū*, *vedehi pāraṅgatā ti pi vedagū*). But the term is also an epithet of a Buddha. Vj. quotes, *cattāro magge jānānti vedagū*, and at Ten J. 48 it is said that those are also called *v.* who have gained a thorough knowledge of all conditions material and immaterial. We learn from Man. B. 436 that there is a noun *vedagū*, meaning the "inward life, or the internal living principle, by means of which figure is seen by the eye, sound is heard by the ear, etc."

VEDALLAM, Name of one of the nine *aṅgas* or divisions of the Buddhist scriptures according to matter. Buddhaghosa says of this *aṅga*, *Cūla-vedalla-mahāvedalla-sammādiṭṭhi-sakkapañhasaṅkhārābhājanīya-mahāpūṇaṃasuttādayo sabbe pi vedam ca tuṭṭhiṃ ca laddhā pucchitaruttantā vedallam ti veditabbam* (Alw. I. 61). Burnouf believes it to be **वेदल + य** (*vaidalaya*), see Lot. 754, which is doubtless the true etymology, though Kaccāyana makes it **वेह** with an affix **ञ** (Sen. K. 396). E. Mon. 172.

VEDANĀ (*f.*), Feeling, sensation, perception; pain, suffering [वेदना]. Ab. 154, 762, 1095; B. Lot. 499. *Marapantikā v.*, the agonies of death, *l'agonie* (Dh. 214, comp. B. Lot. 339). *Pharusā v.*, severe pain (Dh. 25, comment says, "headache, etc."). *Kharā vedanā* (pl.), sharp pains (comp. Dh. 279). *Vedanā* is one of the links of the *Paṭiccasamuppāda*. The 3 *vedanās* or sensations are *sukhā vedanā*, *dukkhā v.*, *adukkhamasukhā v.*, pleasant sensa-

tion, painful or disagreeable sensation, and sensation which is neither pleasant nor painful.

VEDANĀKKHANDHO, The second Khandha, Sensation [वेदना + खण्ड]. It consists of the six *vedanākāyas*, *cakkhusamphassaṇā vedanā*, *sotasa. v.*, *ghānasa. v.*, *jivhāsa. v.*, *kāyasa. v.*, *manasa. v.* (Saṅgīti S.), sensation springing from contact of the six senses with the outer world (comp. Man. B. 403).

VEDANAM, Sensation [वेदन]. Ab. 762; Sen. K. 397.

VEDANATTANAM, Sensation. It appears to be वेदन with a curious affix लन (Sen. K. 397).

VEDANATTHO (adj.), Agonized [वेदना + त्थ]. Mah. 251.

VEDAṅGAṂ, A *Vedaṅga* [वेदाङ्ग]. There are six, *sikkhā*, *chandovicitti*, *vyākaraṇam*, *nirutti*, *jotisattham*, *kappo* (Ab. 110).

VEDANĪYO, **VEDAYITAM**, **VEDETI**, see *Vidati*.

VEDEHO (adj.), Belonging to the *Videhas* [वेदिह]. *Vedehe*, the king of the *Videhas* (Ten J. 55). Fem. *Vedehe*. *Vedehiputto*, son of *Vaidehi*. Sām. S. A. says, *Vedehiputto ti ayaṃ Kosalarāṇṇo dhitāya putto na Videharāṇṇo, vedehe ti pana paṇḍitādhivacanam etaṃ, yath' dha "vedehikā gahapatāni, ayyo Ānando vedehamunīti" tatthāyaṃ vacanatto*. From this it appears that there is a curious adj. *vedeho*, *vedehako* meaning "wise" (comp. Mah. 13, where Ānanda is called *vedehamuni*, which Turnour renders "accomplished in the Vedo," see his err.).

VEDHATI, To tremble, quake [वेध]. *Na eḥhambhati na kampati na vedhati na paritassati* (Brahmayu S.). Subh. quotes *nindāpasamādsu avedhamāno*, unmoved in blame and praise, where we have the p. pres. Comp. *Pavedhati*, *Sampavedhati*.

VEDHAVERO, The son of a widow [वेधवेध]. Sen. K. 389.

VEDHI (adj.), Trembling [वेधि]. In *avedhi* (adj.), unshaken.

VEDHĪ (adj.), Piercing, shooting, hitting [वेधिण]. *Maṇivedhī*, boring gems (Ab. 866). *Akkhaṇavedhī*, and *vijjavedhī*, an archer who shoots as quick as lightning (Jāt. 58; Mah. 143, see *Vāla-vedhī*).

VEDHO, Piercing [वेध]. Ab. 762. *Sirāvedho*, phlebotomy (Mah. 244).

VEDI, and **VEDĪ** (f.), An altar; a bench; a ledge, cornice, eaves [वेदि, वेदी]. Ab. 222, 412. *Mud-*

dhavedi, a "top-ledge," the cornice of a building (Mah. 193, 215). *Pāsāpavedim kareti mahābodhi-samantato*, built a stone ledge or altar round the Bo-tree (Mah. 228). *Silāvedī*, "a stone ledge or cornice" (Mah. 232). Comp. *Vedikā*.

VEDĪ (adj.), Knowing [वेदिन]. With acc. (Dh. 75 *pubbenivāsaṃ yo vedī*). Last part of compound (Mah. 250, line 9).

VEDIKĀ (f.), A bench; a cornice, eaves [वेदि + का]. Ab. 222; Mah. 162, 163, 180, 193, 211.

VEDISO (adj.), Belonging to the town of *Vidisa* [वेदिश]. Sen. K. 392.

VEDITABBO, see *Vidati*.

VEDO, Knowledge; pleasure, emotion, excitement; a (Hindu) *Veda* [वेद]. Ab. 108, 762, 847. *Vedajāto* (adj.), joyous, excited (Jāt. 11). *Jātavedo*, the excitement that had arisen (Dh. 100, here it has a bad sense, the excitement of anger). The three *vedas* (*tayo vedā*) are *irubbedo*, *yajubbedo*, *admavedo* (Ab. 108; Alw. I. lxix). The fourth is *athabbanavedo* (Alw. I. cxxiv).

VEGĪ (m.), A courier [वेगिण]. Ab. 379.

VEGO, Impetus, impulse, shock, attack; speed, velocity; stream; impulse of the mind, emotion, passion [वेग]. Ab. 40, 1115. *Assavegena pakkami*, went off at his horse's speed (Mah. 134). *Vegena gantum*, to walk fast (Dh. 98, 154; comp. Ten J. 114; Dh. 158). *Bhayavegena*, under the impulse of fear (Att. 205). *Pītiwego*, joyful excitement (Alw. I. 80; Mah. 117). With affix ता, *vegatā*, speed (F. Jāt. 17). With affix वत्, *pemavegavā*, impelled by affection (Mah. lxxxviii). Mah. 156.

VEHĀGAMANAM, Coming through the air [वेह + आगमन].

VEHAPPHALO, Name of the inhabitants of the tenth *Brahmaloka* [वृहत्फल]. Man. B. 26; B. Int. 614. See *Satto*.

VEHĀSATTHO (adj.), In the air [*vehāsa* + त्थ]. *Hiraṇṇasuvassam bhūmigataṃ ca vehāsaṭṭhaṃ ca*, gold and bullion stored in vaults and attics (B. Lot. 863).

VEHĀSAYO, The air, sky [metathesis of वेहायस]. Ab. 46; Jāt. 65. *Vehāsayam phito*, poised in the air (Mah. 3).

VEHĀSO, The air, sky, heaven [a contraction of वेहायस, as in *upaṭṭhāka*, *paccittiya*]. Ab. 46. For the Sanskritic form see *Vihāyaso*. *Vehāsaṃ abhuggantvā*, rising into the air (Att. 135; Mah.

- 81). *Vekṣakṣi* is a hut with an attic, I think (Pât. 13, 87).
- VEJAYANTIKĀ (*f.*), Name of a tree [वेजयन्ति-का]. Ab. 573.
- VEJAYANTO, Name of the palace of Sakka [वेजयन्त]. Ab. 22.
- VEJJHAM, A target [वेज्ज]. Ab. 390.
- VEJJO, A physician [वेज्ज]. Ab. 329; Dh. 81.
- Vejjakammaṃ*, medical treatment (Mah. 242).
- Vejjakammaṃ karonto*, practising as a physician (Dh. 89). *Vejjasīlā*, a hospital (Mah. 245).
- VEKALLAM, Deficiency [वेकल्ल]. Dh. 265, 398; Att. 218.
- VELĀ (*f.*), Time; shore; boundary; multitude [वेला]. Ab. 66, 660, 848. Loc. *velāyaṃ*, *velāya*, in due time, seasonably (F. Jāt. 53; Dh. 160).
- Arupavelāya*, at dawn. *Tāyaṃ velāyaṃ*, at that time, on that occasion (Gog. Ev. 28; Dh. 391).
- Andhakāvelāyaṃ*, when it gets dark (Jāt. 7).
- Bhojanavelāya*, at meal time (Att. 213, comp. Dh. 83, 279; B. Lot. 432). Sea-shore, beach (Mah. 117).
- VELLITO (*p.p.p.*), Shaken, trembling; crooked [वेलित]. Ab. 709, 1072.
- VELU, and VENU (*m.*), A bamboo, reed; a flute [वेलु]. *Velu* (Mah. 68; Dh. 211, 332). *Vepu* (Ab. 511, 600; Sen. K. 539; Pât. 84).
- VELUMAYO (*adj.*), Made of bamboo [वेलु+मय]. Mah. 193.
- VELURIYAM, A precious stone, perhaps lapis lazuli [वेलूर्य, for the short *u* comp. *suriya*]. Ab. 490, 421; Mah. 69; B. Lot. 320; Pât. 79.
- VELUVANAM, A bamboo-grove; name of a monastery presented by King Bimbisāra to Gautama Buddha [वेलु+वन]. Man. B. 194; Dh. 120; F. Jāt. 1; Ten J. 53.
- VEMAJJHAM, The middle, centre [वि+मज्ज]. Ab. 767, 1091; Jāt. 8; Ten J. 112. *Vemajjhe* (loc.) *maṇḍapassa*, in the centre of the hall (Mah. 163).
- VEMATIKO (*adj.*), Inconsistent, variable [विम-ति+क]. Sen. K. 418 (pro *vemāniko*). Comp. Mah. 113, *nibbematiko Buddhassa sāsanaṃhi sace ahaṃ*, if I am undeviating in the religion of B. *Vematikasīlam*, keeping the precepts "without any fixed attention."
- VEMĀTIKO (*adj.*), Born of a different mother [comp. वैमात्र]. Mah. 21.

- VEMATTAṀ, Difference [वि-मात्र]. Ab. 767.
- With affix ता, *vemattatā* (B. Lot. 786).
- VEMO, A loom [वेम]. Ab. 522.
- VENATEYYO, A Garuḷa [वेनतेय]. Ab. 633; Sen. K. 416.
- VENAVIKO, A flute-player [वेणविक]. Ab. 511.
- VENAYIKO (*adj.*), Versed in the Vinaya [वेन-यिक]. Sen. K. 391.
- VENEYYO (*p.p.p.*), Tractable, that can be converted [विनेय with *vṛiddhi*, which we sometimes have in *p.f.p.*, comp. *pāṭikaṅkha*, *pātimokkha*]. Used of a person about to be converted (Dh. 94, Vij. renders "convertible brethren").
- VENI (*f.*), A woman's hair simply platted without ornament [वेणि]. Ab. 258. *Vepigāho*, taking hold of a woman's hair (Pât. 4, 69).
- VENIKO, A lute-player [वेणिक]. Ab. 510.
- VENO, A worker in bamboo or wicker work [वेण]. Ab. 509. Pât. 83 says it is one of the low castes, it has nothing to do with वेण. At Pât. 84 read *veṇajāti*.
- VENU, see *Velu*.
- VENUDHAMO, A flute-player [वेणुधम]. Ab. 511.
- VENUKĀRO, One who works in bamboo or wicker work [वेणु+कार]. Pât. 84 (= *veṇo*).
- VEPACITTI (*m.*), Name of an Asura [विप्रचित्ति]. Ab. 45; Dh. 193.
- VEPĀKI, see *Samavepāki*.
- VEPANAM, VEPATHU (*m.*), VEPO, Trembling, tremor [वेपन, वेपथु, वेपस]. Sen. K. 528.
- VEPULLAM, Development [वेपुल्ल]. Pât. xx. *Sattivepullappatto*, a man of great intellectual development (Vij. this should clearly be the reading at Dh. 281, line 2).
- VERAJJAKO (*adj.*), Belonging to various provinces or kingdoms [वि-राज्य+क]. *Verajjakā brāhmaṇā* (Alw. I. lxix). I find the following glosses: *vividhehi rajjehi āgatā verajjakā*; and, *Aṅgama-gādhādāhi nānappakārehi verajjehi*...
- VERAM, Wrath, anger, hatred; sin [वेर]. Ab. 86, 164, 1109; Dh. 1; Mah. 246.
- VERAMANĪ (*f.*), Abstinence [fr. विरम]. Ab. 160.
- With abl. of the thing abstained from (Kh. 3).
- VERAVASIKO (*adj.*), I think this compound is वेर-वस + इक, falling under the influence of hatred or revenge (Ten J. 114).
- VERI (*adj.*), Hating, hostile, revengeful [वेरिण]. At Dh. 36 we have a curious loc. pl. *verinassu*.

Masc. *verī*, an enemy (Ab. 344; Dh. 8; Mah. 246, 261).
VERIVĀ (*m.*), An enemy [वेरिण् + वत्]. Dh. 8.
VEROCANO, The sun [वेरोचन]. Ab. 62.
VESĀKHO, Name of a month, April-May [विशाख]. Ab. 75. *Vesākhamaṇḍo* (Mah. 7). *Vesākhapūjā*, a festival held in the month of V. (Mah. 212, 222, comp. 234). Mah. 169.
VESĀLĪ (*f.*), Name of a town in the Licchavi country [विशाली]. Ab. 199; B. Int. 86; Dh. 184, 211, 219, 360.
VESĀLIKO, and **-YO** (*adj.*), Belonging to Vesālī [last + क् and य]. Mah. 15.
VESAMAM, Inequality [विषम + म्]. Sen. K. 397.
VESĀRAJJAM, Confidence [विशारज्]. A Buddha has four *vesārajjas* or subjects of confidence or fearlessness (Dh. 118; B. Lot. 346, 396). They are the consciousness that he has attained omniscience, that he has freed himself from human passion, that he has rightly described the obstacles to a religious life, that he has rightly taught the way to obtain salvation (see E. Mon. 291).
VESĀYĪ (*m.*), A name of Yama. Ab. 44.
VESAYIKO (*adj.*), Belonging to a sphere of action [विषयिक].
VESĪ (*f.*), and **VESIYĀ** (*f.*), A harlot [वेसा]. Ab. 233; Dh. 335, 358.
VESIYĀNO, A Vaiṣya [for the form we may perhaps comp. *addhāna*, *gimhāna*, *vassāna*, *sothhāna*].
VESMAM, A house [वेस्मन्]. Ab. 206.
VESO, Dress, apparel, equipment; disguise [वेस]. Ab. 282. *Rājavesam pahāya*, laying aside his kingly attire (Ras. 18). *Dema no vesadhārino*, we give it to one who wears our dress (Mah. 29). *Buddhavesadharo*, assuming the appearance of a Buddha (Mah. 108). *Paribbājakavesena*, in the guise of an ascetic (Mah. 47, comp. F. Jāt. 54). *Aññātakavesena*, in unrecognizable dress, in disguise (Ten J. 107; Jāt. 14).
VESSABHŪ (*m.*), Name of a Buddha [विस्वभू]. Man. B. 95; Mah. 2; Dh. 117, 344.
VESSAMITTO, Name of a Rishi [विशामित्त]. Ab. 109.
VESSĀNARO, Fire [वेसानर]. Ab. 35.
VESSANTARO, Name of a king who was the Bodhisatta in the last birth but one (the last was in the Tusita heaven) [विशानर]. Man. B. 116; Jāt. 2; B. Lot. 411; Dh. 117, 335.

VESSAVANO, A name of Kuvera [विशवन्]. Ab. 32; Dh. 304; Man. B. 24.
VESSO, A Vaiṣya [वेस]. Ab. 445; Mah. 11, 123; Man. B. 66.
VETĀLAM, A magic art. *Vetālan ti ghanatālan mantena matasaritruṭṭhāpanam*, bringing dead bodies to life by spells (Br. J. S. A.).
VETĀLIKO, A bard whose duty it is to awaken a king at dawn with music and song [वेतालिक]. Ab. 396.
VETANAM, Hire, wages [वेतन]. Ab. 531. Of a doctor's fee (Dh. 93).
VETANIKO, A hired servant, labourer [वेतनिक]. Ab. 514.
VETARANĪ (*f.*), The river of hell [वेतरणी]. Ab. 658.
VETASO, The ratan reed, Calamus Rotang [वेतस]. Ab. 553.
VEṬHAKE (*adj.*), Surrounding, enveloping [वेष्टक]. Ab. 138; Mah. 68.
VEṬHANAM, Surrounding, enveloping; a turban, diadem; an envelope, wrap [वेष्टन]. Ab. 1131; Jāt. 60, 65. Metaphorically: *Attabhāvaṃ jhāna-veṭhanena veṭhetvā*, clothing himself with meditation as with a garment (Dh. 299).
VEṬHETI (*caus.*), To surround, encompass, envelope, wrap, clothe [वेष्टयति]. Dh. 100, 175, 299; Alw. I. 74, 78; Mah. 139, 152. P.p.p. *veṭhito* (Ab. 745).
VEṬHO, Surrounding, etc. [वेष्ट]. Ab. 1131.
VETTAM, A stick, staff [वेत्त]. Att. 196; Jāt. 52.
VEVACANAM, A synonym [fr. विवच्]. Ab. 120, 837.
VEVAṆṆIYAM, Change, diversity [वेवर्ण].
VEVAṆNO (*adj.*), Various, different [वि-वर्ण]. Alw. I. xlv.
VEYYĀBĀDHIKO, An adj. formed from *vyābādho*.
VEYYAGGHO (*adj.*), Belonging to a tiger [वेयाग्र]. Dh. 52; Alw. N. 92, 94. Masc. *veyyaggho*, a car covered with a tiger's skin (Ab. 372).
VEYYĀKARANAM, Answer; explanation, exposition, exegesis [वेयाकरण]. *Tatra veyyākaraṇam bhavati*, the answer to this is (B. Lot. 515, comp. *pañhassa veyyākaraṇāya*, and Pāt. 2). One of the aṅgas of the Buddhist Scriptures is V. or Exposition; it contains the whole Abhidhammapiṭaka, the sūtras which have no gāthās, and all the other words of Buddha not included in the remaining

eight āṅgas (*sakalam abhidhammapiṭakam nig-gāthakasuttam yañ c'aññam pi aṭṭhahi aṅgehi asāṅgahītaṃ Buddhavacanam*). Alw. I. 61; E. Mon. 172.

VEYYĀKARAṆO, and -NIKO, A grammarian [वैयाकरण, and व्याकरण + इक]. Sen. K. 391; Alw. I. lxx.

VEYYĀVACCAṂ, Service or duty performed by an inferior for a superior [व्यावृत्त + य]. Pāt. 107; Sen. K. 417. At Mah. 167 Turnour renders *veyyāvaccam akāsi*, "showed him the usual attentions." *Veyyāvaccakaro*, one who does business or executes a commission for another, an agent (Pāt. 9, 79; Gog. says "a person who attends to your concerns," comp. Dh. 238, 239).

VEYYĀVATIKAM, Same meaning as last [व्यावृत्त + इक]. Sela S. At Dh. 95 we have -*tikaṃ*, which is perhaps also right.

VI, A preposition much used in composition with verbs and their derivatives, frequently with the sense of separation, difference, opposition [वि]. Ab. 1171.

VIBHAMANAM, Roaming (fr. next). Dh. 403.

VIBHAMATI, To roam, wander [विभ्रम]. Dh. 403; Ras. 19. P.p.p. *vibbhanto*, confused (Jāt. 68).

VIBHAMO, Whirling; agitation, hurry, flurry; amorous dalliance [विभ्रम]. Ab. 174, 1087. *Vibbhamaṣeṇyā*, a swoon (Att. 41). *Cittav.*, madness (Ab. 172).

VIBHĀ (f.), Light, lustre [विभा]. Sen. K. 523.

VIBHĀGO, Division [विभाग].

VIBHAJANAM, Division, sharing with others (fr. next).

VIBHAJATI, To divide, apportion; to distinguish, go into details, be minutely accurate [विभज्]. *Khettaṃ vibhajitvā*, having divided the field (between himself and his brother, Dh. 126). *Tīdhd v.*, to divide into three (Dh. 188). *Kammaṃ satte vibhajati yadidaṃ hinappanītatāya*, Karma allots beings to poverty or grandeur (Gog. Ev. 32). *Saṅkhittena bhāsitaṃ vitthārena atthaṃ vibhajati*, to distinguish or explain in detail the meaning of what is concisely expressed (Alw. I. xxvii). Ger. *vibhajja*. *Vibhajjavyākaraṇiyo pañho*, a question that must be answered after distinguishing, i.e. one that must receive a qualified reply (see *Pañho*). Buddha is said to be *vibhajjavādī*, which Turnour renders not inappropriately, "of the religion of investigated

truth" (Mah. 42); perhaps "religion of Logic or Reason" would not be too free a rendering. I understand the expression to mean that Buddhism does not deal merely in generalities, like the heretical religions, but both in doctrine and discipline goes into the minutest details, considering a thing in all its bearings, meeting difficulties and providing for contingencies. Subh. quotes from a Tīkā, *vibhajja vibhajitvā vadati sīlenāti vibhajjavādī*. At Pāt. ix we have, *amhākaṃ mahārāja satthā khandhādānaṃ vibhajitattā vibhajjavādī sammāsambuddho*, Great King, our teacher the All-wise Buddha holds a doctrine of distinction, because distinction is made of the Skandhas and so forth. *Sāsanaṃ hi vibhajjavādo*, for Buddhism is the religion of Logic. P.f.p. *vibhattabbo*. *Vibhattabbadhanam*, wealth to be divided (between heirs, Ab. 898). P.p.p. *vibhatto*. *Suvibhatto*, well distributed, correctly divided, well proportioned, regular (B. Lot. 575, 593; Dh. 201, of a maṇḍapa, well planned). *Saṅkhittena bhāsitaṃ avibhattam*, concisely expressed, not distinguished or detailed. Caus. *vibhājeti*.

VIBHAṆGO, Division; distinction, determination, explanation [विभङ्ग]. Ab. 1055. *Cfourav.*, distribution of robes (Pāt. 106). *Dhātuv.*, the distribution of Buddha's relics (Mah. 181). *Mahāvibhaṅgo*, "Great Division," is a name for that portion of the Vinaya which deals with the 227 Pātimokkha precepts (Br. J.S.A.). The sections of the Vinaya dealing with the precepts for monks and for nuns are called respectively *bhikkhuvibhaṅgo* and *bhikkhunv.* *Vibhaṅgam* or *vibhaṅgappakaraṇam* is the name of one of the Abhidhamma books (for the neut. comp. *kammavācam*). It contains eighteen vibhaṅgas or disquisitions, the first of which is *khandhavibhaṅgo*. E. Mon. 170; Alw. I. 61.

VIBHĀSĀ (f.), An alternative [विभाषा]. Ab. 1189.

VIBHĀTI, To glitter [विभा]. Att. 190. P.p.p. *Vibhātāya rattiya*, at dawn, lit. when night had become bright (Dh. 222). Neut. *vibhātam*, day-break (Ab. 68).

VIBHATTI (f.), In gram. inflection of nouns and verbs, declension, conjugation [विभक्ति]. *Paṭhamā vibhatti*, the first inflection of the nominal theme, the nominative case (Sen. K. 226). *Sattamī v.*, the seventh inflection of the verbal root, the optative case (Sen. K. 427).

VIBHATTO, see *Vibhajati*.

VIBHĀVANĀM, Making clear, ascertainment [विभावण]. Dh. 303.

VIBHĀVARĪ (f.), Night [विभावरौ]. Alw. I. c.

VIBHĀVETI (caus.), To understand clearly [विभावयति]. Kh. 8.

VIBHĀVĪ (adj.), Wise [विभाविन]. Ab. 228; Alw. I. 112.

VIBHAVO, Power, prosperity, majesty, splendour; property, wealth [विभव]. Ab. 485; Mah. 215, 262; Dh. 99. *Kim anena rajjavibhavena*, what is the use of this possession of a kingdom? (Att. 212). *Mahāvibhavo* (adj.), having great possessions (Dh. 80). *Kuto vibhavato*, from any thing (Dh. 350). *Sirivibhavo*, majesty and might (Ras. 25). *Mahatā vibhavena*, with great state or pomp (Mah. 159).

VIBHAVO, Absence or cessation of existence, non-existence, Nirvāṇa [विभव]. *Vibhavo* sometimes means Nirvāṇa or annihilation, as at Jāt. 4; and Yātr. quotes from Saddanīti, *vibhavo ti nibbānaṃ . . bhavato vigatattā bhavato vigato vibhavo*. The terms *bhavataṇhā* and *vibhavataṇhā* have a special signification; the former applies to the *sassata-ditṭhi* and means a desire for an eternity of existence, the latter applies to the *ucchedaditṭhi* and means a desire for annihilation in the very first form of existence (Vij.). Both of these doctrines are odious to Buddhists, the first striking at the doctrine of Nirvāṇa, and the second at that of Karma (see Man. B. 496, note, which fully confirms Vijesiṇha's explanation). At Ten J. 116 the sportsman says he was told by some non-Buddhist teachers that *idh' eva jīvo vibhavam upeti*, "in this very existence a being undergoes annihilation," and the gloss observes that they were *ucchedavāddino*. At Dh. v. 282 *bhavo* and *vibhavo* are used in the sense of "spiritual progress and decline" (comment *vaḍḍhi* and *avaḍḍhi*).

VIBHĀVO, Condition or sentiment of the body or mind [विभाव].

VIBHEDANĀM, Division [विभेदन]. Kh. 23.

VIBHEDIKĀ (f.), The Palmyra tree [fr. विभिद्]. Ab. 603.

VIBHINNO (p.p.p.), Scattered; divided, at variance [विभिन्न]. Alw. I. x.

VIBHĪTAKO, and -KĪ (f.), and -KĀM, Beleric myrobolan [विभीतक]. Ab. 567 (f is a misprint); Att. 86, 213.

VIBHŪ (m.), A lord, ruler [विभु]. Sen. K. 523.

VIBHŪSANĀM, Adornment [विभूषण]. Jāt. 8; Kh. 3.

VIBHŪSITO (p.p.p.), Adorned [विभूषित]. Mah. 157.

VIBHŪTI (m.), Splendour, dignity [विभूति]. Mah. 211; Jāt. 50.

VIBODHANĀM, Awakening [विबोधन].

VIBUDDHI (f.), Enlightenment [fr. विबुध].

VIBUDHO, A learned or wise man; a deva [विबुध]. Ab. 11; Alw. I. x.

VICAKKHANO (adj.), Knowing, wise, discerning, sensible, skillful [विचक्ख]. Ab. 228; Das. 6; F. Jāt. 50; Mah. 117, 121, 169, 228.

VICĀRAKO, One who investigates, a judge [विचारक]. Mah. 216.

VICĀRANĀ (f.), and -NĀM, Investigation, doubt [विचारण]. Ab. 154; Pāt. xv.

VICĀRANĀM, Going about [fr. विचर्]. Dh. 104; Das. 39.

VICARATI, To walk or go about [विचर्]. *Cārikāṃ v.*, = *cārikāṃ carati* (Mah. 12). Aor. *vicari* (Dh. 124). Dh. 264, 300. P.p.p. neut. *vicaritaṃ*, wandering? (Dh. 410). Caus. *vicāreti*, to cause to go about; to cause to go on, carry on; to investigate. At Dh. 212 *avicāretvā*, not making others go about (waiting on Buddha). *Kammante v.*, to carry on business (Das. 30, comp. Alw. I. 79). *Rajjāṃ v.*, to carry on or administer the government (Mah. 216, 254). To investigate, examine (F. Jāt. 51).

VICĀRO, Investigation, examination [विचार]. Ab. 1114; Man. B. 408, 422; E. Mon. 268, 270.

VICAYO, Research, investigation [विचय]. Ab. 774; B. Lot. 798; Alw. I. 106.

VICCHĀ (f.), Succession [वीप्सा]. Ab. 1174.

VICCHADDETI, To throw away [वि + कुद्].

VICCHIDDAKĀM, One of the *Asubha kammattāṇas*, obtained by the contemplation of a corpse fissured from decay [वि + छिद् + क].

VICCHIKO, A scorpion [वृश्चिक]. Ab. 621. The zodiacal sign Scorpio (Ab. p. 11, note).

VICCHINDATI, To break off, interrupt [विच्छिद्]. Pāt. 29. *Avicchinno*, unimpaired (Att. 216).

VICCUTO (p.p.p.), Fallen down [विच्युत].

VICEYYO (p.p.p.), Accompanied with discrimination [विचेय]. Mah. 23.

VĪCI (m.f.), A wave; leisure [वीचि]. Ab. 662, 1059.

VICIKICCHĀ (f.), Doubt, uncertainty [विचिकिच्छा]. Ab. 170; Man. B. 418. See *Samyajananam*.

VICIKICCHATI, To doubt, hesitate [विचिकिच्छति]. Alw. I. 107. P.p.p. neut. *vicikicchitam*, doubt (Kh. 9).

VICINATI, To seek, search, investigate, examine; to gather, collect [विचि]. Alw. I. 106 (*vicinati*). *Puppham vicinanto*, gathering flowers (Dh. 209). To look for, seek (Att. 217). *Sakalajambudīpam vicinītvā*, having searched through all India (Ras. 19). Fut. *vicinissati* (Dh. 209). Caus. *Saram vicināpetvā*, having caused the pond to be examined or searched (Dh. 224).

VICINTAKO (adj.), Devising, finding out (fr. next).

VICINTETI, To think, consider, imagine [विचिन्]. Dh. 51; Mah. 17, 107, 153, 207.

VICITĪ (f.), Examination [विचिति]. Ab. 110.

VICITO (p.p.p.), Separated [p.p.p. fr. विचि "to separate"]. *Vicitakājakam bhattam*, rice from which the black grains are picked out (Brahmayu S.).

VICITRO, and **VICITTO** (adj.), Variegated, painted, ornamented, embroidered, etc. [विचित्र]. Dh. 109; Jāt. 18; Ab. 838. *Vicitravajani*, a painted fan (F. Jāt. 46, or perhaps rather, carved). *Vicitradhammadesanā*, a varied exposition of the Truth (Dh. 314).

VICUNNO (p.p.p.), Crushed [fr. विचुर्ण]. Jāt. 26.

VIDADPHATĀ (f.), Gallantry, wit [विदग्धता]. Att. 199.

VIDAHATI, To allot, assign, appoint, fix, order, prescribe; to provide, practise [विधा]. *Vadham v.*, to order to execution or punishment (Att. 203). *Ārakkham v.*, to post a guard (Mah. 160). *Buddhasane dhanam vidahitum*, to devote my wealth to the religion of B. (Ras. 37). Ger. *vidhāya. Vidhāya sajanē*, having provided for his relations (Mah. lxxxix). Pass. *vidhiyati* (Att. 212). *Vyāpārā sabbabhūtānam sukhatthāya vidhiyare*, occupation is appointed for the welfare of all beings (Att. 195). *Rājadaṇḍo mayi vidhiyatu*, let me be punished, lit. let punishment be allotted in my case (Att. 205). P.f.p. *vidheyyo*, obedient, tractable (Ab. 730; Dh. 95). P.p.p. *vihiito*, done, performed; assigned, appointed. *Yathāvihiitakammāni akāseu*, performed their duties as they are assigned to them (Mah. 66). *Vejjehi vihitam bhesajjam*, medicines prescribed by the doctors (Mah. 196). *Aneka-vihitam*, in various ways (Alw. N. 71, it is used

adverbially, I think). *Aññavihiito*, and with affix क्, *aññavihitako*, engaged upon something else, busy (Dh. 327). With affix ता, *aññavihitatā*, being engaged upon something else (Alw. I. 102).

VIDĀLANO (adj.), Breaking up (fr. next). *Kaṇḍhāḍhānaviddlano* (adj.), "solving doubtful points" (Trenckner).

VIDĀLETI (caus.), To break open, split, rip up [caus. विदल्]. Mah. 128. P.p.p. *viddīto* (Dh. 146).

VIDĀRANAM, Rending [विदारण]. Ab. 991.

VIDĀRITO (p.p.p.), Rent, split [विदारित]. Ab. 991.

VIDĀRO, Tearing [विदार]. Ab. 759.

VIDATI, To know, ascertain [विद्]. I have met two or three times with this anomalous present (e.g. *vidanti etenāti vedo*), and it will be convenient to bring under it the various Pali derivatives of विद्. The Sansk. वेत्ति is entirely lost, and for the most part *jānti* is the substitute for विद् in class 2, but there is a curious form *vediyati*, often contracted to *vedeti* (comp. *paṭisaṃvediyati* and *-eti*), which is used in the sense "to feel, experience." At Dh. 149 *paccayam vedayanti* seems to mean "feel security, experience confidence." Sometimes *vedeti* may possibly be the caus. वेदयति, as at Jāt. 27. From *vediyati* we have p.p.p. neut. *vedayitam*, sensation, feeling (Ab. 154; Alw. N. 72). *Vidum* or *vidū* is the S. perf. 3rd pl. विदुः. *Tam Labhiyavasabham vidū*, they called him L. (Mah. 143). *Khaṇḍadevo ti tam vidu*, they called him Kh. (Mah. 142). The regular Sansk. future *vedissati* is occasionally met with, e.g. *pari-suddhā ti vedissāmi*, I shall know you are innocent (Pāt. 2). The ger. *viditvā*, having learnt, known, perceived, ascertained, considered, occurs pretty frequently (Das. 35; Mah. 79; Dh. 8, 9, 98). P.f.p. *vedantyo* and *-ntiyyo*, intelligible (Gog. Ev. 6). Also p.f.p. *veditabbo*, to be known or understood (Alw. I. 77; Dh. 222, 313). *Attho pi 'ssa aṭṭhakathāya vuttanayen' eva veditabbo*, and its meaning is to be understood as explained in the commentary (Dh. 418). P.p.p. *vidīto*, known, understood, etc. (Ab. 724, 757; Mah. 104; Ten J. 48).—The pres. according to the 6th class, *vindati* = विन्दति, occurs pretty frequently with the meaning "to find, to get, possess, enjoy" (Dh. 11, 49; Mah. 2). Inf. *vinditum* (Jāt. 8).—According to the 6th class we have *vijjati* = विज्जति, to be, to

exist, to be found, to be obtained (Dh. 34; B. Lot. 576). Pl. *vijjare* (Mah. 251). *Mama vijjati sa-háyako*, I have a friend (Mah. 138, comp. Dh. 17). *Gorakkh' etta na vijjati*, there is no sattle-keeping there (Kh. 11, comp. 7, Dh. 26). *Na vijjati so jagatippadeso*, there does not exist a region in the earth . . (Dh. 23). P.pr. *vijjamāno*, existing. With affix क्, *Gehe vijjamānakam sabbam vikkinīto*, having sold everything that there was in the house (Dh. 324). P.p.p. neut. *vittam*, property, wealth, possession (Kh. 7; Ab. 485). With affix क्, *ūnavittako* (adj.), deficient in property, poor (Alw. I. 75 the term. belongs to the whole compound).

VIDATTHI (f.), A span of twelve aṅgulas [वि-तस्त्रि]. Ab. 195, 267; Mah. 166; Alw. I. 76. D'Alwis has published an interesting treatise to show that *sugatavidatthi* (Pāt. 10, 106) means, not "Buddha's span," but "an ordinary span." I do not however think that he has proved his case.

VIDDASU (adj.), Skilled, wise [probably विद्वत्]. Ab. 229. *Aviddasu* (adj.), ignorant, foolish (Dh. 47).

VIDDESI (m.), An enemy [विदेक्षिन्]. Ab. 345.

VIDDESO, Enmity, hatred [विदेष]. Ab. 164.

VIDDHAMSANAM, Crushing, destruction (from next). Dh. 312; Att. xvii.

VIDDHAMSETI, -SĀPETI (caus.), To crush, destroy, overthrow, scatter, disperse [विध्वंसयति]. Das. 9. Of demolishing a building (Mah. 206, 209). Pass. *viddhamśyati* (Alw. I. iv). P.p.p. *viddhamśito* (Dh. 320).

VIDDHAMSO, Demolition, etc. [विध्वंस]. Mah. 234.

VIDDHASTO (p.p.p.), Broken, fallen to pieces [विध्वस्त]. Dh. 127.

VIDDHO, see *Vijjhati*.

VIDDUMO, Coral [विदुम]. Ab. 491.

VIDEHĀ (m.pl.), Name of a people [विदेह]. Ab. 185; Ten J. 56. *Videharaṭṭham*, the V. country (Ten J. 54).

VIDHĀ (f.), Pride [विधा]. Ab. 168, 846. The three forms of pride are *seyyo 'h' asmīti vidhā*, *sadiso 'h' asmīti vidhā*, *hīno 'h' asmīti vidhā*, the pride that says, "I am better than you," the pride that says, "I'm as good as you," the pride that says, "You're a better man than me" (another MS. reads 'ham asmīti). Comp. *Vidho*.

VIDHAMANAM, Dispelling (fr. next). Dh. 312.

VIDHAMATI, To scatter, dispel [विधमति]. *Māra-*

balam (Dh. 118, 319). *Andhakārass* (Ten J. 47).

Caus. *vidhameti* (Ras. 38; Jāt. 75).

VIDHĀNAM, Arrangement, disposal, assignment; act, performance; precept, rule, rite, ceremony [विधान]. Ab. 1047. *Vidhānaññū* (adj.), skilled in rules or ceremonies (Mah. lxxxvi, = vidhānañña). Mah. 170.

VIDHAVĀ (f.), A widow [विधवा]. Ab. 235.

VIDHĀVATI, To run about [विधावति]. *Cittam v.*, the thoughts wander (Jāt. 7). F. Jāt. 4.

VIDHĀYA, VIDHEYYO, see *Vidahati*.

VIDHI (m.), Rule, precept; ceremony; luck, destiny [विधि]. Ab. 90, 1049. *Yathāvidhi*, with due form, duly (Mah. 53, 56). *Sakkārapūjāvidhi* (instr.), with the due forms of hospitality and respect (Mah. 82). *Vidhiṇṇa samalaṅkita*, duly decorated (Mah. 159). Mah. 241.

VIDHĪYATI, see *Vidahati*.

VIDHO, Form, measure, kind, sort; part, fold [विध]. Ab. 846. At the end of compounds. *Cuddasavidhena*, in 14 parts. *Bhavo dvidhena hoti*, B. is of two sorts. The foll. are adjectives. *Navavidho*, ninefold (Alw. I. 78). *Dasaddhavidho*, fivefold (Mah. 161). *Evaṇvidho*, of such kind, such. *Nānāvidho*, various. *Akaṭavidho*, belonging to the uncreate sort, uncreate (Sām. 8.). Comp. *Vidhā*.

VIDHU (m.), The moon [विधु].

VIDHUNATI, To shake [विधु]. F. Jāt. 57.

VIDHUPANAM, A fan [fr. धूप with वि]. Pāt. 105, 111.

VIDHUPITO (p.p.p.), Scattered, destroyed [fr. धूप with वि]. Ras. 78.

VIDHURAM, Absence, seclusion [विधुर]. Ab. 765.

VIDISĀ (f.), An intermediate point of the compass [विदिश]. Ab. 29; Att. 143.

VIDITO, VIDITVĀ, see *Vidati*.

VIDOJO, A name of Indra [विदोष]. Ab. 20.

VIDU (adj.), Knowing, skilled; wise [विदु, विद, विद्]. Ab. 229; Kh. 21. *Lokavidū*, knowing the world, epithet of Buddha (Kh. 21; Alw. I. 77). *Sabbavidū*, omniscient (Dh. 63, comp. Mah. 88, line 8). *Thānāṭṭhānavidū*, knowing right and wrong sites (Mah. 88). *Adhippāyavidū vidū*, the wise (king) who was skilled in knowing intentions (Mah. 121). For *vidū* "they knew," see *Vidati*.

VIDURO (adj.), Wise [विदुर]. Ab. 229.

VIDUSITO (p.p.p.), Corrupted [p.p.p. विदूषयति]. Mah. 161.

VIDVĀ (*adj.*), Wise [विद्वत्]. Ab. 228. *Avidvā* (*adj.*), ignorant, foolish. Masc. *vidvā*, a wise man, learned man, savant (Alw. I. 112).

VIGACCHATI, To depart [विगच्छ]. Dh. 228. P.p.p. *vigato*, gone, disappeared, dispelled, ceased (Dh. 97; Mah. 215). *Avijjā vigatā*, ignorance was dispelled (Gog. Ev. 10). *Deve vassitvā vigate*, when the weather had got fine after rain, lit. the cloud having rained and then cleared away (F. Jāt. 47, comp. Dh. 88, where for *vigame* I think *vigate* should be read, "the middle watch having passed away"). *Vigaticcho* (*adj.*), free from desire, lit. from whom desire has departed (Dh. 64). *Vigatavalāhako* (*adj.*) *nabho*, a cloudless sky.

VIGĀHATI, VIGĀHETI, To plunge or wade into; to enter [विगाह]. *Salilam vigāhetvā*, having waded into the water (Mah. 117, comp. Ras. 78). *Parisam v.*, to enter an assembly (F. Jāt. 11, comp. Kh. 8). Ger. *vigayha* (Ras. 78; F. Jāt. 11; Kh. 8). Pass. *vigayhati* (Ras. 89). Caus. *vigāhāpeti*, to cause to enter or penetrate (Dh. 177).

VIGAMO, Departure, dispelling [विगम]. *Valāhakaḥ ahoṣi*, the clouds cleared off (Dh. 155).

VIGARAHATI, To reproach, rebuke, censure [विगर्ह]. Dh. 395, 400.

VIGATO, see *Vigacchati*.

VIGAYHA, see *Vigāhati*.

VIGGĀHAKE (*adj.*), Quarrelsome [fr. caus. विग्रह].

VIGGAHAVĀ (*adj.*), Having the form of; handsome [विग्रहवत्].

VIGGAHO, The body; strife; in gram. resolution of a word into its elements, analysis [विग्रह]. Ab. 151, 400, 1046; Dh. 104. *Manussav.*, a human being (Pāt. 3; Pāt. 67 says, *purisav. nāma yaṃ mātū kucchimim paṭhamam cittaṃ uppannam paṭhamam viññānam pātubhūtam yāva maraṇakālam etthantare so manussav. nāma*). *Añña-tra viññānaṃ purisaviggahena*, without the presence of a discreet person (Pāt. 12). *Suviggaho* (*adj.*), handsome (Mah. 117).

VIGGHO, An obstacle [विघ्न].

VIGHĀSĀDO, One who eats the remains of food [next + चट्]. Ab. 467; Dh. 274.

VIGHĀSO, Remains of food, broken meat, scraps, orts [fr. विघस]. Ab. 467.

VIGHĀTANAM, Overthrow, removal (fr. next).

VIGHĀTETI (*caus.*), To overthrow, remove, batter down [caus. विघट]. Mah. 152.

VIGHĀTO, Destruction; annoyance, vexation; op-

position [विघात]. Mah. 72; Dh. 258. *Icchāv.*, defeat of one's wishes (Att. 207).

VIGUNTHITO (*p.p.p.*), Arrested, foiled [p.p.p. वि + गुण्]. Att. 194.

VIHAGO, A bird [विहग]. Ab. 624. With *adhipo*, *vihagādhipo*, a Gaṇḍa (Ab. 633).

VIHĀHISI, see *Viharati*.

VIHĀNGAMO (*adj.*), Going through the air, flying [विहंगम]. Masc. *vihanigamo*, a bird (Ab. 624).

VIHĀNGO, A bird [विहंग]. Ab. 624.

VIHĀÑÑATI, To be vexed, grieved, afflicted [विह्वलते]. Dh. 3, 12. P.p.p. *vihato*, destroyed, impaired (Dh. 80, 233).

VIHARATI, To dwell, sojourn, live [विह]. Dh. 18. *Sukham v.*, to live happily (Dh. 36, 68; Ten J. 47). Opt. 2nd pl. *viharemu*, *vihareyyāma* (Ten J. 47). Aor. *vihāsi* (Mah. 39; Dh. 303, 328; Ten J. 107; Das. 39). Fut. 2nd sing. *vihāhisi* (Dh. 68). Comp. *Vihāro*.

VIHĀRI (*adj.*), Dwelling, living [विहारिन्]. *Sukkhavihāri*, living happily, enjoying ease or peace of mind. *Sādhuvihāri*, well-conducted, living righteously (Dh. 58, comp. 11). *Ekav.*, living alone (Dh. 107).

VIHĀRIYO (*adj.*), Living [विहार + य]. *Mettāv.*, living in the exercise of *mettābhāvanā* (Dh. 66).

VIHĀRO, Rambling, roaming, recreation; a Buddhist monastery or convent; state of life, condition; stopping, staying, sojourn, living, abiding, dwelling [विहार]. Ab. 857; B. Lot. 317; E. Mon. 21; B. Int. 286. *Jaṅghāvihāraṃ anucāṇikamāno*, wandering about on foot (Sela 8.). *Catu-iriyā-pathavihārena viharati*, to live in the exercise of the four noble postures (Ten J. 47). *Arañṇako v.*, a monastery in a forest (Dh. 85). *Mahāv.*, the Great Monastery. *Jetavanav.*, the monastery of Jetavana. *Divāvihāraṃ karoti* or *kappeti*, to enjoy a noonday rest, take a siesta (Mah. 7, 121). *Vihārakusalo*, skilled in recreation (Mah. 121). *Kena nu vihārena ajja mama putto Kassapo viharati*, I wonder in what state of existence my son K. is living to-day (Dh. 183). *Asamsaṭṭhav.* (*adj.*), living apart from the laity (Jāt. 1). *Sukkhav.*, comfort, bliss. *Diṭṭhadhammasukhav.*, happiness or comfort in this life. *Diṭṭhadhammasukkhavihāraṃ anuyutto v.*, to live devoted to a life of ease (Dh. 104). *Phāṇav.*, comfort. The three vihāras, or blissful states of existence, are *dibbo vihāro*, *brahmanav.*, *ariyanav.*, state of being a

deva of the kámaloka, state of being a Brahma angel, state of being a saint (one walking in the Paths). The term *brahmavihāro* is used in two or three shades of meaning, and is partly connected with the ecstatic meditation (see *Brahma-vihāro*). At Kh. 16 *brahmaṃ vihāraṃ* means "holy state," not "abode."

VIHATO, see *Vihāṇāti*.

VIHATTHO (*adj.*), Perplexed [विहत्त]. Ab. 736.

VIHĀYA, see *Vijahati*.

VIHĀYASĀ (*adv.*), Through the air [विहायस]. Mah. 72, 195.

VIHĀYASO, The air, sky [विहायस]. Ab. 1112. Comp. *Vehāyaso*.

VIHĀYITAM, A gift [विहायित]. Ab. 420.

VIHESĀ (*f.*), Annoyance, vexation, worry, weariness, fatigue [fr. विहिंस]. Pát. 17; Gog. Ev. 6.

VIHESAKO (*adj.*), Annoying, troubling, wearying (comp. last). Pát. 12, 88. Fem. *vihesikā* (Pát. 100, 102).

VIHETHAKO (*adj.*), Harassing [विहेत्तक]. Pát. 102.

VIHETHANAM, Harassing, hurting [विहेत्तन]. In the phrase *yuddho aññamaññavikethano*, strife inflicting losses on both sides (Mah. 117), we have perhaps an *adj.* *viheṭhano*, injuring, harassing.

VIHETHETI (*caus.*), To annoy, harass, hurt [caus. वि + हेत्]. Dh. 34; Mah. 255. P.pr. of pass. *viheṭhiyamāno* (Dh. 98, being hard pressed by questions).

VĪHI (*m.*), Rice, paddy [वीहि]. Ab. 450, 452; Mah. 129.

VIHĪMSĀ (*f.*), Hurting, injury, cruelty (fr. next).

VIHĪMSATI, To hurt, injure [विहिंस]. Dh. 24.

VIHĪNO, see *Vijahati*.

VIHITO, see *Vidahati*.

VIJAHATI, To leave, forsake, relinquish, reject [विहा]. *Vijahati* (Dh. 99). P.pr. *vijahanto* (Dh. 95). Ger. *viḥāya* (Att. 194; Mah. 75), *vijahitvā* (Dh. 130; Alw. I. 64). *Attabhāvaṃ vijahitvā*, quitting his present form (Ras. 19, 24, comp. Dh. 130). P.p.p. *viḥīno*, abandoned, bereaved (Dh. 146), *vijahito*, forsaken, neglected (Dh. 193).

VIJAMBHATI, To rouse oneself, display activity [विजम्ब]. Ját. 12 (of a lion).

VIJĀNANAM, Knowing, etc. (fr. next).

VIJĀNAM, Understanding [fr. विज्ञा]. *Suviḥḥano* (*adj.*), easy to understand (comp. *Pajānam*).

VIJĀNĀTI, To discern, distinguish, be wise, perceive, learn, understand, know exactly, find out, ascertain [विज्ञा]. Dh. 12. Pres. 2nd sing. *viḥḥāsi* (Dh. 340). Imperat. 2nd pers. *viḥḥāsi* (Att. 124). Opt. *viḥḥeyya* (Dh. 70; Gog. Ev. 6). Aor. *viḥḥāsi* (Mah. 79). Ger. *viḥḥāya* (Att. 201), *viḥḥāniya* (Mah. 2, 54, 250). Inf. *viḥḥāntum*. P.pr. *viḥḥānam*, *viḥḥānto*, discerning, wise (Dh. 31, 67; Mah. 136). *Aviḥḥānam*, not knowing or understanding (Dh. 7, 11; Ras. 35). *V.* generally governs an acc., but at Dh. 34 and Mah. 167 we have the construction with *iti*. Pass. *viḥḥāyati* (Alw. I. 27). P.f.p. *viḥḥeyyo*, that should be known or understood, intelligible, cognisable (Alw. I. vi; B. Lot. 566; Ab. 129). Also p.f.p. *viḥḥāniyo* (Mah. 22). P.p.p. *viḥḥāto* (Ját. 2). *Viḥḥāntasāno*, learned in religion, devout (Mah. 80, Pát. 75, comp. Mah. 250). Caus. *viḥḥāpeti*, to speak to, address, inform, teach; to make a representation or appeal, to solicit, beg. *Parisaṃ v.*, addresses or teaches an assembly (B. Lot. 566). *Manusse viḥḥāpentā*, appealing to the multitude (Dh. 338). *Paṇṭabhojanāni viḥḥāpeyya bhuṇṇeyya*, should ask for (or obtain by asking) and eat sweet food (Pát. 14, comment says *viḥḥāpeyyāti yāceyya*, comp. Dh. 145). With a double acc. *Gahapatim cāvaraṃ viḥḥāpeyya*, should ask a householder for a robe (Pát. 8). At Pát. 105 we have an interesting double causative *viḥḥāpāpeti*, to cause to be asked for.

VĪJANĪ (*f.*), A fan [comp. वीजन]. Ab. 316; F. Ját. 46; Mah. 164; Alw. I. xcvi.

VIJANO (*adj.*), Lonely, deserted [विजन]. Ab. 353.

VIJĀTĀ, see *Vijāyati*.

VIJĀTANAM, Disentangling (fr. next).

VIJĀTETI, and VIJĀTĀPETI, To comb out, disentangle; metaphorically, to unravel, explain [denom. fr. जटा with वि]. Pát. 10, 80.

VIJĀTI, To fan a person [वीज]. Dh. 106. P.pr. *vijāmāno* (Mah. 73; Dh. 198, 241). Caus. *vijājeti*. *Nāgena vijāyantam*, having himself fanned by an elephant (Mah. 33).

VIJĀYANAM, Bringing forth, delivery (fr. next). *Vijāyanagharāṃ* = *sūtigharāṃ*.

VIJĀYATI, To bring forth young [विजन]. Aor. *vijāyati* (Dh. 78, 120). Fut. *vijāyissati*. *Puttāṃ vijāyitvā*, having given birth to a son (Mah. 23). Of an animal (Dh. 199). P.p.p. fem. *vijāyā*, a woman who has had a child (Ab. 235). *Dasak-*

khattum vijāta, having ten times been a mother, having had ten children (Dh. 233). With acc. *Puttā vijāta*, having brought forth a son.

VIJAYO, Victory, triumph; name of the first Aryan coloniser and sovereign of Ceylon [विजय]. Ab. 402; Mah. 47, 159. *Vijayuttaro*, name of Sakka's conch or trumpet (Mah. 180).

VIJETI, and **VIJINATI**, To conquer, master, triumph over [विजि]. Fut. *vijessati* (Dh. 9), *vijissati* (Dh. 209). Aor. *vijayi* (Mah. 51). Ger. *vijitvā* (Att. 192). P.p.p. *vijito*, conquered (Ab. 1028; Dh. 58), won, gained. *Vijitabhūmippadeso rājā*, a king by whom a district has been conquered (Dh. 406). *Vijitasāgāmo* (adj.), by whom the battle has been won, victorious (Mah. 155, 217). Neut. *vijitam*, a kingdom, realm (Ab. 189, 1028; Dh. 109, 232; Ten J. 113).

VIJIGUCCHATI, To loathe [वि + जुगुप्स].

VIJINANAM, Conquering (fr. *Vijeti*).

VIJITĀVĪ (adj.), Victorious [विजित + विन्]. Dh. 74; B. Lot. 580.

VIJITO, see *Vijeti*.

VIJIVITO (adj.), Dead [विजीवित]. Att. 215.

VIJĀ (f.), Knowledge, learning, scholarship, science; wisdom [विज्ञा]. Ab. 153, 1034. *Vijā-carapāsampanno*, endowed with knowledge and conduct (Alw. I. 77, comp. Dh. 26). *Vijāsiipam*, sciences and arts (Mah. 250). *Vijāmayo* (adj.), sprung from knowledge (Man. B. 504). The threefold knowledge (*tivijā*, *tisso vijā*, Ab. 1034; Man. B. 495; Dh. 182) is the knowledge of the three great truths, *aniccam*, *dukkham*, *anattam* (see *Lakkham*). There are also three other *vijās*, *pubbenivāsānussatiñānam*, *sattānam catūpāpāte ñānam*, *dasavāsanā khaye ñānam* (Dasuttara S.). The eight *vijās*, or branches of knowledge possessed by an Arhat, are, *vipassanāñānam*, *manomayiddhi*, *idhippabhedo*, *dibbasotam*, *parassa ceto-pariyāñānam*, *pubbenivāsānussatiñānam*, *dibbacakkhu*, *dasavakkhayañānam* or *dasavasanākhayo* (Alw. I. xxxiv; Man. B. 414).

VIJJATI, see *Vidati*.

VIJJHANAM, Piercing (fr. next). Ab. 366; Dh. 196.

VIJJHATI, To pierce, perforate; to strike, hit, break through; to hurt, wound; to shoot with an arrow [वज्ज]. Aor. *vijjhi* (Mah. 152). Ger. *vijjhitvā* (F. Jāt. 6). Inf. *viihikam* (Ten J. 115). *Akkhi me vātā vijjhanti*, the wind hurts my eyes

(Dh. 82). *Sālehi v.*, to pierce with stakes (Dh. 127). Pass. *vijjhati* (*ime sattā haññantu vā vijjhantu vā*). P.p.p. *viddho* (Ab. 748). *Tarupamakulāni pānakaviddhāni*, tender flower-buds bored by insects (Dh. 209). *Mukhe viddho 'smi*, I am hit, or wounded, in the face (Mah. 156). Caus. *vijjhayati* (Jāt. 45), *vijjhāpeti*. P.p.p. caus. *veddhito* (Ab. 748).

VIJJHĀYATI, To burn out, go out, be extinguished [वि + क्षि, comp. *Jhāyati*]. Kh. 28. *Dve akkhāni dīpasikkhā viya vijjhāyissu*, his two eyes were extinguished like the flame of a lamp (Dh. 89).

VIJJOTATI, To shine [विजुत्]. Caus. *vijjoteti*, to illumine, illustrate (Jāt. 1).

VIJJU (f.), and **VIJJUTĀ** (f.), Lightning [विजुत्]. Ab. 48. Loc. *vijjuyam* (Ab. 871). Pl. *vijjā* (Mah. 72). *Vijjivedhī*, an archer who shoots as quick as lightning (Mah. 143). *Vijjutā* at Ab. 48 and Mah. 182.

VIJJULLATĀ (f.), Forked lightning [विजुलत्ता]. Att. 211; Mah. 200.

VIJJUTĀ, see *Vijju*.

VIKACO (adj.), Blossoming [विकस]. Ab. 542.

VIKALO (adj.), Defective, wanting; deprived of [विकल]. *Cakkhuvikalo*, blind (Dh. 88). *Andho desavikalo*, a blind man without a guide (Sen. K. 408).

VIKĀLO, Afternoon, evening; wrong time [विकाल]. *Vikālacariyā*, going on the begging rounds in the afternoon; this was strictly forbidden to Buddhist monks, who were required to complete their rounds in the early morning (Ten J. 118). *Vikālabhajanam*, taking food at a wrong time, said of a meal taken by a Buddhist priest at any but the appointed time, which was between sunrise and noon (E. Mon. 94; Kh. 3; Pāt. 14, comment says *vikālo nāma majjhantike vitivatte yāva arupuggamanam*). *Vikālo* (loc.) *kulāni upasāṅkhamitvā*, having visited a family late in the evening, or at a forbidden time (Pāt. 112, it is explained to mean after sunset, comp. Das 8). In Sig. S. we have *vikālavissikkhācariyānuyogo*, which Gogerly renders "being addicted to wandering about the streets at unseasonable hours."

VIKĀṆKATO, Name of a plant (*sādukapṣa*) [विककुत्त]. Ab. 559.

VIKAPPANĀ (f.), Apportioning, assignment (fr. *vikappeti*). Pāt. 48.

VIKAPPANAM, Option, alternative; indecision [विकल्पन]. Ab. 1189, 1199; Pát. 78.

VIKAPPETI (caus.), To apportion, assign [विकल्पयति]. Pát. 16, 48, 103. P.p.p. *vikappito* (Pát. 76, 81).

VIKAPPO, Option, uncertainty; thinking over, considering [विकल्प]. Ab. 112, 954, 1138. At Pát. 8, 11, *dvare vikappam apajjeyya* is rendered by Dickson "give directions about the robe," and this I think is borne out by the comment at p. 78; but perhaps the strictly literal interpretation might be "falls into a discussion about the robe."

VIKĀRO, Change, alteration; perturbation; wrong state of mind [विकार]. Ab. 765; F. Ját. 11. *Indriyavikāro*, perturbation of mind (Das. 3). *Caj' etam vikāram*, dismiss from thee this evil thought (Att. 206). *Ime ucchuvikāra*, these products of the sugar-cane (sugar-cane in altered forms, Ab. 462).

VIKAROTI, To alter [विकृ]. Aor. *vi-akdsi* (F. Ját. 11). P.f.p. *vikāriyo* (Cl. Gr. 144). P.p.p. *vikato*.

VIKASĀ (f.), Bengal madder [विकसा]. Ab. 582.

VIKASATI, To expand, blossom [विकस]. P.pr. *vikasamāno*. P.p.p. *vikasito*, blown, blossoming (Ab. 542).

VIKĀSĪ (adj.), Illumining, delighting [विकशिन्]. Mah. 115.

VIKATĪ (f.), Change; emotion, anger, etc.; sort, kind; altered form, product [विकृति]. Ab. 401, 765. *Pīṭhivikatīhatacetano* (adj.), in whom all thought of joy and anger is destroyed (Att. 203). *Esā p' ekā pūvavikati bhavissati*, this must be some sort of cake (Dh. 139). *Nānappakāra dharavavikatiyo*, various sorts of ornaments (Ját. 59). *Pakkā vā apakkā vā sabbā pi ucchuvikati phāpitan ti veditabbam*, every product of the sugar-cane whether cooked or raw is to be looked upon as phāpita (Pát. 81, comp. *Vikāro*).

VIKATIKĀ (f.), A woollen coverlet embroidered with figures of lions, tigers, etc. Ab. 314.

VIKATO (p.p.p. *vikaroti*), Changed [विकृत].

VIKATO (adj.), Changed, altered [विकट]. Ab. Ab. 1019. Neut. *vikāṣam*, filth.

VIKIRANAM, Dispersing; investment of money [विकिरण]. Dh. 312.

VIKIRANO (adj.), Dispersing, spending, squandering [विकिरण]. Fem. *vikiraṇī*. Masc. *vikiraṇo*,

the gigantic swallow-wort, *Calotropis Gigantea* (Ab. 581).

VIKIRATI, To scatter, sprinkle, spread abroad; to overwhelm [विकृ]. Ger. *vikiritvā* (Ját. 55; Dh. 135). Inf. *vikiritum* (Dh. 182). Pass. *vikiriyati* (Alw. I. iv). P.p.p. *vikirāno*. *Vikirāṇako* (adj.), with dishevelled hair (Ját. 47). Caus. *vikirāpeti* (Dh. 176).

VIKKAMO, Advancing, walking; strength, heroism, prowess [विक्रम]. Ab. 398, 953; Alw. I. x.

VIKKANTO (p.p.p.), Stepping, walking; heroic [विक्रान्त]. Ab. 380. At B. Lot. 576 perhaps we should read *nāgavikkantacro*.

VIKKAYĪ (m.), VIKKAYIKO, A vendor [विक्रयिन्, विक्रयिक]. Ab. 470, 511.

VIKKAYO, Sale [विक्रय].

VIKKETĀ (m.), [विक्रेतृ]. A vendor. Ab. 470.

VIKKEYYO (p.f.p. *vikkipati*), Saleable, for sale [विक्रेय]. Ab. 471.

VIKKHĀLANAM, Washing (fr. next). Att. 192.

VIKKHĀLETI (caus.), To wash [विशालयति]. *Mukham v.* (Dh. 165; Alw. I. 97).

VIKKHAMBHANAM, This word, which is the equivalent of *विक्रम*, occurs in the compounds *vikkhambhanappahānam*, *vikkhambhanavimutti*, and probably means, as in Sansk., "obstructing, stopping." Vij. says, "*vikkhambhanappahāna* is the removal of the *nīvaranās*, etc., by *saṁādhī*, as by striking a pot on the surface of the water to free it (the water) from moss floating upon it, *ghaṭappahāren' eva udakapitthe sevāssa tenā nīvaranāddidhammānam pahānam*." Ten J. 48; Dh. 151; Ras. 85.

VIKKHAMBHITO (p.p.p.), Obstructed, stopped [विक्रमयित]. *Tattha kāmaccchando vyapādo ti imāni dve samāpattiyā vā avikkhambhitāni maggena vā asamucchinnāni* (Par. S. A.).

VIKKHAMBHO, Diameter [विक्रम]. Mah. 112.

VIKKHĀYITAKAM, One of the *Asubha Kammatthānas*, obtained by the contemplation of a corpse gnawed by animals [fr. खाद् with वि, the *k* being abnormally doubled, as in *abhikkānta* = *abhikānta*, *paṭikkūla*, etc.]. I find in Vis. M., *ito vā etto vā vividhākārena soṇasigāldāhi khāyitan ti vikkhāyitam*.

VIKKHEPO, Scattering, confusion; perplexity, puzzle, disorder of mind [विकेष]. B. Lot. 413. *Vikkhepaṃ vyākaroti*, to give a perplexed and

unintelligible answer (B. Lot. 410). *Vikkhepo me hoti*, I get puzzled or put out (Dh. 324). *Amarāvikkhepo*, perplexity like the *amarā* fish, which is very slippery and wriggles through your hands (Vij.). This term is applied by the Buddhists to the teaching of Sañjaya Belatthiputta (see *Tittthiyo*). Its applicability will be seen from the foll. passage which I extract from his reply to Ajātasattu, . . . *n'eva hoti na na hoti tathāgato param maraṇā ti iti ce me assa, n'eva hoti na na hoti t. param maraṇā ti iti ce taṃ vydkareyyaṃ, evaṃ ti pi me no, tathā ti pi me no, aññathā ti pi me no, no ti pi me no, no no ti pi me no*, If I thought that the individual neither exists nor does not exist after death, if I should answer thee, 'The individual neither exists nor does not exist after death,' I do not think it is so, I do not think it is thus, I do not think it is otherwise, I do not think it is not, I do not think it is not not (see Lot. 460; Man. B. 473). This reasoning is called *amarāvitaṅko*, "slippery reasoning."

VIKKHIPATI, To scatter [विचिप]. P.p.p. *vikkhittō*, scattered, dispersed, confused. *Cittāṃ vikkhittāṃ*, wandering or perplexed thoughts (Dh. 200, comp. 134).

VIKKHOBHETI (caus.), To agitate [विचोभयति].

VIKKINĀTI, To sell [विक्री]. Mah. 24. Fut. *vikkiṇissati*. Ger. *vikkiṇitvā* (Alw. I. 73; Dh. 199, 324). P.pr. *vikkiṇanto* (Dh. 114). P.f.p. *vikkeyyo, vikkīṇiyo*, saleable, for sale (Ab. 471; Dh. 231).

VIKOPANĀM, Injuring (fr. next). Ab. 852.

VIKOPETI (caus.), To cause or suffer to be injured [caus. विकुप]. Jāt. 20.

VIKUBBANĀM, Assuming a different form by supernatural power, magical or miraculous transformation [fr. विह्व]. Mah. 116; Man. B. 500.

VIKŪJATI, To chirp, warble [विकूज]. Jāt. 52.

VILAGGO (p.p.p.), Fastened [विलग्न]. Masc. *vilaggo*, the waist (Ab. 271, 1039).

VILAMBANĀM, Disguise, masquerade [विह्वान]. Att. 199.

VILAMBATI, To loiter, tarry [विलम्ब]. Dh. 115. P.p.p. neut. *vilambitāṃ*, delay (comp. Ab. 40 *avilambitāṃ*, speed).

VILĀṄGĀM, The plant *Erycibe Paniculata* [विह्व]. Ab. 586.

VILAPATI, To lament, wail; to talk idly, to lie [विलप]. Dh. 222; Das. 31; Pāt. 3.

VILĀPO, Lamentation [विलाप]. Ab. 123.

VILĀSO, Sport, pastime; dalliance; charm, beauty [विलास]. Ab. 174; Att. 191, 192. With affix वत्, *vildsavā* (adj.), sportive (Mah. 170).

VILAYO, Destruction [विलय]. *Vilayaṃ neti*, to kill (Mah. 50, 52).

VILEKHITO (p.p.p.), Rendered by Gog. "smooth" (of a robe when well woven) [p.p.p. caus. विलिख]. Pāt. 11.

VILEKHO, Perplexity [विलेख]. Pāt. 17.

VILEPANĀM, Toilet perfume [विलेपन]. Ab. 306.

VILIMPATI, To smear, to anoint [विलिप]. Jāt. 55; Das. 30; Dh. 316. P.p.p. *vilitto* (Dh. 233; Mah. 244). Caus. *vilinpeti, vilimpāpeti*, to smear (Mah. 261; Jāt. 50; Das. 41).

VILĪNO (p.p.p.), Clinging, adhering [विलीन]. *Vilīnameho, vilīnatelaṃ*, the fat that adheres to the muscles (Ab. 282, 873).

VILĪVAKĀRO, A basket-maker (Ab. 509).

VILOCANĀM, The eye [विलोचन].

VILOKANĀM, Looking, a look [विलोकन]. Dh. 117; Jāt. 49.

VILOKETI, To look at, look over, examine [विलोक्]. Mah. 131; Das. 24; Dh. 117. P.p.p. neut. *vilokitāṃ*, a look.

VILOḌETI (caus.), To stir, move about [विलोडयति]. Jāt. 26.

VILOMETI, To disarrange, invert (denom. fr. next). Kh. 21.

VILOMO (adj.), Against the grain, reversed, different, wrong [विलोम]. Alw. I. 54, 63. *Vilomāni* at Dh. v. 50 is explained by the comment to mean "harsh words," but perhaps "faults, sins," is rather what is intended.

VILOPAKO (adj.), Pillaging, larcenous [fr. caus. विलुप]. Jāt. 5.

VILOPO, Plunder, pillage [विलोप]. Jāt. 7; Att. 211; Dh. 300.

VILUMPATI, To plunder [विलुप]. Dh. 201; Das. 21. P.p.p. *vilutto* (Mah. 205).

VILŪNO (p.p.p.), Cut off [विलून].

VIMADDUTTHO, Scent arising from the trituration of perfumes [विमदोत्थ]. Ab. 145.

VIMALO (adj.), Pure, clear, spotless [विमल]. Ab. 670; Jāt. 18; Dh. 73.

VIMĀMSĀ (f.), Investigation, examination, trial [मीमांसा with consonant dissimilation]. Ab. 154; B. Lot. 311.

VIMĀMSANAM, Trying, testing [विमोक्षण]. Mah. 136; F. Jāt. 57.

VIMĀMSATI, To think over, consider, reflect upon; to examine, investigate, try, test [विमोक्ष see *vīmaṃsā*]. Ten J. 109; Mah. 23; F. Jāt. 12, 37, 54; Mah. 23, 79, 252. *Samatthabhāvaṃ therassa vīmaṃsanto*, trying the power of the therā, testing his capabilities (Mah. 41). *Vijitanagara-gāthattam vīmaṃsanto*, revolving in his mind the way to take the city of V. (Mah. 151).

VIMĀNAM, and -NO, A pagoda or palace of seven stories; the abode of a deva, a celestial mansion; a residence, abode [विमान]. Ab. 25, 917; Dh. 363). *Nāgav.*, Nāgā abode or palace (Mah. 22, comp. Dh. 190 *asurav.*). The vimānas of the devas are splendid pagoda-shaped palaces, movable from place to place by an effort of the will. A deva may even descend to the earth in this mansion, using it as a car or chariot (Dh. 99). The size and splendour of a vimāna depends on the heaven to which the deva belongs, and on the degree of his merit. Maṭṭakunḍalin had a golden palace 120 leagues in breadth (Dh. 96).

VIMANO (*adj.*), Perplexed, distressed [विमनस्]. Ab. 723.

VIMATI (*f.*), Perplexity, doubt [विमति]. Ab. 170; Mah. 44.

VIMATṬHO (*p.p.*), Soft [विमृष्ट]. *Ubhatobhāga-vimaṭṭhaṃ vatthaṃ*, cloth with a nap on both sides (Par. S.).

VIMHĀPETI (*caus.*), To astonish [विस्मापयति]. Mah. 107.

VIMHAYO, Astonishment [विस्मय]. Mah. 27; Ab. 1149.

VIMHITO (*p.p.*), Astonished, amazed [विस्मित]. Mah. 44, 82.

VIMOCANAM, Release [विमोक्षण]. Mah. 220.

VIMOHAKO (*adj.*), Bewitching, deluding [fr. विमोहयति].

VIMOKHO, Release, escape, deliverance, salvation; release from human passion, Arhatship; release from existence, Nirvāpa or annihilation [विमोक्ष]. At Dh. 282 Vimokha is said to be threefold, *suññatavimokho*, *animittav.*, *appaṇihitav.*, or void, unconditioned, and passionless (see Nibbānam, p. 270, b). At B. Lot. 831 Arhatship and Annihilation are distinguished as *sāṅkhatāramapavimokho* and *asāṅkhatāramapavimokho*. The eight Vimokhas belong to the ecstatic meditation. The

first three are as follows, *rūpi rūpāni passati ayaṃ paṭhamo vimokho*, *ajjhataṃ arūpasāññi bahiddhā rūpāni passati ayaṃ duttiyo v.*, *subhan t' eva adhimutto hoti ayaṃ tatiyo v.* The next four are the four Arūpa meditations (*ākāśānāñcāyatanaṃ*, etc.), and the eighth is *saññāvedayitānirodho* (see *Nirodho*). Rarely, as at Kh. 14, we have the spelling *vimokkha*. B. Lot. 824.

VIMUKHO (*adj.*), Averted, neglectful [विमुक्ष]. Mah. 136.

VIMUṆCATI, To release; to give up, to spend [विमुञ्च]. Ger. *vimuñciya* (Mah. 161). Pass. *vimuccati*, to be released (Dh. 118). Aor. pass. *vimucci*. P.p.p. *vinutto*.

VIMUTTĀYATANAM, Point of emancipation [विमुक्ति + आयतन]. There are five of these enumerated in Saṅgīti and Dasuttara SS. They are the complete understanding of the Dhamma and consequent serenity of mind (*cittam samādhīyati*); 1st, by hearing the Dhamma preached by Buddha or some pious spiritual teacher, 2nd, by preaching the Dhamma to others, 3rd, by reciting the scriptures (*sajjhāyaṃ karoti*), 4th, by pondering them in the mind; 5th, by grasping and retaining a *samādhinimittam* (see *Nimittani*).

VIMUTTI (*f.*), Release, emancipation, Arhatship, Nirvāpa or Annihilation [विमुक्ति]. Ab. 9; B. Lot. 824. The five vimuttis are *tadaṅgav.*, *vikkhambhanav.*, *samucchadav.*, *paṭippassaddhiv.*, *nissaraṇav.* (Ten J. 48, see *Samucchedo*).

VIMUTTO (*p.p.* *vimuñcati*), Released, emancipated [विमुक्त]. *Vimuttamānaso* (*adj.*), having the mind emancipated (Dh. 62). *Tappakakkhaye vimutto*, emancipated by the destruction of human passion, an Arhat (Dh. 63, comment says *arahatte asekhāya vimuttiyā*).

VIMUYHATI, To be confused, bewildered [विमुह]. Kh. 13.

VINĀ (*adv.*), Without, except [विना]. Ab. 1137. With acc. *Vinā pupphaṃ*, without flowers (Ab. 540); *Taṃ v.*, without him (Mah. 11, comp. 41); *Satiṃ v.*, without recollection, thoughtlessly; *Geharakkhanake v.*, except people to watch the house, i.e. leaving them behind (Mah. 239). With instr. *Vinā dosena*, without any fault of hers (Mah. 259, comp. 235). With abl. *Vinā dhammā*, without the Law (Ras. 17); *Nātisaṅghā v. hoti*, he is deprived of his relatives (Das. 38). *Vinābhāva*, difference (Das. 9, 36).

VINĀ (*f.*), The Indian lute [वीणा]. Ab. 138. *Vīṇadhattho* (*adj.*), holding a lute (Mah. 180). *Vīṇāvāddī* (*m.*), a flute-player (Ab. 510). *Vīṇā-guṇo*, a string of a lute (Ab. 882).

VINĀMETI (*caus.*), To bend about, twist [विनामयति].

VINANDHATI, To encircle, cover [विनहति]. Ger. *vinandhitvā* (Mah. 119). P.p.p. *vinaddho*, bound, covered, interlaced (F. Jāt. 6; Ab. 141; Dh. 316).

VINĀSETI, see *Vinassati*.

VINĀSĪ (*adj.*), Destructive [विनाशिन्]. Fem. *vināsini* (Mah. 186).

VINĀSO, Loss; destruction, ruin [विनाश]. Ab. 770. *Mahārajjavindsena*, through the loss of his kingdom (Mah. 260). *Akkhivindsaṃ patto*, has lost his sight, lit. has come to loss of eyes (Dh. 211). *Vindsaṃ patto*, ruined, perished (Dh. 418; Ras. 29). *Mahāvindsaṃ pāpupi*, came to great grief, was utterly ruined (Ten J. 53). *Sīlavindso*, loss of morality, breach of the vow of chastity (Dh. 156).

VINASSATI, To be lost; to perish, be destroyed [विनश्यति]. Kh. 13; Gog. Ev. 8, 15. P.p.p. *vinassātho*. Caus. *vināseti*, to destroy, ruin, spoil, lose (Alw. I. 63). P.p.p. *vināsito* (Mah. 238).

VINATĀ (*f.*), The mother of the Garuḷas [विनता]. Ab. 628.

VINATAKO, Name of one of the Kulācalas [विनत + क]. Ab. 27.

VINĀYAKO, A spiritual leader or teacher, a Buddha [विनायक]. Ab. 2.

VINAYANAM, Instruction, conversion [विनयन]. B. Lot. 335.

VINAYO, Putting away, avoidance; subduing, conversion; training, discipline; name of a portion of the Buddhist scriptures [विनय]. *Macchervinayo*, putting away selfishness (Dh. 186, 190, comp. Ras. 84). *Sattavinayaṃ kātuṃ*, to effect the conversion of the people (Mah. 88). *Gihivīnayo*, discipline or duties of a layman (Sigālovāda Sutta is sometimes so called). At Ras. 85 we are told that there are two sorts of *vinaya* or discipline, *samvarav.* and *pahānav.*, discipline of restraint, and discipline of getting rid of (evil states). *Vinayo* is the ecclesiastical code, or common law, by which the Buddhist monks are governed, and is contained in the Vinaya Piṭaka (see *Tīpiṭakam*). The Vinaya Piṭaka

consists of five books, entitled respectively, *Pārājikam*, *Pācittiyaṃ*, *Mahāvaggo*, *Cūlavaggo*, and *Parivāro*. Buddhaghosa's commentary on the Vinaya is called *Samantapāsādikā*. E. Mon. 167; B. Int. 35, 232; Mah. lxxv. *Vinayadhara*, one who is versed in the Vinaya Piṭaka (Alw. I. 94; Pāt. 17). *Vinayaññū*, = विनय + ण, knowing the V. (Mah. 13, *vinayaññūnaṃ maggena* is the reading of my MS.). There is a division of the Vinaya called *khandhakam*, and from Buddhaghosa's account of the 1st council it would appear that it is a collective name for the Mahāvagga and Cūlavagga (comp. E. Mon. 115). It is divided into minor khandhakas, one of which is mentioned at Mah. 103, the *vasupantīyikam khandhakam*, or section dealing with the mode of commencing the Vassa residence. At Pāt. 28 the *uposathakhandhakam* is mentioned. At Pāt. 69 we are told that "the parivāsādāna, etc. are described in detail in the Samuccayakkhandhaka. Subh. writes to me that the *dvāśīti khandhakavattāni* are 82 precepts contained in the Kammakkhaka and Parivāsika khandhakas. In the terms *sattvinayo*, *amūhavinayo*, I am inclined to think that *vinaya* means "removal (of blame), acquittal." If so *amūhav.* means acquittal on the ground of restored sanity." Vij. has sent me the Pali text of the incident that led to the enactment of this *adhikaraṇasamatha*. A monk named Gagga in a fit of madness did many foolish and unworthy things, and, when called to task on his recovery by his brother monks, he said he had no recollection of what had occurred, as it was done under aberration of mind. Some of the monks continuing to obide, the more sober-minded (*appicchā*) were indignant, and brought the matter before Buddha, who gave the foll. judgment, *tena hi bhikkhave saṅgho Gaggassa bhikkhuno amūhassa amūhavinayaṃ detu, evaṃ ca pana bhikkhave dātabbo, tena bhikkhave Gaggena bhikkhuna saṅgham upasaṅkamitvā . . saṅgho evaṃ assa vacanīyo, ahaṃ bhante ummattako ahoṣiṃ . . so 'haṃ bhante amūho saṅgham amūhavinayaṃ yācāmi*, if this be the case, priests, let the clergy grant to the monk Gagga, who is in his right mind, an acquittal on the ground of his present sanity: and thus let it be granted: let the clergy be approached by Gagga and thus addressed by him, "Lords, I

have been insane, but now am in my right mind, and on that ground crave for an acquittal" (see Pát. 63, from which we learn that the amúhavinaya is given by a *fiaticatutthakammavácá*).

VINDANO (*adj.*), Finding, getting (fr. *vindati*). F. Ját. 51.

VINDATI, see *Vidati*.

VINETI, To remove, put away; to subdue, conquer, restrain; to instruct, educate, train [विनी]. F. Ját. 49. Imperat. *vinayatu* (Mah. 253). Opt. *vineyya* (Kh. 16; Das. 37). Ger. *vinayitvā*. P.pr. *vinento* (Ras. 88). Of converting the heathen (Mah. 2). P.p.p. *vinīto* (Alw. I. xiii). Of a trained horse (Ab. 369). *Ariyadhamme avinīto*, untrained in the doctrine of the saints (Alw. N. 72). *Suvinīto*, well-bred.

VINIBANDHO, Bondage [fr. वि-नि-बन्ध].

VINICCHAYO, Investigation, trial; ascertainment, decision [विनिश्चय]. *Dhammav.* at Dh. v. 144 is explained by the comment as *kāraṇākkāraṇajānanam*, knowing right and wrong causes or things. *Ichantehi vinicchayaṃ*, "by those who sought redress," lit. trial (Mah. 128, comp. Das. 2). *Vinichayaṭṭhānam*, a court of justice (Ten J. 2). *Vinichayamahāmacco*, or *-mahāmatto*, the lord chief justice (Mah. 237; Alw. I. 99). *Vinichayaṃ anuśati* or *deti*, to give judgment (said of the judge, Ten J. 2; Das. 25). *Attav.*, deciding a case (Ten J. 1). *Vinichayakathāya vattamānāya*, when an inquiry is going on, "when a case is under consideration" (Pát. 18). *Vinichayadhammo*, righteous judgment (Dh. 378).

VINICCHINATI, To investigate, try; to judge, decide, determine [विनिश्चि]. Opt. *vinicchineyya* (Dh. 377; Ten J. 1). Aor. *vinicchini* (Ten J. 2). Ger. *vinicchinitvā* (Dh. 378; Ten J. 1; Alw. I. 99). P.pr. *vinicchinanto* (Ten J. 1). *Attam v.*, to judge, decide a case (Das. 11; Ten J. 1). *Tam pañham avinicchinitvā uṭṭhahimsu*, broke up without settling the question (Pát. xvi).

VINIDHĀYA (*ger.*), Having deposited [विनिधाय]. Att. 141.

VINIGGAMO, Departure [विनिर्गम]. Mah. 131.

VINIGGATO (*p.p.p.*), Departing; free from [विनिर्गत]. Att. 202.

VINĪLAKO (*adj.*), Purple, black and blue [विनील + क]. Ten J. 54. *Vinīlakam* is one of the *Asubha Kammatthānas*, obtained by the contemplation of a corpse black with decay.

VINIMMUTTO, and VINIMUTTO (*p.p.p.*), Released; discharged (as an arrow) [विनिर्मुक्त, and वि-नि-मुक्त]. Dh. 322; Pát. xviii.

VINIPĀTIKO (*adj.*), This term is applied to beings belonging to the four *Apāyas* [विनिपात + क]. By *ekacce vinipātikā*, "some of the V.s" (see *Sattā-vāso*), are meant beings who by good actions have obtained release from the worst condition of their *apāya* existence (*ekacce vinipātikā ti catu-apāya-vinimuttakā*, Mahānidāna S. Aṭṭh.). Instances are given, as that of the *yakkhīni Uttaramāṭṭā*, who having listened to a discourse of Buddha became a *Sotāpannā*.

VINIPĀTETI (*caus.*), To do away with, destroy [विनिपातयति]. Ten J. 34.

VINIPATITO (*p.p.p.*), Fallen down [विनिपतित].

VINIPĀTO, State of punishment or suffering [विनिपात]. This term is a synonym for the four *Apāyas* (B. Lot. 866).

VINĪTO, see *Vineti*.

VINIVARANO (*adj.*), Unbiased [वि + nivaraṇa].

VINIVATTATI, To roll back [विनिवृत्त]. Ját. 69. Caus. *vinivatteti*, and *-tteti*, to turn over and over, to mingle (Dh. 245, 280; Ját. 25).

VINIVETHANAM, Unwrapping, explaining, refuting [वि-नि-वेष्ट + ण].

VINIVIJJHATI, To pierce through and through [वि-नि-वृज्ज]. Dh. 220.

VIÑJHO, The Vindhya mountain-range [विन्ध्य]. Ab. 606. *Viñjhāvatī*, the great Vindhya forest (Mah. 171).

VIÑÑĀNAM, Intelligence, knowledge; consciousness; thought, mind [विज्ञान]. Ab. 152. *Patte buddhiṃ ca viññānaṃ*, having attained wisdom and intelligence (Ras. 28, comp. 26, and see *Viññutā*; should *buddhiṃ* be *vuddhiṃ*?). *Matā dārukkaṇḍhasadisa apagataviññāpā*, dead, deprived of consciousness, like logs of wood (Dh. 179, comp. 8). *Cakkhuv.*, eye-consciousness, sight (B. Lot. 511). *Manov.*, mind-consciousness, thought (Ditto). *Ayaṃ kho me kāyo . . idaṃ ca pana me viññānaṃ ettha sitaṃ ettha paṭibaddhaṃ*, this is my body, and this again is my Mind, residing in my body, imprisoned within it (Sām. 8.).

Viññāna is one of the *Khandhas* (Dh. 420; B. Int. 502), and in this sense is generally rendered "consciousness," a term, however, which is inadequate to express all that is meant by *viññāna*. It may I think sometimes with advantage be re-

dered by Thought or Mind, the more so as both *cittas* and *mano* are more or less accurate synonyms for it. It will be seen further that it consists mainly of thoughts or mental impressions of various sorts. *Viññāpa* as the thinking part of the individual is the most important of the five khandhas, and if any one khandha can be said to constitute the individual it is this. In Buddha's words, *viññāpassa nirodhena etth' etas uparujjhati*, by the destruction of Mind the whole being perishes. Of the four mental khandhas the superiority of V. is strongly asserted in the first verse of Dhammapada: *Manopubbāṅgamā dhammā manoseṭṭhā manomayā*, the mental faculties (*vedanā*, *saññā* and *saṁkhāra*) are dominated by Mind, they are governed by Mind, they are made up of Mind (that this is the true meaning of the passage I am now convinced, see Alw. N. 70-75).

As one of the Khandhas and a metaphysical term, *Viññāpa* has no less than eighty-nine subdivisions, which I will now briefly elucidate from Visuddhi Magga and Abhidhammatthasaṅgaha. First we have the broad division into *kusalaviññāpaṇ*, *akusalav.*, and *avyākataṇ*, meritorious thought, demeritorious thought and indifferent thought. *Kusalaviññāpa* consists of 8 *kāmāvacarakusalacittas*, 5 *rūpāvacarakusalacittas*, 4 *arūpāvacarakusalacittas*, and 4 *lokuttarakusalacittas*. *Akusala-viññāpa* consists of 8 *lobhasahagatacittas*, 2 *paṭighasampayuttacittas*, and 2 *momūhacittas*. *Avyākataviññāpa* has two broad subdivisions into *vipāka* and *kiriya*. To the former belong 7 *akusalavipākacittas*, 8 *kusalavipākahetukacittas*, 8 *sahetukakāmāvacaravipākacittas*, 5 *rūpāvacaravipākacittas*, 4 *arūpāvacaravipākacittas* and 4 *lokuttaravipākacittas*: to the latter belong, 3 *ahetukakriyācittas*, 8 *sahetukakāmāvacarakriyācittas*, 5 *rūpāvacarakriyācittas*, 4 *arūpāvacarakriyācittas* (these numbers added together will be found to amount to 89, which is the number given by Hardy at Man. B. 419). It is impossible in a work of this extent to enumerate the whole of the 89 *cittas*, but I will give a few as specimens, and add a quotation from Vis. M. which will give a fair idea of the nature of the Buddhist metaphysics.¹

¹ I hope to take an early opportunity of printing the text of Abhidhammatthasaṅgaha (a modern Burmese work), which is an able and lucid compendium of the Abhidhamma.

The foll. is the text of the seven *akusalavipākacittas*, or thoughts having an evil result: *Upekkhāsahagataṇ cakkhaviññāpaṇ*, *upekkhāsahagataṇ sotaviññāpaṇ*, *upekkhāsahagataṇ ghānaviññāpaṇ*, *upekkhāsahagataṇ jivhāviññāpaṇ*, *dukkhasahagataṇ kāyaviññāpaṇ*, *upekkhāsahagataṇ sampajjānācittas*, *upekkhāsahagataṇ santīrasācittas*, eye-consciousness attended with indifference (viz. attended by neither pain nor pleasure), ear-consciousness attended with indifference, nose-consciousness attended with indifference, tongue-consciousness attended with indifference, touch-consciousness based on suffering, acquiescing thought attended with indifference, deciding thought attended with indifference. The five *Rūpāvacarakusalacittas* are the good thoughts or states of mind leading to the five Jhānas, *vitakkavīcārāpītisukkekaggatāsaṁhitāṇ paṭhamajjhānakusalacittas*, *vicārāpītisukkekaggatāsaṁhitāṇ dutiyajjhānakusalacittas*, *plīsisukkekaggatāsaṁhitāṇ tatiyajjhānakusalacittas*, *sukkekaggatāsaṁhitāṇ catutthajjhānakusalacittas*, *upekkhekaggatāsaṁhitāṇ pañcamajjhānakusalacittas*. The five *Rūpāvacaravipākacittas* are five states of mind in which the five Jhānas result, *vitakkavīcārāpītisukkekaggatāsaṁhitāṇ paṭhamajjhānavipākacittas*, and so on as in the last category. The four *Arūpāvacarakriyācittas* are four thoughts combined with action (?) causing birth in the four *Arūpabrahmalokas*, *ākāśānāñcāyatanakriyācittas*, *viññāṇāñcāyatanakriyācittas*, etc. The four *Lokuttarakusalacittas* are four states of mind leading to the four Paths, *sotāpattimaggacittas*, *sakāddāgānimaggacittas*, *anāgānimaggacittas*, *arahattamaggacittas*. The four *Lokuttaravipākacittas* are four states of mind leading to the four Fruitions, *sotāpattiphalaṇ*, and so on.¹

I will conclude by quoting Buddhaghosa's brief account in Vis. M. of the eight *Kāmāvacarakusalacittas*, as it affords a good specimen of the practical bearing of Buddhist metaphysics, and of the life that animates compositions which at first sight might be mistaken for lists of barren technicalities. *Tattha kāmāvacaraṇ somanassa-*upekkhā*ñāpaṇasāṁkhārābhedaṇ aṭṭhavidhaṇ seyyathidaṇ, somanassasahagatañāpasampayuttaṇ asāṁkhāraṇ asāṁkhāraṇ ca tathā nāpavippayuttaṇ, upekkhāsahagataṇ*

¹ The enumerations in the above paragraph are taken from Abhidhammatthasaṅgaha.

*ñāpasampayuttam asaṅkhāraṃ asaṅkhāraṃ ca tatthā ñāpaviṇṇāpattam.*¹ *Yadd hi deyyadhammapaṭiggāhakkādisampattim aññāṃ vā somanassahe-tum āgama haṭṭhapahattho atthi dinnanāddāna-yappavattam sammādiṭṭhiṃ purakkhatvā asaṅkhi-danto anussāhito parehi dānādāni puññāni karoti tadd 'sa cittaṃ somanassasahagataññāpasampayuttam asaṅkhāraṃ hoti. Yadd pana vuttanayena haṭṭhatuṭṭho sammādiṭṭhiṃ purakkhatvā pi amuta-cāgatādivasena saṃsāradamāno vā parehi vā ussāhito karoti tadd 'sa tad eva cittaṃ asaṅkhāraṃ hoti: imasmim hi atthe saṅkhāro ti etaṃ attano vā paresaṃ vā vasena pavattassa pubbaṇṇāyogassa-dhivacanam. Yadd pan' assa ñātijanassa paṭi-pattidassanena jātaparicayā bālakā bhikkhū diṣṭvā somanassajātā sahasā kiñcid eva haṭṭhagataṃ da-danti vā vandanti vā tadd tatiyaṃ cittaṃ uppaj-jati. Yadd pana detha vandathāti hūtihi ussāhita evaṃ paṭipajanti tadd catuttham cittaṃ uppaj-jati. Yadd pana deyyadhammapaṭiggāhakkādisam-pattim aññesaṃ vā somanassahetūnaṃ abhāvā āgama catuṣu pi vikappesu somanassarahitā honti tadd seṭṭhi cāttāri upekkhāsahagatāni uppajjanti, evaṃ somanassupekkhāññāpasāṅkhārābheda-to aṭṭha-vidhaṃ kāmāvacarakusalāṃ vedittabbam.* I trans-late this passage thus: "Now the Kāmāvacara Viññāpa is eightfold from its division under the heads of joy, indifference, knowledge and spon-taneity,² as follows: Viññāpa accompanied with joy and connected with knowledge, and either spon-taneous or unspontaneous, and in the same way unconnected with knowledge; and viññāpa ac-companied with indifference and connected with knowledge, and either spontaneous or unspontaneous, and in the same way unconnected with knowledge. For when a man gives alms and does other meritorious actions not listlessly, not incited by others, but gladly and cheerfully, for the sake of benefitting the recipient of the gift, etc., or for some other pleasurable motive, while he is influenced by right views expressed in such phrases as 'there is almsgiving' (compare the

opposite view *n'atthi dinnam*, p. 511 b, line 1), then he has spontaneous thoughts attended with joy and connected with knowledge. On the other hand, when a man, with a glad and cheerful heart as aforesaid, while acting according to the dictates of steady liberality, or other virtue, nay while still influenced by right views, yet acts me-chanically or by the suggestion of others, then these same thoughts of his are called unspontaneous. For in this connexion the word Saṅkhāra designates an inducement proceeding either from oneself or from others. Again, when youthful monks, emulous from witnessing the good con-duct of relatives, filled with pleasure, impulsively (*sahasā*) give away whatever they happen to have in their hands, or perform an act of religious worship, then the third mental state is acquired. And when they act in the same way because they are incited by their relatives saying 'Give,' or 'Worship,' then the fourth state is acquired. But when owing to the recipients of gifts, etc., being unbenefitted, or from the absence of other pleasur-able motives, they are deprived of satisfaction in each of the four alternatives, then the remaining four (states of mind), which are accompanied with indifference, are called into existence. And thus the kāmāvacarakusala Viññāpa may be considered as eightfold from its division under the heads of joy, indifference, knowledge, and spontaneity."

The word *paṭisandhiviññāpam* occurs in a re-markable passage at Dh. 255. When the Arhat Godhika died and consequently ceased to exist, Māra the Buddhist Satan, who had as he thought prevented his attaining Arhatship, is represented as exclaiming, *kattha nu kho imassa paṭisandhi-viññāpam paṭiṭṭhitam*, which may be freely ren-dered "where has this man's soul fixed itself?" i.e. in what form has he been reborn? Buddha addressing his disciples says, "Priests, Māra the Evil One seeks for the soul of the noble-born Godhika, and asks where his soul has fixed itself: but I tell you, priests, that Godhika has entered Nirvāpa without his soul fixing itself anywhere." And he says to Māra, "What, O wicked one, have you to do with the place of rebirth of Godhika? a hundred or a thousand such as you can never find his place of rebirth (as it does not exist)." Paṭi-sandhiviññāpa means then the viññāpa (fifth khandha) which passes into a new state of exist-

¹ The foll. is the full text, *Somanassasahagatam ñāpasam-payuttam asaṅkhārikam ekam asaṅkhārikam ekam, soman-assasahagatam ñāpaviṇṇāpattim asaṅkhārikam ekam asaṅkhārikam ekam, upekkhāsahagatam ñāpasampayuttam asaṅkhārikam ekam asaṅkhārikam ekam, upekkhāsahagatam ñāpaviṇṇāpattim asaṅkhārikam ekam asaṅkhārikam ekam ti imāni aṭṭha kāmāvacarakusalacittāni nāma* (Abh. Saṅgaha).

² See art. *Saṅkhāro*, p. 455 (b), line 14.

ence when a man dies, lit. "rebirth-consciousness or rebirth-mind." I have said for convenience sake "passes into a new state," but it must be remembered that in reality it is not the same *viññāpa*, but a new one (corresponding to it and as it were carrying it on) which starts into existence instantaneously on the destruction of the old *viññāpa* (see *Khandho*, p. 198, b, lines 29 and foll.).

VINÑĀNĀNCĀYATANAM, Realm of infinity of intelligence, name of the second *Arúpabrahmaloka*; it is so called because the beings who inhabit it are filled with the idea that *viññāpa* is infinite (*anantaṃ viññāpan ti*). Properly speaking the word is the equivalent of विज्ञान + आनन्ध + आद्यतन, but it will be easily seen that in reality a syllable is omitted: *viññāpānāncāyatanam* would be the full form, but that word being unmanageably and inelegantly long, the second of the two successive *ān*'s is omitted, to the great improvement of the sound. *Mau. B. 26*; *B. Lot. 812*.

VINÑĀNĀTTHITI (*f.*), Station or abode of Intelligence [विज्ञान + स्थिति]. The text of the four V.s is as follows: *Rūpūpyam vā dvuso viññāpan ti tīṭhamānam tīṭhati rūpārammaṇam rūpappatitīṭham nandūpaveśanam vuddhiṃ virūhiṃ vepullam āpajjati, vedanūpyam vā dvuso viññāpan ti . . . saññūpyam vā . . . sañkhārūpyam vā . . .* "when Intelligence takes its stand it does so with Form for its mode of action, with Form for its object, with Form for its basis, and so acquires increase, growth, extension, . . etc." In other words *Viññāpa* dominates and feeds upon the other four *Khandhas* (*Saṅg. S.*). The seven V.s are enumerated in *Mahānidāna S.* (the *Atth.* says *viññāpan ti tīṭhati etthāti viññāpattīti viññāpattitīṭhānattīṭhānaṃ etam adhivacanam*). They are seven modes of intelligence possessed by different beings, and are identical with the *Sattāvāsas* omitting the fifth (the *asaññasatta* angels), and the last.

VINÑĀPANO (*adj.*), Informing, instructing [विज्ञापन]. *Fem. -nī* (*Dh. 72*).

VINÑĀPETĀ (*m.*), One who informs (fr. next).

VINÑĀPETI, see *Vijānti*.

VINÑATTI (*f.*), Information, intimation; intimation of a want, asking [विज्ञप्ति]. *Ab. 1058*. *Vinñattipaṭilābho*, obtaining by begging (*Pāt. 104*). A monk's begging for alms is called *vinñatti*, but it should consist merely in presenting himself with

his almsbowl before the house, and standing silent and motionless; *vacc.*, or speaking a request for alms, is strictly forbidden, and so is any gesture (*kāyav.*) by which the attention of the householders may be drawn to him (*E. Mon. 72*, see *Rūpaṃ*).

VINÑĀYA, and **VINÑEYYO**, see *Vijānti*.

VINÑU (*adj.*), Intelligent, wise, learned, discreet [विष्णु]. *Ab. 229*; *Kh. 11*; *B. Lot. 566*; *Dh. 12, 41*; *Pāt. 12*.

VINÑŪTĀ (*f.*), Intelligence [last + ता]. *Vinñūtaṃ pattakālate paṭṭhāya*, from the time she had attained intelligence, i.e. I think, from the time she had reached years of discretion (*Dh. 327*).

VINODAKO (*adj.*), Dispelling (from *vinodeti*).

VINODANAM, Dispelling, removal [विनोदन]. *Mah. 198*.

VINODETI (*caus.*), To dispel, put away, get rid of [विनोदयति]. *Dh. 61, 125, 293*; *Mah. 40, 111*.

VIPACCANĪKO (*adj.*), Hostile [विप्रत्यक्षीक]. *B. Lot. 324*.

VIPACCATI (*pass.*), To be cooked, scorched, etc. [विपच्यते]. *Att. 209*.

VIPĀCETI (*caus.*), To work oneself up into indignation, to be indignant, angry, annoyed [विपाचयति]. *Pāt. x, xxviii*; *Alw. I. 72* (where it is rendered "speak disparagingly," but I think wrongly).

VIPAJJATI, To fail (opposed to *sampajjati*); to perish [विपह]. *Kammaṭṭhānam v.*, the endeavour to attain *Jhāna* fails (*Jāt. 7*). *To there caṅkamante yebbhuyyena vipajjimsu*, these (insects) as the thera walked up and down perished in great numbers (*Dh. 88*). *P.p.p. vipanno*. *Silavipanno*, one who has failed to keep the moral Law. With affix ता, *diṭṭhivipannatāya*, through a failure of doctrine or true belief (*Dh. 410*).

VIPĀKĪ (*adj.*), Having a result [विपाकिन्]. *Sama-vipāki*, having the same consequences (*Dh. 90*, the term. belongs to the whole compound).

VIPAKKHAHO (*adj.*), Opposite [next + ह]. *Ab. 669*.

VIPAKKHO (*adj.*), Opposite; hostile [विपक्ष]. *Masc. vipakkho*, an enemy (*Ab. 345*). *Vipakkhasēvi*, one who serves the enemy, a traitor (*F. Jāt. 1*).

VIPĀKO, Result, product, consequence; good result, fruit, profit, reward; evil result, retribution [विपाक]. *Āyaṃ me pañcamo supīno imasso ko*

vipāko, this is my fifth dream, what will come of it? (Das. 25). *Vipāko hoti acintiyō*, infinite advantage is derived (Mah. 108). The good or evil result of good or bad works is called *vipāko* (see *Kaṇṇamāṇ*; Dh. 12, 13). *Akusala*., reward of demerit, retribution (Att. 204). *Sukhavipāko* (adj.), having a happy result. *Kammavipāko*, result of actions, moral retribution. *Sandiṭṭhiko* v., immediate reward or punishment, retribution in this world as opposed to retribution in a later existence (Mah. 200). *Diṭṭhadhamme vā samparāye vā vipākaṃ na deti*, brings no retribution either in the present life or in a future state of existence (Dh. 293).

VIPALLĀSO, and **VIPARIYĀSO**, Reversal, change [विपर्यय]. Ab. 776, 1188. *Liṅgav.*, change of gender (Dh. 286).

VIPANNO, see *Vipajjati*.

VIPARĀMOSO, Highway robbery [fr. वि-परा-मुष्].

VIPARĀVATTO (p.p.), Reversed, changed [वि-परा-वृत्त].

VIPARIṆĀMETI (caus.), To transform oneself [caus. वि-परि-जम्]. *Na vipariṇāmetīti pakatim na jahanti* (Sām. A.).

VIPARIṆĀMO, Change, reverse [fr. वि-परि-जम्]. *Jvitaṃ vipariṇāmadhammaṃ*, life is subject to changes and chances. *Vipariṇāmadukkhāṃ*, the evil or suffering caused by change or reverses (Alw. I. 108).

VIPARIṆATO (p.p.), Changed [वि-परि-जम्]. Altered for the worse, depraved (Pāt. 4, 69).

VIPARĪTO (p.p.), Reversed, opposite, contrary, different, changed; wrong, false [विपरीत]. B. Lot. 787; Dh. 358. With affix ता, *viparītata*, change, transformation (Kh. 21).

VIPARIYĀSO, see *Vipallāso*.

VIPARIYAYO, Reversal, change [विपर्यय]. Ab. 776.

VIPASSAKO (adj.), Contemplating; endowed with *vipassanā* (fr. *vipassati*). Dh. 334, 336.

VIPASSANĀ (f.), Seeing clearly, spiritual insight (fr. next, in Sansk. it would be *vidarçana*). Ab. 153, 831. V. is produced by the successful exercise of ecstatic meditation, and is an attribute of Arhatship (E. Mon. 253, 288; Man. B. 232, 414, 422, 494, 499; Dh. 109; Mah. 32). See *Samatho*.

VIPASSATI, To see clearly, to obtain spiritual insight [विदृष्ट]. Dh. 32, 67, 337.

VIPASSĪ (adj.), Seeing clearly, wise [वि + पश्य + इन्, it answers to विदृष्टिन्]. Ab. 229. Name of a Buddha (Mah. 2; Man. B. 95).

VIPĀTETI (caus.), To crush [विपातयति]. Dh. 13.

VIPĀTIKĀ (f.), An abscess on the foot [विपादिका]. Ab. 325.

VIPATTI (f.), Misfortune; failure [विपत्ति]. Ab. 385. *Sīlav.*, failure or breach of morality (Dh. 86; Pāt. 63). *Akkharavipattiyaṃ hi atthassa dunnayataṃ hoti*, for there is miscarriage of meaning involved in a failure of the letters, viz. if the spelling is wrong the sense is lost (Sen. K. 200).

VIPEKKHATI, To stare about [विप्रेक्ष].

VIPINAM, A grove, wood [विपिन]. Ab. 536.

VIPITTHIKAROTI, To throw behind one [वि + पृष्ठ + क्त with a changed to i and shortened].

VIPOTHETI (caus.), To bruise [वि-पोषयति].

VIPPAJAHATI, To abandon, give up [वि-प्र-हृ]. Opt. *vippajaheyya* (Dh. 40). Ger. *vippahāya* (Dh. 16). P.p.p. *vippahāno*, deprived of (at the end of a compound).

VIPPAKĀRO, Change of state; impropriety [वि-प्रकार]. Jāt. 61; Dh. 94, 95, 118, 207, 341; Mah. 246.

VIPPAKATO (p.p.), Imperfectly executed, left unfinished [विप्रकृत]. Mah. 239.

VIPPAKATTHAKO (adj.), Distant [विप्रकट्टक]. Ab. 706.

VIPPAKIRATI, To scatter [विप्रकृ]. Dh. 99. P.p.p. *vippakīṇo* (Jāt. 7).

VIPPAKKHITTO (p.p.), Scattered about [वि-प्र-क्षिप्त].

VIPPALADDHO (p.p.), Disappointed, deceived [विप्रलब्ध]. Att. 41.

VIPPALAMBHETI (caus.), To mock, delude [वि-प्रलम्बयति].

VIPPALAPATI, To chatter, talk nonsense; to lament [विप्रलप]. Jāt. 61; Das. 7, 32.

VIPPALĀPO, Wrangling [विप्रलाप]. Ab. 124.

VIPPAMUṆCATI, To cast off, free oneself from [विप्रमुञ्च]. Dh. 67. P.p.p. *vippamutto*, released (Dh. 17, 38; Kh. 9).

VIPPANATTHO (p.p.), Ruined, sunk, lost [वि-प्रमृष्ट].

VIPPASĪDATI, To become calm or serene [विप्र-सद्]. Dh. 15, 273. P.p.p. *vippasanno*, clear, limpid, serene (Dh. 15, 73, 102; Mah. 170).

VIPPATISĀRĪ (adj.), Remorseful [next + इन्]. Ten J. 13.

VIPPAṬṬISĀRO, Remorse, regret, repentance [विप्रतिसार]. Ab. 169; Dh. 222.

VIPPAVASATI, To go abroad, leave home, be away from home, be absent [विप्रवस]. *Ekam rattim v.*, to spend a night away from home. Inf. *vippavattum*. *Aññatra saṅghasammutiya bhikkhussa vippavattum na vaṭṭati*, without the permission of a chapter a monk may not leave home (Sen. K. 329). P.p.p. *vippavattitho*, living abroad or away from home, absent. *Avippavuttasati* (adj.), whose thoughts are not all abroad, not absent-minded (Dh. 181). With instr. *civarena v.*, to be without a robe, be parted from it (Pât. 11).

VIPPAVĀSO, Absence [विप्रवास]. *Satiya v.*, absence of mind, inattention, thoughtlessness (Dh. 179, 389). *Ticivarena avippavāso*, not parting with the three robes (Ras. 70; Pât. 11).

VIPPAVIDDHO (p.p.p.), Pierced through and through [विप्रविद्ध]. Jât. 61.

VIPPAVUTTHO, see *Vippavasati*.

VIPPAYOGO, Separation [विप्रयोग].

VIPPHANDATI, To struggle, writhe [विष्यन्]. Dh. 403. P.p.p. *diṭṭhivipphanditam*, sceptical agitation (Vij.).

VIPPHANDATTAM, State of writhing [विष्यन् + ख]. *Avipphandattam upanetabbo*, he must be reduced to a state of quiescence (Att. 194).

VIPPHARAṆAM, Thrilling, pervading (of joy) [fr. विस्फुर, विस्फुर]. Att. 213.

VIPPHĀRIKO (adj.), Pervading, spreading, diffusing (fr. next). Dh. 254. Comparat. *vipphārikataro* (Mahānidāna S. Aṭṭh.).

VIPPHĀRO, = स्फार.

VIPPHULINGAM, A spark of fire [विस्फुलिङ्ग]. Ab. 35.

VIPPHURANAM, Another form of *vippharaṇam*. D'Alwis renders *mahatā gimhavipphuraṇena*, "by the dissemination of great heat" (Att. 82, 210).

VIPPHURATI, To vibrate, wave, flash [विस्फुर]. *Vipphurantavālavijano* (adj.), having waving fans (Jât. 51).

VIPPO, A brahmin [विप्र]. Ab. 408.

VIPUBBAKAM, One of the *Asubbakammattānas*, obtained by the contemplation of a festering corpse [वि + पूव + क].

VIPULO (adj.), Large, great, broad, extensive [विपुल]. Ab. 700; Dh. 6, 51; Alw. I. xiii.

VIRACITO (p.p.p.), Made, composed [विरचित]. Kh. 24 (of a book).

VIRĀDHEṬI, see *Virajjhati*.

VIRĀGO, Absence of desire or human passion, Arhatship, Nirvāṇa [विराम]. Ab. 8; Kh. 7; Dh. 48, 61, 411; Gog. Ev. 6.

VIRAHITO (p.p.p.), Bereft of, exempt from [विरहित]. Kh. 31; B. Lot. 297. With instr. *Dhutavatenā v.*, destitute of all practice of the dhutaṅga precepts (Dh. 379).

VIRĀJATI, To shine, be conspicuous or eminent [विराज्]. Mah. 245. P.p.p. *virājito*, irradiated (Ten J. 46, it can hardly I think be the p.p.p. from *virājeti*).

VIRĀJETI, see next.

VIRAJJATI, To be displeased, disgusted, to loathe [विरज्यति]. Aor. *virajji* (Dh. 315). Inf. *virajjittum*. P.p.p. *viratto*, detached, turning from; free from attachment. *Kilesesu virattacitto*, with a mind estranged from worldly pleasure (Jât. 61; Dh. 315; Kh. 9). *Viratto pajādvaggo*, "the disaffected populace" (Att. 213). Caus. *virājeti*, to put away, divest oneself of. *Kāmarāgam v.* (Alw. N. 121). *Bhave chandaṃ v.*, to put away desire for existence (Dh. 316, also read -rāj- at Dh. 205). *Tatīyajjhānena pītiṃ virājeti*, divests himself of *pīti* by attaining the 3rd Jhāna.

VIRAJJHATI, To fail, go wrong, miss, lose [विराज्यति]. Fut. *virajjhissati* (Jât. 17). Ger. *virajjhito* (Ten J. 40; F. Jât. 10). Caus. *virādheti*, to miss, fail (Att. 193, 195). P.p.p. *virādhito*. *Avirādhitaṃ*, without missing (used adverbially).

VIRAJO (adj.), Free from corruption or human passion [विरजस्]. Dh. 69. Epithet of an Arhat (Dh. 69, 72; Kh. 6; Ras. 28).

VIRALANJANO (adj.), Thinly peopled [विरल + जन]. Att. 204.

VIRALO (adj.), Delicate, fine [विरल]. Ab. 707; Att. 213.

VIRAMAṆAM, Abstaining (fr. next). Mah. 82.

VIRAMATI, To abstain, refrain, desist [विरम]. F. Jât. 19. Imperat. 2nd pers. *viramassu* (Dh. 97). With abl. *Pāpadhammato v.*, to refrain from sin. With dat. *Viramath' dyaamanto mama vacandya*, do not speak to me, or, stop speaking to me (Pât. 5). P.p.p. *virato*, abstaining. With abl. *Pāpātipātā v.*, abstaining from life-slaughter (Ten J. 116, 118).

VIRATI (f.), Abstinence [विरति]. Ab. 160; Mah.

126; Man. B. 492. *Akattabbav.*, abstinence from what is wrong. With abl. (Kh. 5).
VIRATO, see *Viramati*.
VIRATTO, see *Virajjati*.
VIRAVATI, To cry aloud, shout, cry out; to rattle, jingle [विह्व]. Ját. 51. *Mahārdvaṃ viravimsu*, they uttered a great shout (Mah. 75, comp. Dh. 315 *mahāviraṃ viravamāna*, and Ját. 25). *Putta puttādi viravanti*, crying out, My son, my son (Dh. 329). *Gadabharadvāṃ viravanto*, braying like an ass (Mah. 250). Of a swan's cry (Dh. 416, comp. F. Ját. 49). Fut. *viravissati* (Dh. 155). Caus. *virāveti*, to sound. *Ghaṇṭaṃ v.*, to ring a bell (Mah. 128).
VIRAVO, and **VIRĀVO**, Crying, shouting, clamour [विरव, विराव]. Ab. 128 (d); Ját. 25 (a), 74 (d); Dh. 315 (a).
VIRECANAM, Purging; a purgative [विरचन].
VIREKO, Purging, diarrhoea [विरक].
VIRIYAM, Strength, vigour, energy, fortitude, effort, exertion; dignity, influence [वीर्य]. Ab. 156, 1094 (where, strangely enough, we have *virīyo*); Man. B. 409; Dh. 26. *V. drabhati*, or *karoti*, to make an effort (Mah. 13). *Viriya-karaṇaṃ, viriyārambho*, making an effort, energy (Das. 38; Dh. 111). *Āraddhaviṛiyo* (adj.), energetic, strenuous (Dh. 2). *Hīnaviriyo* (adj.), lazy, listless (Dh. 21). *Viriya-pāramitā*, the perfection of Fortitude. The *cattāri viriyaṅgaṇi*, or four branches of fortitude, are when through excessive exertion the flesh and blood dries up, and only skin, bone and sinew remain (*tacassa ca nahārūno avasissanāṃ aṭṭhissa māṃsalohitasussanāṃ*, Ab. 157).
VIRIYAVĀ (adj.), Energetic [वीर्यवत्]. Dh. 433.
VĪRO (adj.), Strong, mighty, heroic [वीर]. Ab. 102, 380. Sometimes an epithet of a Buddhist saint (Dh. 74, comp. Ját. 9, *Buddhapacceka-buddhādi virapurisa*). At the end of a compound: *Buddhavīro*, mighty Buddha; *sūravīro*, a mighty hero.
VIROCANO (adj.), Shining [विरोचन]. Das. 45.
VIROCATI, To shine, be brilliant or splendid; to be eminent, conspicuous [विह्व]. Ját. 18; Att. 200. P.pr. *virocamāno* (Ras. 17, 28).
VIRODHANAM, Opposition, contradiction [विरोधन].
VIRODHI (adj.), Opposing, obstructing, adverse [विरोधिन्]. Ab. 125. Masc. *virodhī*, an enemy, opponent (Ab. 345).

VIRODHITO (p.p.), Rendered hostile [विरोधित].
VIRODHO, Opposition; contradiction, inconsistency; enmity [विरोध]. Ab. 164; Dh. 283. *Virodhaṃ dassayi*, pointed out the fallacy of his arguments (Mah. 251). *Aññathā aṭṭhakathāvacanaṃ aññamaññavirodhaṃ āpajjati*, in any other interpretation the statements of the commentaries fall into discrepancy.
VIRODHOTTI (f.), Contradiction, quarrel [विरोधोक्ति]. Ab. 124.
VĪRŪ (f.), A spreading creeper [वीरु]. Ab. 550 (Clough has *vī*).
VIRODDHO, see *Virujjhati*.
VIRODHANAKO (adj.), Growing [from विह्व]. Pát. 72.
VIRUJJATI (pass.), To fall to pieces, to decay [pass. विह्व]. Dh. 315.
VIRUJJHANAM, Being obstructed (fr. next).
VIRUJJHATI (pass.), To be obstructed, annoyed, disturbed, troubled [विह्वयते]. Dh. 18, 283. P.p. *viruddho*, annoyed; hostile; opposite, different (Dh. 72; Pát. 66). *Viruddhattho* (adj.), opposite, reversed (artha, Att. 203). *Buddhāvacaṇena saddhiṃ viruddhe akāṃsu*, made (the vedas) at variance with the word of B. (Alw. I. cxxiv).
VIRŪLHI (f.), Growth, increase [fr. विह्व]. Mah. 87; Pát. xx; Kh. 10.
VIRŪLHO (p.p.), Grown, blossoming [विह्व]. F. Ját. 49; Ras. 89. *Virūlho* or *Virūlhako* is the name of the Regent of the South, and chief of the Kumbhapaṇḍas (Ab. 31; Man. B. 24).
VIRŪPAKKHO, Name of the Regent of the West, and chief of the Nāgas [विह्वपाच]. Ab. 31; Man. B. 24.
VIRŪPO (adj.), Deformed, monstrous, ugly [विह्व]. *Virūparūpi*, assuming horrible shapes (Mah. 79). *Virūpavesadhāri* (adj.), wearing disordered dress (Ját. 47). With affix ल, *virūpattāṃ*, deformity (Ab. 1169).
VĪSA, see *Vīsaṃ*.
VISABHĀGO (adj.), Not common to all, different, dissimilar [वि + sabhāga]. Ten J. 51, 105; Pát. 27.
VISADATTAM, Purity [विशद + ल]. Ab. 793.
VISADHARO, A snake [विशधर]. Ab. 654.
VISADO (adj.), Pure, white; clear, manifest [विशद]. Ab. 1073.

VISĀDO, Dejection [विषाद]. Ab. 1193.

VISAHATI, To be able, to dare, to venture [विषह्].
F. Jāt. 12; Dh. 105, 161. Aor. *visahi*, fut. *visahissati* (Dh. 187).

VISAJJA, VISAJJETI, see *Vissajjati*.

VISAKANTHAKAM, A sort of sugar. Ab. 462.

VISĀKHĀ (f.), Name of a Nakkhatta; name of a celebrated female saint, a contemporary and disciple of Buddha [विशाखा]. Ab. 59; 437; Dh. 78; Jāt. 18; Mah. 1, 169, 196.

VISALLO (adj.), Free from pain or grief [विशल]. Ras. 80.

VISĀLO (adj.), Wide, extensive, great [विशाल]. Ab. 700; Mah. 115. Fem. *visāḷā*, the bitter apple, Cucumis Colocynthis (Ab. 597). *Visḍlakkho* (adj.), large-eyed. With affix त्, *visḍlatā*, breadth, greatness (Ab. 295).

VISAM, Poison, venom [विष]. Ab. 655; Dh. 22. *Visavejjo*, a physician who cures snake-bite (Ras. 34). *Visapito saro*, a poisoned arrow (Ab. 390). *Visosadham*, a remedy against snake-bite, an antidote (Ras. 34). *Visena hanti*, to poison a person (Mah. 209, and *visam deti*, to administer poison).

VISAM (fem. num.), Twenty [विंशत्]. *Visam khetṭāni*, 20 fields (Mah. 245). *Visamhatthasatam uccam*, 120 cubits high (Mah. 161). *Visamvasasatiko*, 120 years old (Brahmayu S.). *Visamyojanasatam gantvā*, having gone 120 yojanas (Dh. 384). *Aṭṭhavisam*, 28 (Alw. I. 104). *Visayaṭṭhi* (f.), a measure of 20 rods (Ab. 996). *Aṭṭhavisamahāyuddham*, 28 great battles (Mah. 194). *Sattādhikavisanakkhattā*, 27 lunar mansions (Ab. 60). Gen. *visāya* (Alw. N. 36). *Pañcaviṣa*, 25 (Mah. 8). Comp. *Visati*.

VISAMO (adj.), Uneven, unequal; unjust, lawless, wicked [विषम]. *Visamācāro* (adj.), lawless, vicious (Mah. 46). *Visamacariyā*, misconduct, vice (comp. Mah. 53). Neut. *visamaṁ*, an inaccessible place (Ten J. 56, *giriṇvisamaṁ*).

VISAMVĀDAKO (adj.), Deceiving, lying (fr. *visamvādo*).

VISAMVĀDETI (caus.), To break one's word to a person, deceive, disappoint [विस्वाद्यति].

VISAMVĀDO, Deceiving, disappointing, etc. [विस्वाद्].

VISAMYOGO, and VISANŌGO, Separation, disjunction [विसंयोग]. The four v.s. are *kāmayogavissamyogo*, *bhāvayogav.*, *ditṭhiyogav.*, *avijjāyogav.*, or abandonment of the four yogas.

VISAMYUTTO, and VISANŌNUTTO (p.p.), Separated, detached [विसंयुक्त]. Dh. 74 (*sabbayogavissamyutto*). Detached from the world, free from the ties of human passion (Dh. 69, 71, 72, 73).

VISĀNAM, A horn, an elephant's tusk [विषाण]. Ab. 497, 867.

VISANĀKHĀRO, Destruction, annihilation [वि-सं-कार]. Dh. 28, 270, 320.

VISANĀKHITO (p.p.), Destroyed, annihilated [वि-सं-कृत]. Dh. 28, 320.

VISANŌNIBHUTO (adj.), Unconscious, swooned away [वि-सञ्ज्ञा-भूत with *d* changed to *ḥ*]. Jāt. 67.

VISANŌNITĀ (f.), Unconsciousness, syncope [वि-सञ्ज्ञान + ता]. Ab. 173. *Visanŏitam patto*, having swooned away (Das. 4).

VISANŌ (adj.), Unconscious [वि + सञ्ज्ञा]. (Das. 4).

VISANŌNOGO, VISANŌNUTTO, see *Vissam-*.

VISAPHALATĀ (f.), Unprofitableness [वि-सफल + ता]. Dh. 409.

VISAPPANAM, Spreading [विसर्पण]. Ab. 769.

VISĀRADO (adj.), Bold, confident, ready, self-possessed; wise, skilled [विशारद्]. Ab. 228, 958; Mah. 32, 241, 251. *Vinaye v.*, learned in the Vinaya (Pāt. xiii).

VISĀRI (adj.), Spreading [विसारिण]. *Avisāri* (adj.), not spreading or losing itself (of the sound of a voice, Ab. 129, B. Lot. 566).

VISARO, A multitude [विसर]. Ab. 629.

VISATI (fem. num.), Twenty [विंशति]. *Viso visatiyo*, three twenties, 60. *Dodvisatiṁ* (acc.) *vasāni*, for 22 years (Mah. 21). *Yuddhesu aṭṭhavisatiyā* (loc.), in 28 battles (Mah. 156, comp. 182). *Catuvīsatiyā* (gen.), *Buddhānaṁ santike*, in the presence of the 24 Buddhas (B. Lot. 345). It will be seen from the last three examples that this numeral is generally used in the singular in apposition with a plural noun in the same case. Comp. *Visam*.

VISATIMO (adj.), Twentieth [विंशतिम]. Mah. 126. *Aṭṭhavisatimo*, 28th (Mah. 242).

VISATO, and VISATO (p.p.), Spread, diffused [विसृत]. Ab. 746; Sen. K. 498; Ras. 87, 88; B. Lot. 378.

VISATṬHI (f.), Emission [विसृष्टि]. Pat. 4.

VISATṬIKĀ (f.), Desire, lust [विषक्त + इका]. Ab. 162; Dh. 60.

VISAYI (n.), An organ of sense [विषयि]. Ab. 149.

VISAYO, District, region, country; realm, domain, range, sphere, scope; an object of sense [विषय]. Ab. 94, 186, 806. *Yonav.*, the Yona country (Mah. 74). *Mama visayagatā manussā*, the inhabitants of my kingdom (Att. 205). *Asabbavisaṃyattānaṃ*, a place which is not accessible to all, a private room (Ab. 215). *Pañcaviṣayaṃ*, the five indulgences of the senses (Att. 193, comp. 192). *Visayasukhaṃ*, sensual pleasure (Att. 212). The six objects of sense are *rūpaṃ, saddo, gandho, raso, phasso, dhammo* (Ab. 94, comp. *Ārammaṇaṃ*; the five are the first five of these, comp. Man. B. 402). *Te jānitum tava ca avisayo . . Buddhānaṃ eva visayo*, to know them is beyond your range, it is the peculiar province of the Buddhas (Dh. 183, comp. *Khettaṃ*). Like the Kantian philosophy, Buddhism has four great Problems or unthinkable ideas, one of which is *lokovisayo*, the Origin of Matter (Man. B. 9).

VISESAKO, A sectarian mark on the forehead [विशेषक]. Ab. 300.

VISESANAM, Distinguishing [विशेषण]. Ab. 1177.

VISESAÑÑU (*adj.*), Knowing distinctions, discerning, critical [विशेषज्ञ].

VISESETI (*caus.*), To distinguish, define, specify [विशेषयति]. Dh. 308. P.p.p. *visesito* (Mah. 70). See latter part of next art.

VISESO, Distinction, discrimination, speciality, specification; sort, kind; peculiar merit or advantage, excellence, superiority [विशेष]. Inst. *visesena*, especially, in particular, even more; *avisesena*, generally (Dh. 99; Ras. 88; Pāt. xl). *Ayaṃ imesaṃ visesena pāpo*, this man is more a sinner than they (Sen. K. 398). *Sakabuddhivisesena*, according to their respective attainments. Abl. *visesato*, specially, distinctively, emphatically (Mah. 252). *Visesato jānāti*, to know a thing with its distinctions, to know it thoroughly (Dh. 5). *Visesasāraṇa dānaṃ*, charity which has a special or peculiar worth (Mah. 165). *Mattikādivisesaṃ disvā*, having observed the peculiarities of the soil, whether clay or otherwise (see *Vatthuvijjā*). *Paññādivisesasahito*, endowed with the various sorts of wisdom (Mah. 161). *Mahantaṃ visesaṃ pāpuṇi*, obtained great advantage (Dh. 402). *Aparimāṇe Buddhavisese ṭhatvā*, resting in the infinite superiority (or special qualities) of a Buddha (Dh.

134). *Sabbe lokiyalokuttarā visesā*, all temporal and spiritual blessings (Dh. 195). According to Vj. *visesabhāgiyo samāddhi* means "distinctive Samāddhi, leading to the attainment of various supernatural powers" (B. Lot. 792). When in the ecstatic meditation a special thought has been successfully grasped, and jhāna induced, this is called *visesāddhigamo*, specific attainment (Dh. 127). Similarly, *visesaṃ nibbattitum*, to produce the specific idea, to enter on Jhāna (Dh. 328). *Adhigatavisesaṃ hāyanti*, they fall away from the degree of Jhāna already attained. In this connexion we have the verb *viseseti* meaning to obtain a specific object of meditation (*drammaṇa*), one specialized and localized, so to speak. At Dh. 195 we are told of a monk who practising kammaṭṭhāna failed to reach arhatship. Exclaiming *visesato kammaṭṭhānaṃ kaṭhāpeṇāmi*, "I will get myself taught a special kammaṭṭhāna," he set off to visit Buddha, but on his way came across a forest conflagration, which supplied him with the special idea he required. At Dh. 210 a similar story is told, the distinctive kammaṭṭhāna in this case being the sight of a mirage (comp. Dh. 328).

VISESSO (*p.f.p.*), Principal, chief [विशेष]. Ab. 691.

VISIBBATI, To unsew, unpick [वि-सिद्]. Pāt. 106.

VISIDATI, To be afflicted [विषद]. Dh. 31.

VISIKHĀ (*f.*), A street, road; an arrow [विशिखा]. Ab. 202; Att. 194.

VISILO (*adj.*), Immoral [विशील].

VISITTHO (*p.p.p.*), Superior, excellent [विशिष्ट]. Ab. 696.

VISIVANAM, Warming oneself (fr. next). Pāt. 15 (Dickson has *visivanāpekho*, which is the true reading).

VISIVETI, To warm oneself (Dh. 175). I think this word represents वि-स्नापयति, to un-congeal, to thaw, to warm. For the *v* comp. *poḍavaṃ, vbbillāvita*.

VISODHANAM, Cleansing; emending [विशोधन].

VISODHETI, see *Visujjhati*.

VISOKO (*adj.*), Free from sorrow [विशोक]. Dh. 17.

VISOSETI, see *Vissusati*.

VISSAGGO, In the phrase *bhattavissaggaṃ karoti*, which seems to mean to make a meal (despatch the rice?). Mah. 16.

VISSAJJANĀ (f.), An answer, reply (fr. *vissajjeti*).

Alw. I. 106, 107; Mah. 19.

VISSAJJANAM, A gift [विस्सज्जन]. Ab. 420.

VISSAJJATI, To send forth, emit, throw, shoot, etc.; to let go, dismiss; to answer; to leave, forsake; to spend [विस्सुज्, for the double *s* comp. *okkassa* = *avakṣiṣya*, *sassirika*, *soppana*, *ossajjati*, etc.]. A form with a single *s* may perhaps occur as an archaism, but I have only met with it once, in Par. S., *vissajja* (ger.) *pallalāni*, leaving the marshes, where however the metre necessitates a short syllable. The caus. *vissajjeti* with a single *s* occurs several times in Turnour's Mahāvansa, but each time metri causā. *Ettakassā vissajjivāna*, having set aside or omitted thus much (Alw. I. 63, this is the only place where I have met with the single *j*, which is probably metri causā). *Tessā pañhaṃ vissajjanti*, they answer their questions (Dh. 121). *Sattissā vissajji*, hurled his spear (Dh. 115). *Tassā vissajjivā*, having given it away (Dh. 248). P.p.p. *vissajjho*, loosed, released, etc. (F. Jāt. 18 let go; Mah. 64 dismissed; F. Jāt. 51; Dh. 232, 341). *Vissajjho* as applied to the human voice probably means distinct, well enunciated (B. Lot. 566; Ab. 129). Caus. *vissajjeti*, with same meanings as *vissajjati*. *Svākaṃ vissajjentu*, let them (the tax-gatherers) remit their taxes (Alw. I. 74, comp. 73). *Itthārammaṇe mānasāṃ vissajjetvā*, allowing his mind to dwell upon a pleasant object of contemplation (lit. casting or letting loose his mind, Dh. 111). *Sāliyavakkhettesu vissajjeti*, turns the ass into the rice and barley fields (F. Jāt. 15). *Catupapṇḍa-koṭṭidhanāṃ vissajjetvā*, having expended 54 koṭṭis of treasure (Dh. 78). *Duṇḍakāṃ vissajjetvā*, letting go the stick (from his mouth, F. Jāt. 17, comp. Dh. 86). *Dadhiḥhatāṃ vissajjesi*, poured out the bowl of curds (F. Jāt. 5). *Te . . vissajjetvāna bhikkhava*, having sent forth those priests (Mah. 2). *Lekhaṃ v.*, to send a letter (Mah. 53, 203). To send a person away, dismiss, take leave of him (Mah. 23). *Vissajjesmi naṃ*, I'll release him, let him go (Ten J. 115; Dh. 192). *Acoro ce vissajjenti*, if he is innocent, they release him (Alw. I. 99). *Pañhaṃ v.*, to answer a question (Ten J. 12; Mah. 13; Pāt. 1, see correct reading *viss-* in the footnote). *Pakkhe vissajjetvā otari*, dropping its wings, swooped down (Dh. 154). To give away (Dh. 113, 408; Pāt. 10). *Satiṃ v.*, to lose one's

memory (Dh. 397). To drop or shed (of a plant shedding its leaves, Dh. 423). *Ure saraṃ vissajjesi*, discharged an arrow at her breast (Dh. 173). *Samuddasmiṃ vi(s)sajjayi*, committed her to the deep, "launched her forth into the ocean" (Mah. 131). P.p.p. *vissajjito*. *Imāni cattāri padāni imehi catūhi padehi vissajjitāni*, those four lines are answered by these four (Alw. I. 106, comp. Mah. 13). *Kaṇḍo tena v.*, the arrow shot by him (Mah. 143). *Vissajjayi*, with one *s* metri causā, occurs at Mah. 23, 53, 131, and *vissajjito* at 143. Also caus. *vissajjāpeti*, to cause to be let loose, released, etc. (Dh. 144, 158, 395; Mah. 151). *Vissajjāpesi āgare*, sent them adrift upon the ocean (Mah. 46).

VISSAKAMMO, Name of the celestial architect, a deva of the catummahārājika heaven, who acts as architect and artist to the devas [विस्सकम्मन]. Dh. 117, 190; Mah. 111, 165.

VISSAM, A smell like raw meat [विस्स]. Ab. 146.

VISSAMANAM, Resting (fr. next). Dh. 188.

VISSAMATI, To cease from toil, rest, repose [विस्सम]. Dh. 163, 202, 355, 401; Ten J. 36.

VISSAMBHO, Trust, confidence, intimacy [विस्सम्भ]. Ab. 353.

VISSĀNANAM, Gift, donation [विस्सादान]. Ab. 420.

VISSANDATI, To flow, well up, overflow [विस्सन्द]. Jāt. 51. Caus. *vissandeti*. *Vissandayanto mukhato*, causing it to flow over the brim (Mah. 24).

VISSARATI, To forget [विस्स]. With acc. (Mah. 160).

VISSARO, Outcry (?) [विस्सर].

VISSASATI, To confide in, trust to [विस्सस].

With loc. *tāsu vissase*, should put confidence in them (Att. 194). At Dh. 145 we have aor. *vissasi*, which is probably an error for *vissasi*. P.p.p. *vissattho*, confident, bold, unsuspecting; intimate, friendly. *Vissatthā hoṭṭha mā bhāṭṭha*, be reassured, fear not (Jāt. 26). With affix ता: *Tassa vissatthataṃ ñatvā*, perceiving that he was without suspicion (Mah. 134). Mah. 222, 236.

VISSĀSIKO (adj.), Intimate, confidential, trusty [विस्सासिक]. F. Jāt. 17; Dh. 214, 418.

VISSĀSIYO (adj.), Confidential, trustworthy [विस्सासिय]. Dh. 214.

VISSĀSO, Intimacy, confidence, trust [विस्सास]. Ab. 353. Sincerity, faith (Man. B. 283). *Vissāsaparamā ñāti*, the best kinsman is a man you

can trust (Dh. 37, *ñāṭṭi* pl. should probably be read). *Bhikkhu viśāsaṃ m' āpādi*, priest, do not be confident, lit. enter not into confidence (*viśāsaṃ mā āpādi*, Dh. 48). *Jāta viśāso* (adj.), restored to confidence, "in a tractable frame of mind" (Mah. 247). *Tena saddhiṃ viśāsaṃ akāse*, made friends with him, got intimate with him (F. Jāt. 17).

VISSATTHO, see *Vissasati*.

VISSATTHO, see *Vissajjati*.

VISSAVATI, To ooze [विस्सु].

VISSO (adj.), Whole, entire [विस्स]. Dh. 47.

VISSUSSATI, To be dried up [विस्सु]. I have only met with this word at Gog. Ev. 15, where possibly the *ss* may be due to attraction to *ussus-santi* immediately preceding. Caus. *visoseti*, to dry up (Ras. 77, read *-soo-*).

VISSUTO (p.p.p.), Renowned [विस्सुत]. Ab. 724; Mah. 21, 121; Alw. I. xiii.

VISŪCIKĀ (f.), Cholera [विस्सुचिका]. Ab. 328.

VISSUDDHAYATI, To become bright or clear [denominative fr. विस्सुद्ध]. Alw. I. 17.

VISSUDDHI (f.), Purity, holiness, rectitude, correctness; Nirvāṇa [विस्सुद्धि]. Ab. 9; Dh. 49. *Vi-suddhimaggo*, the Way of Holiness, name of a famous work of Buddhaghosa, which forms a sort of cyclopædia of Buddhist theology (Mah. 252, see a specimen under *Viññāṇaṃ*). *Vi-suddhibrahmaṇo*, one who is a brahmin (not by birth but) by a holy life, an Arhat (Ten J. 48). *Vi-suddhidevo*, one who is an angel by a holy life, an Arhat (Das. 45). *Dassanassa v.*, purity of vision, correctness of belief (Dh. 48). *Kammav.*, purity of action, good karma (Dh. 3). Hardy alludes to five *visuddhis*, of which he mentions three, *śīlav.*, *diṭṭhiv.*, *cittav.*, purity of life, of belief, of mind (Man. B. 414). At E. Mon. 193 he mentions in addition, *kaṅkhāvitaraṇav.*, *maggāmaggañāpadassanav.*, *paṭipadāñāpadassanav.*, and *ñāpadassanav.* (these are the titles of the last four chapters of *Visuddhi Magga*). According to Hardy *visuddhi-sīlaṃ* means keeping the precepts perfectly, and *avisuddhi-sīlaṃ* keeping them imperfectly (Man. B. 193).

VISSUJJHATI, To be cleansed, to be pure [विस्सुज्ज].

Dh. 30. P.p.p. *visuddho*, clear, bright, pure, holy, sanctified; correct, orthodox (Alw. I. 64; B. Lot. 866). Caus. *visodheti*, to cleanse, clear, purify. *Laṅkādiṭṭhaṃ visodhetum*, to purge the

island of Ceylon, convert it to Buddhism (Mah. 2). *Dibbacakkhuṃ v.*, to make clear the divine eye, viz. to obtain supernatural insight (Dh. 87, 319). *Nāṇo aññaṃ visodhaye*, one man cannot sanctify (or justify) another, viz. cannot bear his sins, work out his Karma (Dh. 30). *Nibbānagamanāṃ maggaṃ khippam eva visodhaye*, he will clear the road that leads to N., i.e. make it easy, and so enter upon it (Dh. 51, comp. 50).

VISŪKAM, A show, spectacle, worldly amusement [Burnouf refers it to सूच]. B. Lot. 444, 465; Kh. 18. In Sutta Nipāta I find *diṭṭhivisūkadāni*, the puppet-shows of heresy.

VISUM (adv.), Separately, individually [विस्सु with added *m*, as in *kuvaṃ*, *kuddānaṃ*, *sudāṃ*, *cira-saṃ*]. *V. vasiṭṭama*, we will live apart (Dh. 153). *Anukampāya mayi pi te visum hotu*, let thy mercy be extended to me also individually (Mah. 6, lit. let it be for mercy to thee individually in my case also). *Antapayitvā nānapā-saṇḍike visum*, having caused the various non-Buddhist religionists to be brought to him one by one (Mah. 23). *Visum bhikkhusaṃsaṇa catuhi* (error for *caturā*?) *parivāṇe* there *pece*, sent four theras each attended by a thousand monks (Mah. 40, comp. 74). *Visum karoti*, to separate, sever (Att. 215, *saṃ sandhito v. karitvā*). *Pājā 'kaṃsu visum visum*, each made their separate offerings (Mah. 109). *Visum visum pure rajjaṃ kamato anussayum*, "separately, in distinct successions, reigned each in their respective capital" (Mah. 9).

VITABHĪ (f.), The fork of a tree (comp. *viṭapo*). Ab. 547; Pāt. xxxi.

VITACCHIKĀ (f.), Scabies [विचर्चिका]. Ab. 327. This is an interesting case of consonant dissimilation.

VITACCHITO (p.p.p.), Planed, smoothed [from वितच्]. *Svavitacchito*, well carded (of a woollen robe, Pāt. 11).

VITADDARO (adj.), Fearless [वीत + द्र, the *d* is possibly doubled metri causa]. Dh. 69.

VITAKKANAM, Reasoning [वितर्क]. Ab. 1191.

VITAKKETI, To reason, argue, consider, reflect [वितर्के]. Ras. 89.

VITAKKO, Reflection, thought, argument, reasoning [वितर्के]. Ab. 155; Att. 212; Man. B. 408, 422; E. Mon. 255, 270. See *Jhānaṃ*, *Kusalavittakko*. *Micchāvitakkā*, wrong, unlawful thoughts

(Dh. 413). For the three sorts of evil thought see *Akusala vitakko*: they are sometimes called simply *tayo vitakkā*, e.g. Dh. 63, 289; and sometimes *tayo micchāvitakkā*, e.g. Dh. 383, 413.

VITAMALO (*adj.*), Pure, clear, spotless [वीतमल]. Jāt. 29.

VITANDĀ (*f.*), Frivolous or captious discussion [वितण्डा]. Ab. 112. See *Lokāyatana*.

VITĀŅKO, and **-KAM**, A dove-cot, aviary [विटङ्क]. Ab. 221.

VITĀŅNATI (*pass.*), To be spread, diffused [pass. वितन्]. Att. 211.

VITĀNO, and **NAM**, Spreading, expansion; multitude; a canopy, awning [वितान]. Ab. 299, 631, 974; Dh. 291; Mah. 83, 179 (line 4 from bottom).

VITĀPI (*m.*), A tree [विटपिन्]. Ab. 539.

VITĀPO, The fork of a tree; a clump, thicket [विटप]. Ab. 547, 1122; Dh. 155.

VITĀRĀGO (*adj.*), Free from human passion, an Arhat [वीतराग]. Ab. 10; Dh. 18, 64.

VITĀRANĀM, Donation, gift; abandoning, escaping from [वितरण]. Ab. 420; E. Mon. 193.

VITARATI, To continue, go through; to perform. [ति]. Ten J. 19. Aor. pl. *vitariṃsu* (Mah. 249). P.p.p. *vitissa*, escaped from, abandoned, rejected. *Vitissakāṅkho* (*adj.*), free from doubt (Dh. 25, 97). *Vitissaparako* (*adj.*), who does not trouble himself about future life (Dh. 32, by whom the next world is rejected or neglected).

VITATHO (*adj.*), False, unreal [वितथ]. Ab. 126; Jāt. 19. *Vitathabhāvo*, falsehood (Dh. 340).

VITATO (*p.p.p.*), Extended, diffused, overspread [वितत]. Neut. *vitataṃ*, drums covered with leather on both sides (Ab. 141). *Vallhi* v., over-spread with creepers (Mah. 106).

VITHI (*f.*), A row, line; a road; a bazaar, street [वीथि]. Ab. 202, 539, 939; Dh. 85. *Vithigato* (*adj.*), walking in the street (Mah. 153). *Rāja-vīthi*, high road, king's highway (Mah. 125). Of the path or course of a star or planet (Jāt. 25).

VITHIKO (*adj.*), Substitute for *vīthi* at the end of a compound, *cāruvīthiko*, having a delightful street (Mah. 212, but it may possibly be *वीथिका*).

VITIHĀRO, In *padav.*, a long footstep, stride [वितिहार]. Jāt. 53.

VITIKKAMATI, To exceed, transgress [वितिक्रम]. Dh. 406.

VITIKKAMO, Going beyond bounds, transgression, sin [वितिक्रम]. Ab. 430.

VITINĀMANAKO (*adj.*), Spending one's time, living [*vitindamanam*, from next, + क]. Dh. 289.

VITINĀMETI (*caus.*), To spend or pass the time, to live; to wait [*caus.* वि-चति-जन्]. *Jhāna-sukkhena vitināmeti*, lives in the bliss of Jhāna (Alw. I. 80). *Muhuttaṃ vitināmayam*, waiting awhile (Mah. 244). With acc. *Imaṃ teṇḍaṃ katihi iriyāpathehi vitindessatha*, in how many attitudes will you spend this quarter? (Dh. 81). *Antovassam* v., to spend Lent (Dh. 105). *Kālaṃ* v., to pass the time (Dh. 182). *Kevalaṃ vitindesi rattiṃ*, passed the whole night (Mah. 248).

VITINNO, see *Vitarati*.

VITIPATATI, To fall away, transgress [वि-चति-पत्]. Dh. 229.

VITISĀRETI (*caus.*), To remind mutually [वि-चति-सारयति]. See *Sārāṇiyo*.

VITIVATTO (*p.p.p.*), Having passed, exceeded; past [p.p.p. वतिवृत्]. *Sabbasaṃyojanāye ca vitivatto*, and having escaped from all bonds. *Gacchato paṇ'assa parivāradā bhikkhū gāṇanāpataṃ vitivattā*, and as he advanced the monks that followed him exceeded computation (Br. J. S. A.). *Gāṇanāvittivattā* (pl.), innumerable (Mah. 29). *Idha me māso vitivatto*, here I have spent a month (Dh. 266). *Majjhantike vitivatto* (loc. abs.), when midday is past (Pāt. 89). *Sattasu siddhukāṇadivasseṃ vitivattessu*, when the seven days of jubilee had elapsed (Br. J. S. A.). *Bhagavati parinibbute lokanāthamhi catussatādhike dvaisahasā vitivatte terasame saṃvaccare*, in the 2413th year that has elapsed since the death of Buddha (Subh.).

VITO, see *Viyati*.

VITO (*p.p.p.*), Devoid of, free from [वीत]. As the first part of compounds. *Vitabhayo*, free from fear (Mah. 78). *Vitatapho*, free from desire (Dh. 63). *Vitamoho* (Dh. 64).

VITTAṂ, see end of art. *Vidati*.

VITTHAMBHANĀM, Instability [fr. विट्ठम्].

VITTHĀRETI (*caus.*), To expand, detail [विस्तरयति]. *Vitthāretvā katheti*, to relate in detail (Dh. 341, comp. 139). P.f.p. *vitthāretabbo*, that ought to be given in full (B. Lot. 388). P.p.p. *vitthārito*. *Vatthum Takkāriyajātake vitthāritam*, the story is given in full in the T. Jātaka (F. Jāt. 48, comp. Dh. 393). *Ativittārito*, diffuse, prolix (Mah. 1).

VITTHĀRIKO (*adj.*), Extended, diffused [विस्तर + इक]. Jāt. 28, 29.

VITTHĀRO, Width, breadth; extension, amplification, detail [विस्तार]. Ab. 768. *Caturāsīti yojanasahassāni vitthārena*, 84,000 yojanas in breadth (Gog. Ev. 14, comp. Kh. 20). *Vitthārena katheti*, to relate in detail (Dh. 329, comp. Alw. I. xxxvii, 78, B. Lot. 305). Abl. *vitthārato*, in breadth (Pāt. 111; Jāt. 49), in detail (Ten J. 107).

VITTHĀSI, This is an aor. from विचस् (Kamm. 5). Dickson renders it "do not hesitate."

VITTHATO (p.p.), Extended, wide [विस्तृत]. Ab. 269, 746; Pāt. 11. *Paṭhavisamā vitthatā paṭṭā*, wisdom broad as the earth (Dh. 385). *Paṇḍasayojanavithato*, fifty yojanas wide (Dh. 86, comp. Alw. I. 79, Mah. 3). *Gupavithatakitti* (adj.), the fame of whose virtues has spread far and wide (Mah. 104). *Sattayojanadighāya vitthatāya tiyojanam sēdāya*, with an army seven yojanas long and three yojanas broad (Mah. 112).

VITTHINNO (p.p.), Extensive, large [विस्तीर्ण]. Ab. 701.

VITTI (f.), Joy; feeling, sensation [वित्ति]. Ab. 87, 1058, 1096.

VITUDATI, To strike, sting [विनुद्]. See *Satti* for a p.pres. *vitūdanto*. At Dh. 146 there appears to be a p.pres. *vitudan*, but the whole passage is very corrupt. P.p. neut. *vitunnam*, the potherb *Marsilia Quadrifolia* (Ab. 596).

VIVADANAM, Causing separation [fr. विवद्]. It is the opposite of *samvadanam*: Br. J. S. A. says, *vivadanaṃ nāma sace viyujjītukāṃ' attha ajj' eva viyujjatha iti vo punasampayogo na bhavissatīti evaṃ viyogakarapaṇaṃ*.

VIVADATI, To dispute, quarrel [विवद्]. Pāt. 62; B. Lot. 316 (*vivadamāno*). P.f.p. *vivaditabbo*.

VIVADĀTO, = विवदात (F. Jāt. 25).

VIVĀDO, Dispute, contention; litigation [विवाद].

Ab. 117, 400. There are six *vivādamūlas* (or roots of contention), quarrelsomeness, hypocrisy, envy, etc.

VIVĀHANAM, Getting a husband for a girl [fr. विवह]. *Vivāhanaṃ ti imam dārikam asukassa nāma dārakassa asukanakkhattena detha evam assa vuddhi bhavissatīti vivāhakarapaṇaṃ*, by *vivāhana* is meant match-making, saying "bestow this girl upon such and such a youth, under such and such a conjunction of the stars, thus will she have prosperity" (Br. J. S. A.).

VIVĀHO, Marriage [विवाह]. Ab. 318.

VIVAJJETI, To forsake, to avoid [विवृज्]. Mah. 203; Dh. 275. P.p. *vivajjito*, forsaken (Dh.

83; Das. 42; Ab. 432). Pass. *vivajjati* = विवर्जते. *Sabbāṭṭiyo vivajjantu*, may all dangers be averted (Jāt. 27).

VIVANNAKAM, Dispraise, reviling, contempt [विचर्ष + क्].

VIVANNO (adj.), Discoloured, wan [विचर्ष]. Das. 6, 36.

VIVARAM, A hole, hollow, fissure, cleft; gap, interstice; an empty space, vacuum; recess, core; a flaw, defect [विवर]. Ab. 649, 1013; Dh. 23, 418; Att. 207. *Mano vivaravyākulaṃ*, a heart agitated to its core (Att. 207). *Kuñcikkāva*, key-hole (Ab. 222).

VIVARANAM, Explanation, comment [विवरण]. Ab. 965. *Lokav.* at Alw. I. 77 is rendered "the world's emancipation,"

VIVARATI, To open [विवृ]. *Dvārāṇaṃ v.*, to open a door (Jāt. 8). *Karaṇḍakam v.*, to open a box (Alw. I. 75). *Vivarati* and *vivaranto*, at Dh. 106 should clearly be *vic-*. Pass. *vivaratiyati*. P.p. *vivaṭo*, open, uncovered. *Tato pana taṃ gehaṃ sāsanaṃ vivaṭadvāro ahoṣi*, thenceforth that house opened its doors to religion, viz. welcomed it, was friendly to it (Dh. 245). *Bhikkhūnaṃ vivaṭadvāro ahoṣi*, he kept open house to the monks (Dh. 262). *Vivaṭaṃ kuṭi*, a roofless hut. *Vivaṭānāno* (adj.), open-mouthed (Att. 194). *Vivaṭena cetasaṃ*, with the mind awake and clear. *Vivaṭehi akkhāhi*, with open eyes (Dh. 307). Caus. *vivarāpeti*, to cause to be opened (Alw. I. 75; Dh. 131, 175).

VIVASO (adj.), Unrestrained, independent [विवर]. Ab. 743.

VIVATO, see *Vivarati*.

VIVATTACCHADDO, and -CCHADO (adj.), One by whom the veil (of human passion) is rolled away [विवृत + छद् + क्त]. This is an epithet of a Buddha. Subh. sends me the foll. gloss, *vivattacchaddo ti ettha rāgadosamohamānādiṭṭhi-avijjāduccaritachādanehi paṭichanne kilosaṇḍhakāre loke taṃ chadanam nivattetvā samantato sañjātāloko kutvā jhito ti vivattacchaddo, aṭṭha vā vivatto vicchaddo vā ti vivattacchaddo vaṭṭarahito chadanarahito cāti vuttam hoti*, "when the world was darkened by sin, was covered with the sin-vells of lust, anger, ignorance, pride, false doctrine and error, having removed that veil he became enlightened on every side; or it may mean rolled back, uncovered, freed from transmigration (*vaṭṭa*), freed from covering." This comment leaves it un-

- decided whether *loke vivattacchaddo* means "one by whom the world's veil is removed," or "one whose veil is removed;" I should incline to the former interpretation. Jât. 51; Dh. 132, 163; B. Lot. 581, 583.
- VIVATṬAM**, Part of the dress of a Buddhist priest; turning round the other way, rolling back [वि-वृत्त]. Ab. 296; Jât. 75.
- VIVATṬAM**, Absence of *vaiṣa* or transmigration, Nirvāṇa [वि-वृत्त]. Ab. 8; Pât. 85.
- VIVATṬATI**, To roll on or round, revolve [विवृत्त]. *Saṃsāravaiṣaṇa vivatṭamāno*, revolving in the circles of transmigration (Ras. 22). P.p.p. *vivatṭo*, *vivatṭa*.
- VIVATṬO**, Beginning again, renovation [विवर्त]. Man. B. 5; B. Lot. 327. See *Kappo*.
- VIVECANAM**, Investigation [विवेचन].
- VIVECETI** (caus.), To separate, seclude [विवेचयति]. Dh. 270.
- VIVEKAJO** (adj.), Caused by seclusion or detachment. [विवेकज]. B. Lot. 803.
- VIVEKO**, Separation, seclusion; discrimination [विवेक]. Ab. 430, 1114; Dh. 14, 16. *Vivekakāmo* (adj.), desirous of solitude or retirement (Ras. 27, see *Anubrūheti*). The three sorts of *viveka* are *kāyav.*, seclusion of the body (viz. solitude), *cittav.*, detachment of the mind (from human passion), and *upadhi.* or Nirvāṇa (Dh. 270, 284; Att. 213). *Viveke*, in solitude, at Dh. 16 is taken by the comment in the sense of Nirvāṇa.
- VIVICCA** (ger.), Separating oneself from [विविच]. *Viviccāsayanam*, solitude (Dh. 48).
- VIVICCATI** (pass.), To separate oneself, retire [pass. विविच]. P.p.p. *vivitto*, separate, solitary (Ab. 353). *Dasahi saddhehi avivitto*, not separated from the ten cries, viz. possessing them (Jât. 2).
- VIVICCHĀ** (f.), Said to mean *vicikicchā* or doubt, Alw. I. 108, 107.
- VIVIDHO** (adj.), Various; manifold [विविध]. Ab. 717; Mah. 152, 157.
- VIVITTO**, see *Viviccati*.
- VIYA**, see *Iva*.
- VIYAGGO, VIYAÑJANAM, VIYĀKĀSI**, see *Vyaggo, Vyāñjanam, Vyākāroti*.
- VIYATI, and VIYYATI** (pass.), To be woven [pass. वे]. Pât. 11. P.p.p. *viṭto*, woven (Ab. 1076; Pât. 11, 82).
- VIYOGO**, Separation, disunion; absence, deprivation; loss, death [विद्योय]. Ab. 104; Dh. 341, 359;

- Mah. 280. *Mahābodhiyogena sasokavā*, mournful at parting with the Bo-tree (Mah. 116). *Dhammav.*, being deprived of the Dhamma (Ras. 15).
- VIYOJETI** (caus.), To separate [विद्योयति]. Alw. I. xvii. P.p.p. *viyojito*.
- VIYUHATI**, To remove, take out, disengage [व्यूह]. Alw. I. 80; Dh. 186. Of digging up sand to get at a buried fish (F. Jât. 53).
- VIYUTTO** (p.p.p.), Separated [विद्युत्त]. Pât. 73.
- VIYYATI**, see *Viyati*.
- VO**, see *Tvaṃ*.
- VOCA**, see *Vatti*.
- VOCHIJJATI**, To be cut off [वच्छिज्यते].
- VODĀNAM**, Purification, purity [fr. वि-चव-दे]. *Paramavodānam*, the highest purity or sanctification, Arhatship (Dh. 270). B. Lot. 789, 792; Kh. 17.
- VODĀPANAM**, Purification (fr. next). Dh. 345.
- VODAPETI** (caus.), To purify [caus. वि-चव-दे]. Dh. 278. *Vodiyamāno* at Dh. 240 should evidently be *cod-*.
- VOHARATI**, To give currency to, use; express [व्यवहृ]. *Aṃhākaṃ ruciṃ dāya voharati*, he adopts and expresses our wishes (Pât. 5, comp. xv). Pass. *vohariyati*, to be used, to be current (Bāl. 1). Pass. caus. *vohāriyati*, to be called (Att. 218, *ajjāpi "Vidhavanāna" ti v.*).
- VOHĀRIKO**, A royal officer skilled in the law, a magistrate [व्यावहारिक]. Alw. I. 99.
- VOHĀRO**, Practice, custom, law; lawsuit; business, trade; common use, currency; current speech, vernacular; current appellation, name [व्यवहार]. Ab. 105, 117, 849. *Dhammavohārakovidō*, learned in righteous practices (Mah. 226). *Vohārakūto* (adj.), perverting justice. *Vohāresu dhammena vinicchayamānesu*, lawsuits being decided with justice (Ten J. 2). *Akdrayi rajjavohārasamaye* (pl.), administered the laws and customs of the kingdom (Mah. 128). *Lohapāsāddavohāro tena tassa ajāyatha*, from that circumstance the appellation of L. arose for it (Mah. 164). *Dhammiko ti vohāraṃ paṭṭhapesi*, bestowed on him the name of Dhammika (Att. 195). *Vohāraṃ karoti*, to trade, traffic (F. Jât. 14). *Māgadha v.*, the language or vernacular of the Magadha people (Pât. xlii). *Vohāraṃ gacchati*, to be in common use, to be current, to have currency (Pât. 80, of coins).
- VOKĀRO**, Worthlessness; the Khandhas; differ-

ence [either fr. *विवक्*, or perhaps *okāra* with euphonic *v*]. Ab. 1127; Alw. N. 112 (note). Subh. quotes *vokāraṇ ti lāmakabhāvaṃ nīhina-bhāvaṃ*.

VOKIṆṆO (*p.p.*), Separated from (?) [p.p. *वक्*]. Ab. 833; Das. 43.

VOKKAMATI, = *okk-*, with euphonic *v*, after a word ending in a vowel. *Na vokkamati vīthito*, does not depart from its course (Jāt. 23). See *avokkamitvā* under *Tanti*.

VOMISSAKO (*adj.*), Miscellaneous [वि-अव-मिश्र-अ].

VOROPETI (*caus.*), To deprive of [अवरोपयति]. With abl. *Samāsaṃ Gotamaṃ jīvita voropessāmi*, I will deprive the ascetic G. of life (Dh. 144; Ras. 84; Kamm. 10). P. pres. pass. *voropiyaṃāno* (Dh. 110).

VOSĀNĀM, End, consummation [probably *osāna* with euphonic *v*, but possibly a derivative of *अव-सो*]. Dh. 75.

VOSĀSATI, To give orders, act authoritatively [वि-अव-शास्]. Pāt. 20.

VOSITO (*p.p.*), Ended, accomplished [either *अव-सित* with euphonic *v*, or *अवसित*]. *Sabbavositu-vosāno* (*adj.*), by whom the consummation (viz. Arhatship) is entirely accomplished (Dh. 75).

VOSSAGGO, Relinquishment, relaxation; gift, donation [probably *अवसर्ग* with euphonic *v*, but it may be a derivative of *अवसृज्*, comp. B. Lot. 312]. Ab. 420. *Satiyā vossaggo*, and *sativossago*, relaxation of attention or memory, inattention, thoughtlessness, indifference (Dh. 179, 389, 395; Ab. 173). In one instance we have *sati-ossaggo* (Dh. 334), which certainly looks as though the *v* in *voss-* was euphonic.

VOSSAJANĀM, and VOSSAJJANĀM, Relinquishment (fr. next). *Ayuvossajanam*, renunciation of the remaining term of life (Mah. 181, see p. 455, a, line 10 fr. bottom).

VOSSAJJATI, To relinquish [अवसृज् or अवसृज्]. In this and the last case I am strongly inclined to look on the *v* as euphonic. P.p. *vossajjho* (Ab. 754, *vossaggaṃ* is a misprint).

VOSSAKAMMĀM, Making a man a eunuch (comp. *Vassakammaṃ*). *Vosso ti paṇḍako . . vassassa vossakarapaṇam vossakammaṃ, taṃ pana karonto acchindikabhāvaṃ mattaṃ pāpeti na līgaṃ ant-aradhāpetuṃ sakkoti* (Br. J. S. A.).

VOVADĀMI, see *Tvaṃ*.

VUCCATI, see *Vatti*.

VUDDHATE, According to Kaccāyanappakaraṇa (if the reading be correct), this form represents a pass. *वृद्धते* from *वृध्* (Alw. I. 18; Sen. K. 439). I have never met with it elsewhere, and am somewhat sceptical as to the reading, the more so as *vridhyate* would naturally become *vujjhate* in Pali.

VUDDHI and VADḍHI (*f.*), Increase, growth; prosperity, advantage [वृद्धि]. *Vuddhi* (Ab. 785; Dh. 120, etc., it is by far the commoner form), *Vadḍhi* (Ab. 829; Dh. 271). - *Aññaṃ vā tassa vadḍhiṃ kātuṃ*, or do him any other good, bring him any other advantage (Das. 8). *Pāpassa v.*, the growth or increase of sin (Dh. 293). *Vuddhippatto* (*adj.*), come to full growth, grown up (Das. 7). *Avadḍhi*, decay (Dh. 368, comp. 385). *Vuddhirogo*, elephantiasis of the scrotum (Ab. 326). In gram. *vuddhi* = *vridḍhi* (Alw. I. 36, *vudḍhi* at Sen. K. 453 is wrong).

VUDDHIMĀ (*adj.*), Prosperous, etc. [वृद्धिमत्].

VUDDHO, VUDDHO, see *Vadḍhati*.

VUḬHATI, see *Vahati*.

VUNĀTI, To restrain, prevent [वृ]. Aor. *avāri* (Mah. 230). Caus. *vāreti*, to choose in marriage (said of a young lady, Dh. 193; in Sansk. we have *वरयति* in this sense); to restrain, hinder, stop, prevent; to stop, stop up; to prohibit, forbid; to ward off, keep off (Ten J. 29, 111; Mah. 255). *Vāretuṃ Damiḥ*, "for the purpose of keeping the Damiḥ in check" (Mah. 138). *Vārimaggaṃ v.*, to stop up a drain or watercourse (Mah. 212). *Haṭṭhākkārena vārayi*, stopped them by a wave of his hand (Mah. 198, they were chaunting). *Manussānaṃ vārentānaṃ vārentānaṃ eva*, though the men were doing all they could to prevent it (Dh. 238). Pass. *vāriyati*. *Vāriyanta pi saṅghena*, though forbidden by the clergy (Mah. 214). Read *vāriyanta* at Mah. 48 (line 2). *Vārenti* (*f.*) at Mah. 52 appears to mean "being forbidden," it is perhaps contracted for *vāriyanti*. *Vāriyamāno* (Dh. 104, 215). P.p. *vārito* (Ten J. 33; Pāt. 72).

VUPAKATṬHO (*adj.*), Distant, removed [वि + उपकटṭha]. With abl. *Gapamhā vupakatṭho*, remote from the haunts of men (Dh. 105).

VUPASAMANĀM, Suppressing, cessation, extinction (fr. *vūpasammati*). Dh. 310. *Icechatha me roga-vūpasamanam*, do you wish my disease to be cured? (Dh. 215).

VUPASAMĀPANAM, Suppression, etc. [fr. caus. next]. Pât. 108.

VUPASAMMATI, To be assuaged or quieted, or suppressed, to cease, be extinguished [वि-उप-श्रम्]. Dh. 285. Aor. *vūpasami* (Jât. 51, hunger and thirst were allayed). *Rogo vūpasami*, the disease was cured (Dh. 215). P.p.p. *vūpasanto* (Dh. 82), *vūpasamito* (Pât. 91). Caus. *vūpasameti*, to appease, pacify, settle, suppress, etc. (Dh. 102; Pât. 61). *Paccantañ vūpasametvā*, having pacified or reduced to submission the border countries (which had risen in rebellion, Dh. 128, 336).

VUPASAMO, Pacification, suppression, cessation [from last]. Dh. 82, 110, 128; Jât. 53. *Tessañ vūpasamo sukho*, their extinction is bliss (Att. clxxii; Ras. 24).

VUSITAVĀ (adj.), and VUSITĀVĪ (adj.), Dwelling, residing [उचित + वत्, and विन्]. Sen. K. 483.

VUSITO, see *Vasati*.

VUSO, A bull [वृष]. Ab. 495.

VUSSATI, see *Vasati*.

VUTAPADAM, Points of conduct [either वृत्त or वृत्त + पद, comp. *abbuto*; Ylj. thinks it is वृत्त, and *vuti* = वृत्ति confirms this; the sense however seems to point strongly to वृत्त]. The *satta vutapaddāni*, or seven points of good conduct, are supporting one's parents, revering one's elders, kind language, abstinence from backbiting, abstinence from selfishness, truthfulness, and restraining anger (Dh. 185, 186, 189).

VUTI (f.), Enclosure, fence [वृत्ति]. Ab. 762.

VUTTAKO (adj.), A substitute for *vutto* at the end of a compound [उत्त + क्]. *Pubbavuttako*, aforementioned (Mah. 5).

VUTTAM, see *Vattati*, p. 557 (a).

VUTTANTO, Tidings [वृत्तान्त]. Ab. 113.

VUTTARI, see *Uttarim*.

VUTTASIRO, see *Vutto*.

VUTTE, see *Vatti*, p. 560 (a), line 2.

VUTTHAHATI, VUTTHĀNAM, see *Uṭṭh-*.

VUTTHI (f.), Rain [वृष्टि]. Ab. 48; Dh. 3; Mah. 3.

VUTTHITO, see *Uṭṭhahati*.

VUTTHO, see *Vasati*.

VUTTI (f.), Conduct, behaviour, manner; business, profession, livelihood; in poetry, measure, rhythm, metre; explanation, gloss [वृत्ति]. Ab. 445, 965. *Idaṃ te jīvitavuttiyaṃ dhanam*, this wealth is for you to live upon, lit. for the maintenance of your

life (Dh. 193). *Acchidda jīvitavutti*, blameless mode of life (Dh. 367). *Santavutti* (adj.), of tranquil deportment (Mah. 25; Alw. I. x). *Acchiddavutti* (adj.), of blameless conduct (Dh. 41, comp. 67). *Sallahukavutti*, (adj.), living on light, or perhaps little, food (Kh. 15). The explanations of the *suttas*, or condensed rules of Kaccāyana's (or any other) grammar, are called *vutti* (Alw. I. 104, comp. xxii). *Vutyabheddya*, for the sake of not spoiling the metre (Bāl. 8, comp. Kh. 21). *Gurulahuniyamo vutti bhava*, *vṛitti* is the ordering of long and short syllables.

VUTTO (p.p.p. *vapati*), Shaven [उत्त]. Ab. 796. Comp. *vatto*. *Vuttasiro* (adj.), having the head shaven (Alw. I. lxix).

VUTTO, see *Vattati*, and *Vatti*.

VUYHATI (pass. *vahati*), To be carried, etc. [उद्यते]. Att. 130. Ras. 90 has *vayh-*, which is perhaps also a correct form.

VYĀBĀDHETI (caus.), To oppress, injure [caus. वि-आ-बाध].

VYĀBĀDHO, Oppression, injury (fr. last).

VYĀBHANGĪ (f.), A kaja or pole for carrying burdens. Ab. 525.

VYĀDHI (m.), Sickness, malady, disease; the plant *Costus Speciosus* (*kuṭṭha*) [आधि]. Ab. 323, 592; Dh. 315; B. Lot. 332; Mah. 38. *Vyādhigḥātako*, the tree *Cassia Fistula* (Ab. 552).

VYĀDHITO (adj.), Sick, ill [आधित]. Ab. 322.

VYADHO, Piercing [अध]. Ab. 762.

VYĀDHO, A huntsman, deer-hunter [आध]. Ab. 518; Mah. 66.

VYAGGHĪNASO, A hawk [seemingly आघ्नी + नस]. Ab. 637.

VYAGGHO, A tiger [आघ]. F. Jât. 15. Fem. *vyagghī*, a tigress (Cl. Gr. 51), prickly nightshade, *Solanum Jacquini* (Ab. 585).

VYAGGO, and VIYAGGO (adj.), Bewildered [अय].

VYĀHARATI, To utter [आह]. F. Jât. 18. *Byāharati* at Dh. 419.

VYĀKARAṆAM, Explanation, exposition; declaration, answer; utterance, response, oracle, prediction; grammar [आकरण]. Ab. 110; B. Int. 55. *Catuvisatiyaṃ Buddhānañ santike laddhavyākaraṇa* (adj.), having received the oracles from the lips of the 24 Buddhas, i.e. having had his future Buddhahood predicted by them (B. Lot. 335, comp. Dh. 113). *Asukadiyaṃ Rāhu caṇḍam gahessatīti vyākaraṇavaseṇ' eva*, . . in accord-

ance with such forecasts as, "on such a day there will be an eclipse of the moon" (Br. J. S. A.).

VYĀKAROTI, To expound, explain; declare, call, name; to answer; to give a response, predict, prophesy [व्याकृ]. B. Lot. 322. *Gaṇṭhiṭṭhānāni v.*, to explain knotty passages (Mah. 29). *Ime pañhe . . vyākdum*, to answer these questions (Dh. 329). *Satthārd desito dhammo kittako ti apucchatha, vyākdāsi Moggaliputto* (Mah. 26). *Tena puṭṭho 'tha vyākari*, questioned by him made the following declaration (Mah. 19). *Buddhassa viya gambhīraghosattā nam viyākarum Buddhaghoso ti*, they styled him Buddhaghosa, from his deep voice like that of Buddha (Mah. 251, *vīyākarum metri causā*, comp. *vīyākdāsi* in the same page). *Evam tāpasam vyākaritvā*, having made this response or prediction to the hermit (a prediction that he would one day become Gautama Buddha, Dh. 135). *Tassa patthandāya samijjhanabhāvaṃ disvā vyākdāsi*, seeing that his prayer or wish would be realized, made the following prediction (Dh. 136, comp. Jāt. 15). *Nemittā vyākarum tassā samvōdsam migarājino*, fortune-tellers foretold her cohabitation with a lion (Mah. 43, comp. Att. 190). *Ete tayo pi Sīhalādīpe paṭhavissarā bhavissantīti tattha nisinnānaṃ vyākdāsi*, to them sitting there he predicted, "These three will all become Kings of Ceylon" (Att. 196). P.f.p. *vyākarantīyo*, that has to be answered (see *Pañho*). P.p.p. *vyākato*. *Andagāte Gotamo nāma Buddhō bhavissantī vyākato*, having been answered or predicted to, "Thou shalt one day become a Buddha" (Jāt. 26). *Mahāvīro tehi bodhāya vyākato*, the bodhisatta having been by them (the 24 Buddhas) forecast for Buddhahood (Mah. 2; B. Lot. 340). *Ydhi Laṅkaṃ paśādetum Sambuddhendāsi vyākato*, go on your mission of conversion to Ceylon, you have been foredestined to it by the Buddha, i.e. Buddha had foretold the mission (Mah. 77).

VYĀKHYĀ (f.), A comment, gloss [व्याख्या].

VYĀKULO (adj.), Bewildered, agitated [व्याकुल]. Ab. 736; Att. 207.

VYAMHAM, A celestial mansion = *vimāna*. Ab. 25.

VYĀMISSO (adj.), Mingled [व्यामिश्र]. Ab. 786.

VYĀMO, and **BYĀMO**, A fathom of about 6 feet, being the distance between the tips of the fingers of the two hands when the arms are extended [व्याम]. Ab. 269, 1042; B. Lot. 570 (these three

vy-). *Byāmapabbhā*, a halo or lustre which extended for a fathom around the Buddha (Dh. 315; Jāt. 12; Mah. 27; B. Lot. 609, all these *by-*).

VYĀÑJANAM, and **BYĀÑJANAM**, A consonant; a letter, syllable, word; the words or letter as opposed to the sense; sign, mark, characteristic; sauce, condiment, curry [व्याञ्जन]. Ab. 464, 879. *Sesā byañjand* (by attraction for -*nāni*), the rest (of the letters) are consonants (Alw. I. xvii). *Padāni vyañjanāni*, words and letters (Mah. 252). *Na hi Taṭṭhagatā ekavyañjanam pi niratthakam vadanti*, for the Buddhas speak not a single syllable in vain (see *Tipiṭakam*). *Attham hi nātho saraṇam avoca na byañjanam*, for Buddha has declared salvation to be in the spirit (of his Word) and not the letter (Kh. 21, comp. B. Lot. 330). *Vyañjanacchāyāya . . attham vindsayum*, obscured the meaning under the shadow of the letter (Alw. I. 66). *Appam vā bahum vā bhāssu atthañ ñeva me brūhi atthen' eva me attho kiṃ kāhasi vyañjanam bahum*, whether you tell me little or much tell me the true sense, it is the sense that I want, why should you make much of the letter? (Dh. 123). *Atthavasena pāritum*, to expound according to the letter, literally (Alw. I. xxviii). *Purisavyañjanāni*, characteristics of a male, male organs of generation (B. Lot. 590). *Ohārayitvā gihivyañjanāni*, having abandoned the characteristics of a layman (such as a layman's dress, long hair, living in a house, etc., Khaggavisāpa S.). *Asitibyañjanajalo* (adj.), adorned with the 80 (minor) characteristics of a great man (Mah. 27, these are the *anuvyañjanas*). *Sāpavyañjanam*, sauce and curry (eaten with boiled rice, Dh. 401). Several sorts of curry are enumerated at Pāt. 81, *maccha-mamsa-sāka-phala-kalā-ādibyañjanam*, fish curry, meat curry, vegetable curry, fruit curry, coconut-cabbage curry, etc. *Bhāttavyañjanam*, curry and rice (comp. Mah. 49). With affix *ञ्ज*, *byañjanaso*, according to the letter, literally (Kh. 29). With affix, *तस्* *vyañjanato*, according to the letter.

VYĀÑJYATI (pass.), To be expressed, indicated [pass. व्यञ्ज]. B. Lot. 331.

VYANTIKAROTI, and **BY-**, To abolish, remove, get rid of, destroy [वि-ञ्जति-कृ]. *Veram pajahati vinodeti byantikaroti anabhāvaṃ gameti* (Paramattha Jotikā). *Vineti nādhivāseti pajahati vinodeti vyantikaroti* (Ras. 87). *Ipamālanī v.*, to

extinguish or pay off debt (Sám. S.). Aor. *vyanti-*
akāsi (ditto). Fut. *vyantikāhiti* (Dh. 63).
VYĀPĀDO, and **BY-**, Wish to injure, malevolence,
hatred, fury [व्यापाद]. Ab. 164; Dh. 359; Man.
B. 410. See *Akusalahātu*, *Akusalasāṅkappo*, etc.
VYAPAGACCHATI, To depart, be dispelled [व्याप-
यम्]. Att. 230. P.p.p. *vyapagato*, departed
(Jāt. 17).
VYĀPAJJATI, and **BY-**, To be malevolent [व्या-
पद्]. P.p.p. *vyāpanno*. *Vyāpannacitto* (adj.),
having a malevolent spirit (*ime sattā haññantu vā*
vijjhantu vā).
VYĀPAKO, and **BY-** (adj.), Pervading [व्यापक].
VYĀPANAM, and **BY-**, Pervading, penetration
[व्यापन]. Ab. 1173, 1175.
VYĀPANNO, see *Vyāpajjati*.
VYĀPĀRETI (caus.), To employ, suborn, incite
[व्यापारयति].
VYĀPĀRO, and **BY-**, Occupation, business, pro-
fession, exertion, action, work [व्यापार]. Ab.
855; Att. 195; Alw. I. xxix. *Tato sīṇḍasamug-*
ghāte vyāpāre pariniṭṭhite, then when the effort
to invalidate the consecration was discontinued
(Mah. 237). *Vyāpārāṇi āpanno*, engaged in an
occupation. With affix ता, *vyāpārātā* (Kh. 21).
VYĀPETI (caus.), To pervade, permeate, fill [व्या-
पयति]. Ras. 87. *Vyāpīṇsu* at Att. 211 is the
aor. pl. of the simple verb.
VYĀPI (adj.), Pervading, extending [व्यापिन्].
Att. 192.
VYĀROSANĀ, and **BY-** (f.), Anger, hatred [fr.
वि-आ-हृ]. Kh. 16, all MSS. *by-*.
VYASANAM, and **BY-**, Misfortune; unhappiness,
destruction, loss; bad habit, sin; [व्यसन]. Ab.
89, 890. *Vyasanappatto* (adj.), come to grief,
ruined (F. Jāt. 15, comp. Dh. 361). *V. gato*,
ruined, destroyed (F. Jāt. 18; Dh. 419). The five
losses are *ñātivā*, *bhogavā*, *rogavā*, *śīlavā*, *diṭṭhivā*,
loss of kinsmen, loss of wealth, sickness, loss of
character, loss of faith.
VYASANI (adj.), Meeting with ruin, unfortunate
[व्यसनिन्]. Att. 193.
VYĀSATTO, and **BY-** (p.p.p.), Attached to pleasure,
covetous, etc. [व्यासत्त]. Dh. 9.
VYĀSO, Diffusion [व्यास]. Ab. 768.
VYATTAYO, Contrariety, opposition, reversal [व्य-
त्तय]. Ab. 776.
VYATTO, and **BYATTO** (p.p.p.), Evident, mani-
fest; perspicuous; wise, learned [व्यत्त]. Ab.

228, 716; Alw. I. xiv; Gog. Ev. 11; Pāt. xiv,
26, 28.
VYAVADHĀNAM, Covering, screen [व्यवधान].
Ab. 802.
VYAVANUJJA (ger.), Having dispelled [ger. वि-
व्यव-नुद्].
VYĀVATO (p.p.p.), Covered, obstructed [व्यावृत].
B. Lot. 649.
VYAVĀYO, Collision [व्यवाय]. Ab. 317.
VYAYO, and **VAYO**, Loss, perishing, decay; ex-
penditure [व्यय]. Ab. 764, 1079. *Vayadhammo*,
and *-dhammī* (adj.), perishable (Att. clxxii). *Dha-*
nabbayo, expenditure of treasure. *Udayavyayo*,
rise and decay, birth and death (Dh. 21, 67, see
Udayo).
VYŪHO, and **BYŪHO**, An array of troops; a host,
multitude; a street closed at one end [व्यूह]. Ab.
202 (street, *by-*), 381 (array, *vy-*), 631 (multitude,
by-). *Senābyūho* and *-vyūho* (Pāt. 15; B. Lot. 466).
At Pāt. 105 street (*by-*).

Y.

YĀCAKO, and **YĀCANAKO**, A beggar [याचक,
याचनक]. Ab. 740; Att. 72; Dh. 131; F. Jāt.
11, 52.
YĀCANĀ (f.), Asking, begging [याचना]. Ab.
759; F. Jāt. 11.
YĀCATI, To ask, beg, entreat [याच्]. *Jivitaṃ y.*,
to beg for one's life (Ten J. 115). *Yācitvāna na-*
rissarūṇa, having asked the king's permission
(Mah. 109). With two acc. *Rājānaṃ ekaṃ goṇaṃ*
yācāhi, ask the king for a bullock (F. Jāt. 9, comp.
Dh. 126). P.pr.passive: *Punappuna yāciyamāno*,
being repeatedly solicited (Dh. 263). P.p.pass.
yācīto, requested (Dh. 177). Caus. *yāceti*, to ask,
entreat (Mah. 50, 205).
YAD, see *Yo*.
YADĀ (adv.), When, whenever [यदा]. Kh. 13;
Dh. 6, 49, 69. With verb in the pres. tense: *Yadā*
ca paccatī pāpaṇi, but as soon as his sin ripens
(Dh. 13); *Yadā Bhagavā . . dhammaṇi deseti*,
whenever Buddha preaches the Law (B. Lot. 396).
Yadā te dārūhi attho, whenever you want fuel (F.
Jāt. 2). With foll. *tadd*: *Yadā viuddam āpannā*
tadd mahāvīṇḍasaṇṇa pāṭṭā, when they took to quar-
relling, then they came to great grief.
YADĀSANNO (adj.), *Yaddasannaṃ kammaṇi* is one

of the eleven descriptions of Karma. The compound must be either **यद्-वासन्न** or **यद्वा-वासन्न**. In explanation of the term Hardy merely says, "The karma called Yadāsanna is received when at the point of death" (Man. B. 447, 489).

YADI (*indecl.*), If [यदि]. With verb in the pres. tense; *Yadi mañ saḥāyakaṃ nenti tumhākaṃ ettha kiṃ*, if my friends are carrying me along, what's that to you? (F. Jāt. 17); *Buddho asabbaññu yadi tassa pariyesandya sabbaññūtaññapaṃ hoti*, B. is not omniscient if omniscience comes to him by research (Gog. Ev. 2); *Yadi hattham me eti*, should he fall into my hands (Mah. 246). With opt. *Yadi hi garu bhaveyya* (Vuttodaya). *Gahito yadi sīho te*, if the lion is caught by you (Mah. 45). *Yañ hād eva paṇisaṃ upasaṃkamati yadi khattiyapaṇisaṃ yadi brāhmaṇapaṇisaṃ* . . , whatsoever company he enters, whether it be a company of khattiyas or a company of brahmins. *Yadi evaṃ, yajj evaṃ*, if so, in that case (Kh. 21). *Yadi evaṃ sādhu*, if that is the case, it is all right (Dh. 216, comp. 219). With foll. *vā*. *Gāme vā yadi v' dāraṇe*, whether in the village or the forest (Dh. 18, comp. 215); *Buddhe yadi va sāvake*, Buddhas or Arhats (Dh. 35).

YADĪ (*adj.*), Of which sort [यद्गुण]. Sen. K. 525.

YADICCHĀ (*f.*), Self-will, independence [यदुच्छा]. Ab. 760.

YADICCHAKAṀ, Whatever one wishes [यद् + इच्छ]. *Āvajjītvā y. jānāti*, by meditation he knows whatever he wishes (Gog. Ev. 2).

YADICCHITO (*adj.*), Whatever is desired [यद् + icchita]. *Tassa yadicchitaṃ sampajjati*, he gets whatever he wants (Dh. 78; Ras. 37).

YADIDAM (*adv.*), Namely, that is to say [यद् + इदम्]. *Apāyasaṃvattanikā ead mānava paṭipaddā yadidaṃ pāpātipattī hoti luddo*, this is a practice, young man, that leads to destruction, I mean that a man should be a life-destroyer, a hunter (Subha S.). *Sabbabhātānaṃ . . ekaṃ eva nīvaraṇaṃ vaddāmi y. avijjā*, I say that to all mortals there is one great hindrance, that is to say Error (Alw. I. 107). *Bhagavato sāvakaṇḥḥo yadidaṃ cattāri purisayugāni*, the assembly of Buddha's disciples, even four pairs of individuals (Alw. I. 78). *Na kutoci bhayaṃ samanupassati y. paccatthikato*, sees no danger from any quarter, danger that is to say from an enemy (Sām. S.).

Esā paccayo jarāmarapaṇassa y. jāti, this is the cause of decay and death, viz. birth (Mahānidāna S.). *Kammaṃ satte vibhajati y. ānāpāṭṭatāya*, Karma allots mortals, viz. to misery or prosperity (Gog. Ev. 32). *Evaṃ mahiddhiyā ead y. puñña-sampaddā*, thus this is a thing of magical power, I mean the possession of merit (Kh. 14, 30).

YĀDIKKHO (*adj.*), Of what sort, like what or which [यद्गुण]. Sen. K. 525.

YĀDISO (*adj.*), Same meaning as last [यद्गुण]. Sen. K. 525.

YADIVĀ, see *Yadi*.

YAGGHE (*indecl.*), This is an interjection or exclamation used in addressing a person. It is called a padapūraṇa at Ab. 1150. I have always as yet found it in conjunction with *jāneyyāsi*. The foll. are examples. In Raṭṭhapāla S. a slave girl says to her mistress, *yagghe jāneyyāsi ayya-putto Raṭṭhapālo anuppatto*, please ma'am, do you know my young master Raṭṭhapāla has come back! Further on Raṭṭhapāla's mother says to her husband, *yagghe gahapati jāneyyāsi Raṭṭhapālo kira kulaputto anuppatto*, do you know, householder, they say our young R. has come back? In Sām. S. we have *taṃ ce te purisā evaṃ dīroceyyuṃ*, *yagghe deva jāneyyāsi*. In another text, *yagghe mahārāja jāneyyāsi ahaṃ āgacchāmi puratthimāya diṭṭvā*, if it please your majesty, you must know that I come from the east quarter.

YĀGO, A sacrifice [यज्ञ]. Ab. 412. *Yāgavadho*, sacrificial slaughter (Alw. I. cxxiv). The four mahāyāgas or great sacrifices (Hindu, not Buddhist) are *assamedho*, *purisamedho*, *sammāpāso*, *vāja-peyyaṃ*.

YĀGU (*f.*), Rice gruel [यवानु]. Ab. 465; Att. cii. *Yāgutapāṇḍulā*, rice for making gruel. *Yāgukkhajjakāṃ*, rice and cakes (Dh. 265, 324, 403, comp. *yāgukkhajjabhojjāni* at Mah. 82, 231).

YAHIM (*adv.*), Where, wherever (formed on the analogy of *kuhiṃ*, *kahaṃ*). Mah. 102 (*samāpajji yahiṃ tu*). *Yahiṃ thitā*, established in which (Alw. I. vii).

YĀJAKO, A sacrificing priest [यज्ञक]. Ab. 414; Sen. K. 511.

YAJANAṀ, Sacrifice [यजन]. Ab. 1104.

YAJATI, To sacrifice, make an offering (in a Hindu sense), to give alms [यज्]. Alw. I. 19. *Sahasena y.*, to give alms of the value of a thousand kaḥāpaṇas (Dh. 20, comment says *sahasapariṇeṭṭe*).

na.. lokiyamahājanassa dānaṃ dadeyya). Pass. *ijjeti, yajjati* (Sen. K. 492; Alw. I. 39). P.p.p. *yijjho* (Sen. K. 492, 508). Neut. *yijjhaṃ*, sacrifice, almsgiving. The comment on Dh. v. 108 says *yijjhaṃ ti yebbhuyyena maṅgalakiriyādivase diṇṇa-dānaṃ*, alms generally given on festive days; but in a corresponding passage in Sām. S. it is explained by the mahāyāgas.

YĀJI (*m.*), An institutor of a sacrifice [यजि]. Alw. I. cxxiv (pl. *yājayo*).

YAJJEVAM, see *Yadi*.

YAJU (*n.*), The Yajurveda [यजुस्]. Ab. 108.

YAJUBBEDO, The Yajurveda [यजुर्वेद]. Alw. I. cxxiv.

YAKANAM, The liver [यकन]. Kh. 3. *Yaka-* in composition.

YAKKHINĪ (*f.*), A female yakkha [यक्खिनी]. Mah. 48, 64.

YAKKHO, Name of certain superhuman beings [यक्ख]. Ab. 13. Some of the yakkhas are attendants on Vessavaṇa, who is called *Yakkhaddhīpo*, lord of yakkhas (Ab. 32). The yakkhas are mostly enemies to man, but some of them are harmless creatures, and there are stories of many having been converted to Buddhism (Mah. 3, 48; Kh. 13; Man. B. 24, 44, 56). Vessavaṇa is himself called a yakkha (Ab. 969). *Yakkhadhīpo*, resin (Ab. 304). Fem. *yakkhī*, comp. *Yakkhinī*.

YAM, see *Yo*.

YĀMAKĀLIKO (*adj.*), Lasting for a watch (?) [याम + काल + इक]. *Yamakālikam* is said to mean "drinkables taken by priests after midday," see Pāt. 89.

YAMAKAM, A pair, couple [यमक]. Ab. 628. *Yamakatelam*, two sorts of oils (Jāt. 25). *Yamakaddānam antare*, between two Sal trees (B. Lot. 342). *Yamakam*, or *Yamakappakaraṇam*, is the name of one of the books of the Abhidhamma (see *Tīpiṭakam*). It contains ten divisions, the first of which is *mūlayamakam*. A passage from the *Cittayamaka* quoted at Mah. 32, affords a specimen of the contents of the book, and explains why it is called Yamaka; *yassa cittaṃ uppajjati na nirujjhati tassa cittaṃ nirujjhissati n' uppajjissati yassa vā pana cittaṃ nirujjhissati n' uppajjissati tassa cittaṃ uppajjati na nirujjhati*, he whose thought arises and perishes not, his thought shall perish and shall not be reborn; on the other hand he whose thought shall perish and not be

reborn, his thought springs into existence and does not perish.

YAMAKO (*adj.*), Double, twin [यमक]. *Yamake duve janesi*, gave birth to twins (Mah. 44). *Yamakam pāṭihariyam*, a double miracle (Mah. 107).

YAMALAM, A pair [यमल]. Ab. 628.

YAMAM, A pair [यम]. Ab. 628.

YAMĀMASE, 1st. pers. plur. imperat. ātm. fr. यम्, with a fut. sense (comp. F. Jāt. 38). Dh. 2.

YAMATAGGI (*m.*), Name of a Rishi [यमदग्नि]. Ab. 109.

YAMHĀ, see *Yo*.

YAMO, Restraint, temperance, moral duty; a pair or couple; name of the sovereign of the infernal region [यम]. Ab. 44, 444, 768, 973. *Yamarājā*, Yama (Ab. 44). *Yamapurisā* (pl.), the attendants or ministers of Y. (Dh. 42). Yama is sometimes identified with *maccu* or Death (Dh. 368). *Yamaloko*, the realm of Y. (explained to be the four Apāyas).

YĀMO, Restraint; a watch of three hours; name of the inhabitants of one of the deva worlds [याम]. Ab. 768. The three yāmas or watches of the night are *paṭhamayāmo* or *pubbay.*, *majjhimay.* or *dutiyay.*, and *pacchimay.* or *carinay.*, the first watch, middle watch, and last watch (Dh. 83, 88, 118; Gog. Ev. 10; Mah. 129). At Dh. v. 157 the comment says *yāma* is applied metaphorically of one of the three vayas or ages of man's life. The *yāmadevaloko*, or *yāmaloko*, is the third of the kāmadevalokas (Man. B. 25; B. Int. 605).

YAMUNĀ (*f.*), The river Jumna [यमुना]. Ab. 682; Man. B. 17.

YĀNAKAM, A cart, carriage, car [यानक]. Dh. 193, 204, 300; Mah. 40.

YĀNAM, Going, proceeding; a conveyance, vehicle, carriage, car [यान]. Ab. 375, 1090; Dh. 57; Mah. 163. *Paṭichannay.*, a close carriage, a palanquin, palki (Dh. 240). *Haṭṭhiy.*, a riding elephant (Dh. 400). *Devayānam aruḥha*, having mounted the chariot of the devas, i.e. ascended to the Brahma world (Alw. N. 121). Of the three North Buddhist yānas there is no trace in South Buddhism (B. Lot. 315).

YĀÑCE, see *Yo*.

YĀNIKATO (*adj.*), Used as a vehicle (?) [यान + क्त with a changed to t, and then shortened, as in *cittikata*, etc.].

YANĀKĀRANĀ (*adv.*), Because [यन्कारानात्].
Das. 45.

YANĀNĀDEVA, see *Yo*.

YANĀNĀNGO, The Glomerous fig-tree [यन्नाङ्ग].
Ab. 551.

YANĀÑO, A (brahminical) sacrifice [यन्]. Ab.
412; Mah. 2.

YANNŪNA, see *Yo*.

YANTAM, Implements, appliance, machine, engine [यन्त]. *Guḷay.*, a sugar-mill (Mah. 208, also *ucchuy.*, Jāt. 25). *Yantayuttagōṇo*, an ox yoked to a mill. *Yantamuttam*, a weapon propelled by mechanical means, as an arrow (Ab. 387). *Uṭṭhāpetvāna yantehi julam Abhayavāpito*, having raised the water out of the A. tank by machinery (Mah. 211). *Yantahatthi*, an elephant worked by machinery, an automaton elephant (Dh. 158).

YĀPANAM, Living, maintenance [यापन]. *Y. labhati*, to get one's living. *Yāpanamattam ādāya*, receiving enough to support life (Dh. 372, comp. Jāt. 57). *Yāpanamatto dhāro*, food sufficient to support life (Dh. 287). Also *yāpanā* (Ab. 942).

YĀPETI, see *Yāti*.

YĀPYAYĀNAM, A palanquin [यापयान]. Ab. 373.

YASASSI (*adj.*), Famous [यशस्विन].

YASASSIVĀ (*adj.*), Surrounded by eminent men [यशस्विन + वत्]. *Yasassino parivāra jand assa atthi y.*

YASAVĀ (*adj.*), Famous [यशस् + वत्]. Sen. K. 400.

YASMĀ, see *Yo*.

YASO, Fame, renown, reputation, honour [यशस्]. Ab. 117; Dh. 191. Inst. *yasena* (F. Jāt. 10). *Tassa rājā mahantaṃ yasaṃ dassati*, the king will confer great distinction on him (Ras. 32). In composition generally *yaso*: *Yasobhogasamappito* (Dh. 53).

YASODHARĀ (*f.*), Name of the wife of Siddhattha (Gotama) before he became Buddha [यशोधरा]. Ab. 336; E. Mon. 2; Man. B. 124, 152.

YĀTANĀ (*f.*), Torment [यातना]. Ab. 407.

YATATTO, see *Yato*.

YATHĀ (*adv.*), As, like, how, when [यथा]. Ab. 1142. *Kesā te na y. aññasam*, your hair is not like other people's (Trenckner). *Mātā y. niyam puttam . . anurakkhe* (opt.), as a mother would watch over her own son (Kh. 16). *Tam Bhagavā na ovadati y. Devadattaṃ, Kokāliyaṃ . . him*

Buddha does not admonish, any more than D. or K. (B. Lot. 305). *Y. parisam kko pana so Bhagavā sarena viññāpeti*, when Buddha instructs the assembly with his voice (B. Lot. 566). *Nibbanti dhīrā yathā 'yam padīpo*, the righteous are extinguished like this lamp (Kh. 10; Dh. 36, 53). *Khippaṃ dhammaṃ vijānāti dabbī sūparasaṃ yathā*, he quickly knows the law as the spoon knows the taste of the broth (Dh. 12). *Opunāti y. āhūsaṃ*, winnows them like chaff (Dh. 45). In conjunction with *tathā*: *Yathā me dhanacchedo na hoti tathā karissāmi*, I'll manage so as to have no expense (Dh. 93, comp. F. Jāt. 12; Dh. 29; Jāt. 8); *Yathā maṃ na muṇcati tathā kītuṃ vaṭṭati*, I must act in such a way that he does not dismiss me (Dh. 156); *Tath' attānaṃ niveseyya yathā bhārī pavāḍḍhati*, let him so establish himself that wisdom may increase (Dh. 50); *Yathā so lābhagappatto hoti tathā akāsi*, so acted that he became highly prosperous (Dh. 305, comp. Ten J. 42); *Kiṃ pana tvaṃ pāpima tathā akāsi yathā 'haṃ piḍaṃ na labheyyaṃ*, what, sinner, did you manage that I should receive no alms (Dh. 353); *Bhagavā tathā me dhammaṃ desetu yathā atthaṃ dīṇeyyāmi*, let the Blessed One so teach me the Law that I may understand the meaning (comp. Ten J. 118); *Karoti so tath' attānaṃ yathā naṃ icchati diṇo*, he makes himself such as his enemy wishes him to be (Dh. 29); *Yathā vā tathā vā hotu*, however that may be. With foll. *evam*: *Yathā sū acccharāya pahaḍāya vassati . . evaṃ sikkhāpetvā*, having trained the bird so that it sang when he snapped his fingers (Ten J. 114); *Selo y. ekaghaṇo vātēna na samīrati evaṃ nīdapaśamsāsu na samīḥjanti paṇḍitā*, as the solid rock is not shaken by the wind, even so the wise are unmoved in praise and blame (Dh. 15, comp. 3); *Yathā passe* (opt.) *marīcikam evaṃ lokam avekkhantaṃ maccurājā na passati*, the man who so looks upon the world as he would look upon a mirage (i.e. views it as unreal, as vanity), him the king of death sees not (Dh. 31). For *yathā tam* see art. *So* (2), p. 481 (a), line 25; for *tam yathā* see line 31 of the same column. With foll. *kathaṃ*: *Yathā kathaṃ*, how then? how? With foll. *nāma*: *Yathā nāma . . evam evam*, just as . . even so (Jāt. 16; Ab. 1142). With foll. *api*: *Yathā pi*, just as (Ab. 1142; Jāt. 24, followed by *tath' eva*; Dh. 60, followed by *evam pi*). With

fol. *hi*: *Yathā hi*, as (Ab. 1142, at Jāt. 20 *yathā hi* means "for as"). With foll. *eva*: *Yath' eva*, *yathariva*, just as (Ab. 1142, 1143; with foll. *ta-thariva*, Sen. K. 211). *Y*. is sometimes repeated: *Yathā yathā 'haṃ . . ājānāmi*, as far as I understand (Alw. I. 92); *Yathā yathā . . tathā tathā* (Att. 198).

YATHĀBALAM (*adv.*), According to one's power or means, to the best of one's ability [यथाबलम्]. Mah. 35 (as much as one can afford); Dh. 132, 240, 326.

YATHĀBHIRANTAM (*adv.*), As long as one likes [यथा + p.p.p. अभिरम्]. Dh. 231.

YATHĀBHUCO (*adj.*), Real (?) [यथाभूत + य]. Alw. I. cvii.

YATHĀBHUTAM (*adv.*), According to the reality, rightly, truly, correctly [यथाभूतम्]. Dh. 37. *Attha vatthāni y. jānitvā* (Dh. 431).

YATHĀBUDDHAM (*adv.*), According to seniority [यथावृद्धम्].

YATHĀDHAMMAM (*adv.*), Equitably, legally, righteously [यथाधर्मम्]. Mah. lxxxvii; Pāt. 16, 91.

YATHĀDHAMMO, Just award, righteous punishment [यथा + धर्म]. Pāt. 18.

YATHĀDHOTO (*adj.*), Washed, clean [यथा + धौत]. In the phrase *yathāddhotena pattena nik-khamati* or *dgacchati*, to leave the village, or return home, with unsouled bowl, with bowl as clean as when the begging rounds began (of a monk who has failed to obtain alms on his begging rounds, Dh. 160, 161, 353).

YATHĀGATO (*adj.*), As contained in a book, as written [यथागत]. *Yathāgataṃ atthaṃ buj-jhītvā*, having understood the meaning as it is given (see *Āgato*).

YATHĀHA, As he has said [यथा + आह]. Dh. 105. *Yath' āha Bhagavā*, as Buddha has said (Alw. I. 106).

YATHĀHI, see *Yathā*.

YATHĀKĀLAM (*adv.*), As long as possible [यथा-कालम्]. Mah. 35.

YATHĀKAMMAM (*adv.*), According to one's Karma or actions [यथा + कर्मन्]. *Yathākam-maṃ gato*, went according to his deeds, viz. passed away (at death) to that state of existence (whether heaven or hell) which his merit or demerit had earned (Ras. 36; Mah. 238; F. Jāt. 8, 58; Faus-böll well renders it, "passed away and was re-

warded according to his deeds"). *Yathākamma-pago* (*adj.*), going according to his deeds, following the destiny of his deeds (Gog. Ev. 10; B. Lot. 866).

YATHĀKARO (*adj.*), Acting in which way [यथा + कर].

YATHĀKKAMAM (*adv.*), In due order, successively [यथाक्रमम्]. Mah. 19.

YATHĀLĀNKATO (*adj.*), All decorated as he was, without changing his state dress [यथा + लङ्कित]. Dh. 307.

YATHĀMATO (*adj.*), As if dead, like a dead man [यथा + मृत]. Dh. 5.

YATHĀNĀMA, see *Yathā*.

YATHĀNĀYAM (*adv.*), Rightly, fitly [यथान्यायम्].

YATHĀNURŪPO (*adj.*), Suitable, commensurate [यथा + अनु रूप]. Mah. 168.

YATHĀNUSITTAM (*adv.*), According to instructions, in accordance with what has been taught [यथा + अनुसिद्ध]. Dh. 151.

YATHĀPEMAM (*adv.*), Out of love or affection [यथा + प्रेमन्].

YATHĀPHĀSUKO (*adj.*), According to comfort, pleasant [यथा + phāsu + क]. *Yathāphāsuka-ṭṭhānam*, a pleasant place, a comfortable lodging (Dh. 81).

YATHĀPI, see *Yathā*.

YATHĀRAHAM (*adv.*), According to worth or station; properly, satisfactorily, correctly, appropriately, duly [यथाहम्]. Mah. 13, 32, 53, 82, 122, 132, 164, 207.

YATHARIVA, see *Yathā*.

YATHĀRUCIM (*adv.*), According to one's pleasure or wish, as one likes, at will [comp. यथावृत्ति]. Mah. 18, 38, 39, 134, 170.

YATHĀRUCITO (*adj.*), As liked, pleasant [यथा + वृत्ति]. *Y. āhro*, food that he liked (Das. 38). *Yathārucitaṭṭhānam*, a convenient spot (Dh. 155).

YATHĀRUCIYĀ (*adv.*), As one likes, at pleasure [यथा + instr. वृत्ति]. Dh. 244; Ten J. 115.

YATHĀRŪPO (*adj.*), Of that kind which, such [यथारूप]. Pāt. 3.

YATHĀSADDHAM (*adv.*), According to faith, in faith [यथासङ्गम्]. Dh. 44.

YATHĀSAKO (*adj.*), Each his own, respective [यथास्व + क]. Dh. 222. *Diṭṭhiṃ vyākariṣsu yathāsakaṃ*, expounded their respective creeds

(Mah. 42, perhaps however *y.* is here the adv. "individually, each for himself").

YATHĀSĀṆKHYAṀ (*adv.*), According to number or order, respectively [यथासंख्यम्].

YATHĀSANTHATIKĀṆGAṀ, This is the 12th Dhutaṅga precept, and according to Hardy enjoins, "taking any seat that may be provided" [यथा + संख्यत + इव + चङ्ग]. E. Mon. 10; B. Int. 310.

YATHĀSATTIṀ, **YATHĀSATTIYĀ** (*adv.*), According to one's ability [यथा + शक्ति, यथाशक्त्या]. Dh. 122, 240.

YATHĀSUKHAṀ (*adv.*), As one likes, at pleasure, comfortably, at one's ease [यथासुखम्]. Dh. 58, 177; Ab. 179; Ten J. 115; Mah. 7.

YATHĀTATHO (*adj.*), Real, true [यथातथ]. Ab. 127. Adv. *yathātathā*, truly, exactly (Ab. 1152; Pāt. 67; Att. 134).

YATHATTĀṀ, and (abl.) **YATHATTĀ** (*adv.*), Rightly, exactly [यथा + त्व]. Ab. 1152; Sen. K. 415.

YATHĀTTHĀNAṀ, and **-THĀNAṀ**, Former or original place [यथास्थान]. *Yathātthānaṃ eva gataṃ*, went back to its place (Dh. 350, comp. Mah. 206). *Yathātthāne thapesi*, replaced in its former position (Mah. 3, 206, 256). Adv. *yathātthānaṃ*, according to rank, in due order (Mah. 170).

YATHĀVAJJAṀ, Mimicry of a person's defects [यथा + वर्ज्य]. *Yathāvajjaṃ nāma kāṇakūṇikkhaṇḍānaṃ yaṃ yaṃ vajjaṃ taṃ taṃ payojetvā dassanakūḍā* (see *Payojeti*).

YATHĀVEGAṀ, As quickly as possible [यथा + वेग]. Dh. 322.

YATHĀVIDHIṀ (*adv.*), Duly, fitly [यथाविधि]. Mah. 53, 65.

YATHĀVIHITO (*adj.*), As appointed, regular [यथा + विहित]. Mah. 66.

YATHĀVUTTO (*adj.*), As above mentioned [यथा + उक्त]. Mah. 212; Att. 195.

YATHAYIDAṀ, and **YATHEDAṀ** (*adv.*), As; so that [यथा + इदम्]. See *Idaṃ* (2). Sen. K. 217. *Yathayidaṃ sāsanaṃ addhaniyam assa*, so that religion may be advanced (Br. J. S. A.). *Nāhaṃ bhikkhave aññaṃ ekasaddam pi samanupassāmi yo evaṃ purisassa cittaṃ pariyāddiya tiṭṭhaṭi yathayidaṃ bhikkhave itthiṣaddo*, I know no single other sound that can so captivate the mind of man as woman's voice (Dh. 85, this

example proves that *idaṃ* in this compound is the adverb इदम्). With foll. *tathā*: *Yathedaṃ Sāriputtassa suttaṃ therassa bhāsato tathā Mahinda-therassa ahū devasamāgama*, just as for the therā S. when he preached the Sutta, so for the therā M. there was a great congregation of devas (Mah. 81).

YATHEVA, see *Yathā*.

YATHICCHITAṀ (*adv.*), To one's liking, to one's heart's content [यथेच्छितम्]. Ab. 469; Mah. 133; Jāt. 27. It is perhaps sometimes an adj. as at Mah. 48, *aññaṃ kiñci yathicchitaṃ*.

YATI (*m.*), A pious ascetic, a Buddhist monk [यति]. Ab. 434; Mah. 23, 150, 176. Dat. *yatinō* (Mah. 196).

YATI (*f.*), (in prosody) Cæsura [यति].

YĀTI, To go; to go away; to undergo [या]. For *yāti* at Dh. v. 179 see *Uyyāti*. *Doṭṭaramaṇḍala-kaṃ yāmi*, I'm going to D. (Mah. 59). *Saggaṃ y.*, to go to heaven (Dh. 22). *Aniḥo yāti*, gets off scatheless (Dh. 52). *Pacchā yanto*, walking behind (Mah. 228). *Gāmagāmiaggā yāti*, walks along the road leading to the village (Mah. 24). *Haṭṭhiṇā y.*, to ride on an elephant (Mah. 246). *Yānena y.*, to drive in a carriage (Pāt. 110). *Assavegena yantassa sāsāṃ chijjī*, his head, as he passed at full speed, was severed (Mah. 134). *Pubbā yāti*, refers to what precedes. At Mah. 151 *disvāyantaṃ* is probably *disv' dyaṇtaṃ* = *disv' dyaṇtaṃ*. *Hitvā yāti*, leaves behind, distances (Dh. 6). *Madhuraṃ yāti*, undergoes sweetness, becomes sweet (Ras. 33). Imperat. *yātu* (Mah. 170). P.p.p. *yāto*, having gone to, attained. *Sepāṭavaṃ yāto*, having attained great skill (Alw. I. 112). Having fled (Mah. lxxxvii). Caus. *yāpeti*, to keep oneself going, maintain oneself (B. Lot. 354; Das. 8; Pāt. 88). *Phalāphaleṇa yāpeti*, to live on wild fruits (Das. 3, comp. 25; Kh. 11). *Samāpadhammaṃ nāma sārīre yāpete sakkā kātunā*, the duties of religion can be performed (only) as long as the body is maintained or kept alive (Dh. 82, comp. *Yāpanaṃ*).

YATO (*adv.*), From what, from whom; inasmuch as, since, because; from the time when [यतस्]. *Yato paṇḍitaro n' atthi*, than whom there is none greater. *Nāmalīgeṇa kosalāṃ . . yato mahabbalaṃ*, inasmuch as familiarity with nouns and genders is of great importance (Alw. I. vii; in the next verse read *nāmalīgāny ato*). In com-

junction with *tato* : *Yato bhayaṃ tato khemaṃ*, he drew safety from what caused his fear. *Rāpen' ummādayi nare diṭṭhamattā 'va sđ yato tato Um-mādacittā ti nāmaṃ sopapadaṃ labhi*, because she maddened men by her beauty as soon as she was seen, therefore she received the appropriate name of U. (Mah. 56). Repeated : *Yato yato sammāsati*, as soon as ever he grasps (Dh. 67). *Yato yato . . tato tato* (Dh. 70).

YATO (*p.p.*), Restrained, temperate [यत्त]. Dh. 200. *Āhāre y.*, temperate in the matter of food. *Yatatto* (*adj.*), self-restrained (= yatātman). *Yatindriyo*, one whose senses are subdued (Ab. 434).

YĀTO, see *Yāti*.

YATRA, Since, inasmuch as; and **YATTHA** (*adv.*), where, in which place, wherein, whereon, whither [यच्च]. The older form *yatra* I have only met with in conjunction with *hi nāma*. *Nassati vata bho loko vinassati vata bho loko yatra hi nāma tathāgatassa . . apposukkatāya cittaṃ namati no dhammadessanāya*, the world is lost, the world is ruined, inasmuch as the heart of the Buddha is inclined to quiescence and not to preaching the Truth (Gog. Ev. 8). *Abbhutaṃ vata bho samapassa mahiddhikā māhānubhāvā yatra hi nāmaṃ Brahmayā brāhmaṇo nāto yasasā evarūpaṃ paramanipaccakkāraṃ karissati*, a wonderful thing indeed is the magic power and influence of a Ćramaṇa, insomuch that . . (Brahmayā 8.). *Yattha* is in very common use. *Te yanti accutaṃ phānaṃ yattha gantvā na socare*, they go to the everlasting place whither having gone they mourn no more (Dh. 40). *Yattha tthito*, standing whereon (Dh. 23). *Yatth' eva*, wherever (Dh. 405). *Atthi gāmo bhante Kalasigāmo nāma yatthāhaṃ jāto*, there's a village, Lord, called Kalasigāma, where I was born (Alw. I. xlii). *Yattha therassa kaniṭṭho vasati taṃ vithiṃ piṇḍāya pāvisiṃsu*, entered for alms the street where the therā's younger brother lived (Dh. 85). With foll. *tattha* : *Yattha passitabbo tattha hantabbo*, wherever he is to be seen there he is to be slain (Alw. I. 72, comp. Mah. 151). With foll. *ettha* : *Makutaṃ yattha mocayusā . . ettha sālā katā ahu* (Mah. 199). See *Kattha*. Repeated : *Yattha yattha paṇḍitasamaṇabrāhmaṇaḍ atthiṃ vadanti tattha tattha gantvā sikkacchaṃ karonti*, in whatever places people say that there are wise monks and brahmins, going to each of those places they converse with them (Dh.

121). As first part of a compound : *Yatthakāmaṃ* (*adv.*), wherever one likes, at will (Dh. 7, 58). In these forms we have an interesting case of differentiation, *yattha* meaning "where," and *yatra* "since, whereas" (comp. the use of *aññattha* and *aññatra*).

YĀTRĀ (*f.*), A march or expedition; livelihood [यात्रा]. Ab. 395, 1054.

YATTAKO (*adj.*), However much, of whatever size (comp. *ettako*, *kittako*). *Yattakā bhikkhā*, however many monks, whatever number of monks (Pāt. 2). *Bhittisu yattakena oloketuṃ sakkā hoti tattakaṃ chiddaṃ katvā*, having made holes in the walls big enough to look through, lit. by what sized (hole) in the walls it is possible to look, of that size having made a hole (Dh. 169). *Yattakaṃ kalam taṃ vaḍḍhati tattakaṃ itare vaḍḍhanti yeva*, for whatever length of time it increases, for the same length of time the others increase also (Dh. 288).

YATTHA, see *Yatra*.

YATTHI (*f.*), A staff, stick, pole; a stem, stalk; a measure of length = seven ratanas [यष्टि]. Ab. 190; Dh. 85. *Rathay.*, the pole of a chariot. Of the sticks on which a bird snare was mounted (Ten J. 51). *Veḷuy.*, a bamboo pole (Mah. 68). *Kūpay.*, the mast of a vessel (Mah. 120). *Yatthi-madhukā* (*f.*), liquorice (Ab. 587; Mah. 197). *Panasay.*, the stalk of a jak fruit (Mah. 167).

YATVĀDHIKARANAṂ, = *yato adhi-karanaṃ* (Sen. K. 319).

YĀVA, and **YĀVAṂ** (*adv.*), Until, while, as long as, in order that [यवत्]. *Yāva pāpaṃ na paccati*, as long as his sin is not punished (Dh. 13, 22). *Ttṭṭha tāta y. te yāgubhattaṃ sampādemī*, stop a minute, my son, while I get you some gruel ready (Dh. 403). *Acchariyaṃ bho Raṭṭhapāla abbhutaṃ bho R. yāva subhāsitāṃ idaṃ tena Bhagavatā*, it is marvellous, Raṭṭhapāla, it is wonderful, how well this has been spoken by the Blessed One. *Y. dhammaṃ suṇom' ahaṃ adhi-vāsetha tāva*, wait while I listen to the Law (Mah. 198). *Yāvāhaṃ āgacchāmi tāv' ettha thokaṃ vissama*, rest awhile here till I return (Ras. 31). *Yāvaṃ hi vanatha na chijjati . . paṭibaddhamano 'va tāva so*, for as long as lust is not extirpated, so long is his mind in bondage (Dh. 50, comp. 128, 140, 300). *Y. tassā pavattim na suḍāma tāva n' eva yuddhaṃ dassāma na rajjaṃ*, as long as we

hear no news of her so long we decline either to go to war or to surrender the kingdom (Dh. 157). *Y. idam bandhanam na vadḍhati tāvad eva nam chindissāmi*, that this bond may not grow I will cut it off at once (Dh. 118). *Yāva bahukā honti tāva pāpikā eva*, the more there are the worse they will be (Dh. 285). *Na tāv' imam pallankam bhindissāmi y. me cittam vinuccati*, I will not rise from this couch until my soul is emancipated (Dh. 118, comp. Pāt. 17). *Apasakka tāva bhagini y. bhikkhū bhujjanti*, withdraw, sister, while the monks are eating (Pāt. 20). *Yāva* is also used prepositionally with acc. or abl. With acc. *Tuṭṭapurato y. bodhimapḍam*, from T. to the Bodhimapḍa (Mah. 182); *Y. koṭippakoṭim*, up to a koṭi of koṭis (Ras. 18). With abl. *Suriyatthagamā yāva*, until sunset (Mah. 118); *Yāv' ajjadvasā*, till the present day (Mah. 195); *Yāva pti-vegassaddhiyā nidditā*, having sat until the subsidence of his joyous excitement (Alw. I. 80, comp. B. Lot. 335, Mah. 174, Gog. Ev. 15, Ten J. 34). With an adv. *yāv' ajja*, till to-day (Mah. 241). Sometimes the noun is in the nom., as at Ras. 65, *yāva paccuppannavatthukathā*; and at Jāt. 2 we have *yāva bodhimapḍe sabbāññutappatti tāva pavatto kathāmaggo*, the course of narration continued up to the attainment of omniscience on the bodhimapḍa (comp. Ras. 65). With foll. *eva*, *yāvād eva*, until; as soon as, whenever (Dh. 13); as long as, while, considering that (Pāt. 17). *Yāvād eva devo . . mañ na plavayissati . . tāva na uṭṭhahissāmi*, so long as the clouds shall not lift me up (with floods of rain), so long I will not rise (Att. 210). The form *yāvade* corresponding to *tāvade* (see *Tāva*) sometimes occurs (Cl. Gr. 75). With foll. *ca idam*: *Yāvāñ' c' idam* (*idam* is the adv.). *Aniccā bhikkhave saṅkhārā addhuvā bhikkhave saṅkhārā yāvāñ' c' idam bhikkhave sabbasaṅkhāresu alam eva nibbinditum alam virajjitum*, life is fleeting and transitory, inasmuch that there is reason to feel loathing and disgust for life. *Yāva* forms the first part of many compound adjectives and adverbs. *Yāvamāṇibandham* (adv.), up to the wrist. *Yāvadvāsasam* (adj.) *vassam* is rendered by Turnour "every twelfth year" (Mah. 257). At Pāt. 10 there is a curious expression, *patto yāvabhedaṇḍa* (dat.) *dhāretabbo*, the bowl must be carried till it breaks.

YĀVADATTHAM (adv.), As much as required

[चावद्धर्म]. *Y. bhujjītā*, having eaten his fill (Dh. 372). In phrases like *yāvadattham maṇsam khādītā* (Ten J. 13, comp. Dh. 228), we perhaps have an adj. *yāvadattho*, sufficient. With affix क्, *bhujjītā yāvadatthakam* (Mah. 167).

YĀVADE, see *Yāva* (15 lines from end of art.).

YĀVADICCHAKAM (adv.), As much as desired [चावत् + इच्छा + क्].

YĀVAJARĀ (adv.), Until old age [चावत् + जरा]. Dh. v. 333 (Subh. says it is a *samāsa*, and separate from *silam*, so that Fausbøll has printed the passage rightly).

YĀVAJIVAM (adv.), As long as life lasts, all one's life [in S. चावज्जीवम]. Mah. 162, 238; Dh. 12; B. Lot. 864.

YĀVAJIVIKO (adj.), Lasting one's whole life, life-long [in S. चावज्जीविक]. Pāt. 80.

YĀVAKO, Lac [चावक]. Ab. 305.

YĀVAMAHANTO (adj.), However big [चावत् + महत्]. *Kivamahantaṃ mama cakkaṃyugaṃ harissasīti vatā yāvamahantaṃ ākaṅkhasīti vutte*, having said, "How big will you make my pair of wheels?" and it having been answered, "As big as you like" (Dh. 96).

YAVANAPUPPHAM, Name of a perfume [चवण + पुष्प]. Ab. 147.

YĀVĀNCIDAM, see *Yāva*.

YĀVANTO, As many as [masc. plur. fr. चावत्]. Dh. v. 337.

YAVASO, Pasture, fodder [चवस]. Ab. 602; Das. 24.

YĀVATĀ (adv.), As far as, inasmuch as, because [चावता]. In conjunction with *tena*: *Na tena paṇḍito hoti yāvataṃ bahu' bhāsati*, he is not on that account a wise man because he talks much (Dh. 46, comp. 47). *Yāvā' assa vigatamiddho*, as long as he is awake (Kh. 16). *Yāvataṃ . . tāvatā*, as long as . . till then, because . . therefore. There is a curious use of *y.* with a noun in the nom. case, of which I have met with the foll. examples: *Yāvataṃ paridāsi*, all the multitude that was there (Jāt. 26, here one would expect the adj. *yāvati*, fem. fr. चावत्). *Idam maraṇam nāma na ekasmiṃ yeva thāne na ca ekas' eva hoti yāvataṃ pana bhāvuppati nāma atthi sabbasattānaṃ hoti yeva*, this death is not confined to a single place or a single individual, but wherever there is existence and rebirth it is the destiny of all sentient beings (Dh. 359). *Yāvataṃ bhikkhave dhammā*

asikkhatā vā asikkhatā vā virāgo tesam dhammānaṃ aggam akkhāyati, priests, whatsoever conditions there may be material or immaterial, of these conditions arhatahip is the chief (Dh. 382; Fausböll here offers the conjectural emendation *yāvanta*, nom. pl. from चावत्, but the reading of the text is correct, comp. *yāvata brāhmaṇagahapatikā Mithilāyaṃ paṭivasanti*).

YĀVATAKO (*adj.*), As long, as far, as much, as many (comp. *tāvatako*). *Yāvatako assa kāyo tāvatako assa vyāmo*, as long as his body is so long is the stretch of his arms (B. Lot. 570). Burnouf has misunderstood the meaning of this passage, which clearly is that the height of Buddha was equal to the distance between the tips of his fingers when his arms were stretched out. I have more than once been told that in well-proportioned men this is generally found to be the case. *Yāvatake . . ussahati ovaḍḍiṃ . . tāvatake upaṭṭhāpetuṃ*, to provide as many (novices) as he is able to exhort (Pāt. xiv). Fem. *-ikā*: *Yāvatikā yānassa bhūmi yānena gantvā*, going in her carriage as far as there was room for a carriage, or as the ground permitted (Dh. 231, *y.* of course agrees with *bhūmi*). In one instance (Pāt. 2) I have met with a masc. form *yāvātiko*.

YĀVATATIYAM (*adv.*), Up to the third time [चावत् + तृतीय]. *Y. vāretvā*, having thrice endeavoured to prevent him (Dh. 172). *Tathā'esi y.*, this happened three times (Mah. 45). Pāt. 5, 95; Das. 4. With affix क्, *yāvataṭṭhiyako*, a name of the last four Saṅghādisesa offences, because before the punishment is inflicted warning must have been thrice given (Pāt. 6).

YĀVATĀYUKAM (*adv.*), As long as life should last [चावता + आयुस् + क्]. In the phrase *y. tiṭṭhati*, to live out one's span of life, i.e. not have it shortened by evil karma acquired in the present or a previous existence. When used of a human being it means to live to a good old age; when used of a deva, to live the period allotted to devas of the devaloka in question (in some of the deva-lokas life is of enormous length, see Man. B. 26). F. Jāt. 8; Ten J. 52; Dh. 117, 252 (*y. puññaṃ katvā*), 288, 330 (line 4); Mah. 14 (read *-kaṇ*).

YĀVATIHAM (*adv.*), As many days as [some derivative of चावत् + अह्ण]. *Y. jānaṃ paṭicchādeti tāvatihaṃ . .*, for as many days as he knowingly conceals his sin, for so many days.. (Pāt. 6).

YAVO, Barley [यव]. Ab. 450; F. Jāt. 15.

YĀYI (*adj.*), Going [यायिन्]. *Sighay.*, going quickly. *Nagaray.*, going to the city (Sen. K. 502).

YEBHUYVASIKĀ (*f.*), Name of one of the Adhikarapasamathas. It is properly an *adj.* in agreement with *kiriya* understood. The second part of the compound is भूयस् + इका, while in *ye* I think we have the relative pronoun यद् (comp. *seyyathā = sa-yathā*). Vij. sends me the foll. explanation of this term, "It means putting to the vote and deciding by a majority; this is done by drawing tickets (*sāḍakā*): a good orthodox priest must be selected as *sāḍakagāhāpaka* or ticket-issner, who should be careful to have the votes taken when there is a majority of the orthodox (*dhammavāddi*)."
He quotes, *yassā kiriyāya dhammavāddino bahutarā*, and *yebbhuyyadhammavāddino etassa yebbhuyyavārikā*.

YEBHUYATĀ (*f.*), Abundance, preponderance [next + ता]. Ab. 786; Pāt. 62.

YEBHUYYO (*adj.*), Abundant, numerous [probably यद् + भूयस्]. Ab. 703 (I have never met with it elsewhere as an *adj.*). Instr. *yebbhuyyena* (*adv.*), generally, mostly, as a general rule, frequently, numerously, entirely (Dh. 180, 277, 288, 395). *Te there caṅkamaṇṇe yebbhuyyena vipajjimsu*, these (insects) as the priest walked up and down perished in great numbers (Dh. 88, comp. Mah. 181). *Tesu yebbhuyyena pabbajitesu*, these having nearly all taken orders (Dh. 139). *Yebbhuyyena ṭhapetvā dve*, all except two (Brahmāyū S.). *Yebbhuyyena ekato vicaranti*, always went about together (Dh. 416).

YENA, see *Yo*.

YENAKĀMAM (*adv.*), Wherever one likes, at will [येन + काम]. Ten J. 38. Compounded with गम, *yenakāmaṅgamo* (*adj.*), going wherever one likes.

YENAKAMMAM (*adv.*), Where one's Karma leads [येन + कर्मण]. *Yenakammaṃ gacchati* is equivalent to *yathākammaṃ gacchati*.

YENICCHAKAM (*adv.*), Wherever one likes [येन + इच्छा + क्]. Dh. 58.

YEVA, see *Eva*.

YITTHO, see *Yajati*.

YO (*pron.*), Who, what, which; he who; whoever [यद्]. Declined like *sabbo*. Acc. *yam*. Instr. *yena*. Dat. and gen. *yassa*. Abl. *yaṃsā*, *yamhā* (Dh. 70). Loc. *yasmiṃ*, *yamhi* (Dh. 46). Fem.

yá. Inst. *yáya* (Dh. 72). Gen. dat. *yassá, yáya* (Dh. 118, *yassá 'yam* = *yassá ayam*). Loc. *yassam*, *yáyam*. Neut. *yam*, rest like masc. Plur. *ye*. Instr. abl. *yehi* (F. Ját. 10). Gen. dat. *yessam*. Loc. *yessu*. Fem. pl. *yá, yáyá*. Instr. abl. *yáhi*. Gen. dat. *yásam*. Neut. pl. *yáni*. *Hoti kko yo bhikkh-ave samayo . . devo na vassati*, the time will come, priests, when there will be no rain (Gog. Ev. 14). *Abhayam yo sabbabhútesu deti*, he who gives protection to all beings (Ten J. 116). *Yo pana bhikkhu evam vadeyya*, now if any priest say thus (Pát. 16). *Tuṭṭhi sukhdá yá itaritaréna*, blessed is joy which springs from whatever cause (Dh. 59). *Yasmim pana tháne nidditvā mañ khāditum ārabhissati tatra nam saddam katvā palāpessāmi*, but in whatever place he alights and begins to eat me, there I will drive him away by shouting (Dh. 155). *Yassa . . n'atthi dukkatañ*, he who has no sin (Dh. 70). *Devaloke yá rati*, every delight in the celestial world (Kh. 11). *Puriso koci lokasmin vijjati yo*, is there any man in the world who? (Dh. 26). *Yam pana etam brúsi nāmarūpañ*, now about this nāmarūpa you tell me of (Gog. Ev. 43). *Yam balam ahuvannhase*, (according to) what power we had (F. Ját. 13). *Yam ce viññu passam-santi*, him whom perchance the wise commend (Dh. 41).

In conjunction with *so*. *Yam icchasi tam vadehi nayidam pañcakāmaguḍḍevine padam*, you may say what you like, but this is not the footprint of one who is devoted to the five pleasures of sense (Dh. 163). *Yo muttāhāram passati tassa rājā mahantam yasmā dassati*, whoever finds the necklace, upon him the king will confer great distinction (Ras. 32). *Rapejitassa yam pānam jayapānam ti tam matam*, the drink of a victorious warrior is called jayapāna (Ab. 398). *Yo 'haññāro 'āhamāññassa sá 'hamahamiká*, that pride which is felt by one towards another is called ahamahamiká (Ab. 397, this example is interesting on account of the change of gender, *so* being changed to *sá* by attraction to *āhamahamiká*, see a similar instance at Ab. 307). *Yo pi mañ yācati tattha so pi me manaso piyo*, when any one begged of me then was he dear to my soul. *Yam hoti tam hotu*, be it as it may (F. Ját. 9). *Yam vá tam vá vatvā*, having said so and so. *Yam vá tam vá hotu*, be it this or that, anyhow, in any case. *Yam vá tam vá rukkhatacāddim ācikkhanti*, tell him of such and

such a bark or other drug (Dh. 93). *Yam ki kiccam tad apaviddham*, for what should be done is left undone (Dh. 52). *Yamhi saccañ ca dhammo ca so sukhi*, he is blest in whom dwells truth and righteousness (Dh. 70). *Yamhá dhammam vijāneyya . . sakkaccam tam namasseyya*, he from whom he may learn the Truth, him let him assiduously honour (Dh. 70).

In conjunction with *koci*. *Yo koci*, whoever, any one. *Añño vá yo koci*, or any one else (F. Ját. 19). *Yam kiñci*, whatsoever, anything (Dh. 20, 35). *Yam kiñci katvā*, by some means or other, lit. having done something or other (Dh. 156, 298). Pl. *Ye keci* (Kh. 15; Gog. Ev. 15). *Yáni kánici bhayáni*, whatever dangers. *Yassa kassaci santike*, in the presence of anybody whatever (F. Ját. 10). *Yena kenaci upāyena*, by any means whatever (Ras. 87).

So, ayam, eso, and the personal pronouns, are sometimes used more or less pleonastically in conjunction with *yo*: *Yá 'yam Mahāmahindena therena vasitā guhā*, the rock-cell inhabited by M. (Mah. 123). *Yá tá kunnadiyo kussubbhā tá ussanti*, all the streams and pools are dried up (Gog. Ev. 15). *Yán' imāni apatthāni . . aṭṭhāni tāni divā*, having seen the bones which are scattered (Dh. 27). *Ye 'me antarāyikā dhammā vuttā Bhagavatā*, the conditions which were said by Buddha to be hindrances (Pát. 16). *Disso dassam yam tam kayirā*, whatever an enemy would do to an enemy (Dh. 8). *Yam tam karantiyam*, this is what should be done (Kh. 15). *Yam tena tesam dinnam cakkhum tena cakkhund cakkhumā*, the eye given by him to these people by that eye he is cakkhumā, i.e. by reason of the eye which he gave to these people he is cakkhumā (Ten J. 47). *Yāyam . . sāvappito mettajjhānavahāro*, this commended state of metta jhāna (Paramattha Jotikā). *Kathan nu bhante assāso mama hessati yena me akkhohinimāhāsendghāto kārapito*, Lord, how shall there be consolation for me, I by whom the slaughter of a whole army has been effected? (*me* is instr., it is just possible that *yena* may be the adv. "since, inasmuch as"). *Yessam no n' atthi kiñcanam*, we who have nothing (Dh. 36). *Na kko pan' etam patirūpañ yodham sekho samāno sannipitam gaccheyyam*, it is not right that I being a sekha should go to the synod (Br. J. S. A.).

Repeated: *Yam yam gāman upeti*, whatever

village he approaches, viz. all the villages he approaches (Mah. 45). *Yañ ñad eva bhājānavikatiṃ ākaṃkheyya taṃ tad eva kareyya*, should make whatever sort of vessel he requires (Sām. S.). Neut. *Yaṃ yad eva* and *yañ ñad eva*, whatsoever. *Yaṃ yaṃ pabbajitānaṃ upakārdya samvaṇṇati taṃ sabbam mapetvā*, whatsoever conduces to the advantage of ascetics having created it all (Jāt. 8). *Yo yo paṭhamam amataṃ adhi-gacchati so drocetu*, whichever of us first attains amata let him announce it (Dh. 123). *Yaṃ yaṃ padesaṃ bhajati tattha tatth' eva pūjito*, whatever country he dwells in therein he is honoured (Dh. 53). *Yena yen' ākārena icchati*, in whatever way he wishes (Ten J. 39). Sometimes the second *yo* is used in the sense of "any one, some one:" *Yo nāma yassa attano santike vasaṃ na roceti tena yāhiti niharitabbo*, he who does not like the presence near him of anybody, by him he (the interloper) should be dismissed with the words, "Be off" (Ten J. 38).

The neut. sing. *yaṃ* is used adverbially with the meanings "that, as, because, seeing that, since, if, when" (Ab. 1145). *Taṃ bahum yaṃ pi jīvasi*, it's a wonder that you are alive (F. Jāt. 13). *Yaṃ satta vassāni mamānubandhiṃ (mam anubandhi?)*, considering that you have hunted me for seven years (Ten J. 116). *Andham tamaṃ tadā hoti yaṃ rūgo sahaṭe naraṃ*, thick darkness is the result when lust overcomes a man (Alw. I. 107). *Hoti kho so bhikkhave samayo yaṃ*, the time will come, priests, when . . . (Gog. Ev. 15, 20). *Thānaṃ kho paṇ' etaṃ vijjati yaṃ*, this is a reason why . . . (Dh. 143). *Anacchariyaṃ kho paṇ' etaṃ yaṃ . . . samena aṭṭam vinicchineyyātha*, it is not wonderful that you should judge a cause justly (Ten J. 1). *Lābhā vata me yaṃ mama santikaṃ saṃvamsambuddho . . . pahisi*, it is fortunate for me that Buddha sent to me (Dh. 434). In the phrase *yaṃ taṃ ariyā ācikkhanti* I think we have the adverbs *yaṃ* and *taṃ*, if so it would mean "as the saints point out." With foll. *ce*: *Yañ ce*, than if, even if. *Seyyo ayogujō bhutto tatto . . . yañ ce bhūñjeyya*, better a red-hot iron ball swallowed than that he should eat (Dh. 54, comp. 20, 329); *Yañ ce sotena saṅghaṭṭitamatte yeva*, even if at the moment of contact with the ear (Alw. I. cviii). For *yañ ce* at Dh. v. 229, see p. 602, line 25. With foll. *nāna*: *Yaṃ nāndham imaṃ bhikkhuṃ upa-*

saṃkamitvā puccheyyaṃ, what if I were to go to this monk and question him (Dh. 122, comp. 104, 231, Ten J. 37); *Yaṃ nāndham Ālārassa Kāldamassa paṭhamam dhammam daseyyam*, let me first preach the Law to Ā. K. (Gog. Ev. 11). With fut. *Yaṃ nāndham tassa santike dhammam supisāmi*, come, I will hear the Law from him, or "perhaps I shall hear the Law from him" (Ras. 21).

The instr. *yena* is used adverbially with the meanings "for which, whereby, because, by the way that, in the place where." *Yena vīññū . . . upavadēyyam*, for which wise men would blame him (Kh. 15). *Na tena hoti dhammaṭṭho yen' atthaṃ sahaṭ nayo*, a man is not just because he decides a cause arbitrarily (Dh. 46, 48, 380). *Yena Bhagavā ten' upasaṅkami*, went to Buddha, lit. when B. was there approached (Kh. 4; Dh. 106; Alw. I. 92). *Yena Pārileyyakam tad avasari*, went to P. (Dh. 105). *Yena Bhagavā ten' añjalim paṇḍamētvā*, bending his clasped hands towards B. (Gog. Ev. 8). *Yena yen' eva pakkamati*, whichever way he goes, wherever he goes. *Yena vā tena vā pakkamanti*, go this way or that, "go their respective ways" (Trenckner).

The abl. *yasmā* is used adverbially with the meaning "because." *Pacchā pasannā ca jaṇḍa yasmā lābham pavattayam pahinalābhasakkāraṃ tiṭṭhiyā lābhakāraṇa sayam kāsīyam dāya vasiṃsa saha bhikkhuhi*, and later on, because religious men kept up these gains (of the priesthood), the heretical devotees, who found themselves deprived of gain and honour, for the sake of gain themselves assumed the yellow robe and lived among the Buddhist monks (Mah. 38). *Yasmā . . . tasmā*, because . . . therefore (Ras. 7). *Haṭṭhiṇḍ Nandamitto tu yasmā yattha ayujjhi so tasmā tattha kato gāmo Haṭṭhiporo ti vuccati*, because N. fought in that place with the elephant, therefore the village built there was called H. (Mah. 151).

Instances of sandhi are, *yvāyaṃ = yo ayaṃ*, *yvāham = yo aham*, *yañ ce = yaṃ ce*, *yaṃ taṃ = yaṃ taṃ*, *yaṃ nāna = yaṃ nāna*, *yañ ñad eva = yaṃ yaṃ eva*. In the neut. the original *d* of the Sanskrit is sometimes restored for euphony before a vowel, as *yad tyasaṃ* (Dh. 62), *yañ ñad eva*, anything whatever. Sometimes we have this *d* by false analogy when *yaṃ* is (acc.) masc. or fem., as

in the example above given *yañ ñad eva bhājanavikatiṃ*, where *yañ* is fem.

YOBANAM, Youth [यौवन]. Ab. 250; Dh. 233; B. Lot. 410, 863. Loc. *yobbane*, in one's youth (Dh. 28).

YOBANĀNAM, Youth [यौवन + य or युवन् + न्]. Ab. 250.

YODHI (m.), A warrior [योधिन्].

YODHO, A warrior, soldier [योध]. Ab. 376; Mah. 61, 150. *Aggay*., a chief warrior, champion (Mah. 133).

YOGAKKHEMO, Security; Nirvāṇa [यौगकेम]. Ab. 9 (Nirvāṇa). *Yogakkhemāvaho* (adj.), bringing safety, secure (Att. 195). I think that as a name of Nirvāṇa *y.* means simply "security," and should be classed with the Nirvāṇa epithets *khemam*, *anītikam*, *tāṇam*, etc. (see art. *Nibbānam*, p. 273, a, line 12). The comment on Dh. v. 23 says that Nirvāṇa is so called because it is secure from the four Yogas, an etymology of course purely fanciful, though harmonising well with the Buddhist application of a Hindu technical term current in Gautama's time.

YOGGĀ (f.), Training, practice [यौग्या]. *Yoggaṃ karoti*, to perfect oneself, practise (F. Jāt. 11). *Tumhe yoggaṃ kāreṣāmi*, I'll train you, lit. I will cause you to perfect yourself (F. Jāt. 9).

YOGGAM, A conveyance, carriage [यौगम्]. Ab. 375, 1073; Mah. 98, 150.

YOGGO (adj.), Worthy, proper, fit, adapted [यौग्य]. Ab. 1073. *Maheṣibhāvayoggā kaññā*, a damsel worthy to be my queen (Mah. 62, comp. 154, Dh. 196).

YOGĪ (m.), An ascetic [यौगिन्]. Cl. Gr. 111. I have not met with this word in a text, but Vij. uses it of a Buddhist priest practising Jhāna.

YOGO, Junction, union; method, means, plan, device; application, endeavour, diligence, devotion, mental concentration; connexion, attachment; relation, order, series; in gram. a rule, aphorism (Alw. I. 104) [योग]. Ab. 858. *Pubbayoge*, in connexion with the word *pubba* (Sen. K. 322). *Cittassa niggāḥane yogo karāṇīyo*, you must strive to restrain your thoughts, lit. exertion must be made in restraint of thought (Dh. 405). *Yuttayogo bhikkhu*, a devout or earnest monk, one by whom devotion to his duties has been entered on (Jāt. 65). *Tena yogena*, in that order, i.e. in the

order of the *sarapāgamana*, the *paṭicasīla*, the *dasasīla*, etc. (Vij., Jāt. 28). *Mānusakko yogo*, contact with the world (Dh. 74, the comment says *hitvā mānusakam yogan ti mānusakam dyañ c'eva pañca kāmāguxa ca*, Subh.). *Yogā ve jayati bhūri ayogā bhūrisaṅkhayo*, from application springs wisdom, from indifference the decay of wisdom (Dh. 50, comp. 38). *Yathāyogaṃ* (adv.), suitably, properly (Mah. 256). *Saddhādinēkaḥayogaratīṇaṃ kareyya*, let him take delight in devotion to faith and many other virtues (Mah. 174). *Sadattāyogo* (adj.), devoted to one's own spiritual good (Att. 215). The four yogas or attachments are *kāmayogo*, *bhāvayogo*, *diṭṭhiyogo*, *avijjāyogo*, attachment to sensual pleasure, to existence, to false doctrine, to ignorance (Dh. 180; see Ab. 858, English margin). Vij. uses the term *yogāvaccaro* for one practising Jhāna, I have not met with it elsewhere.

YOJANAM, Junction, union; a measure of length, four gāvutas [यौजन्]. Ab. 196; Dh. 81, 195; Man. B. 11. I look upon the *yojana* as about equivalent to 12 miles. It contains 44,800 aratnis. *Yojane yojane* (loc.), at intervals of a *yojana*, every twelve miles (Dh. 265; Mah. 22, 35, 201, *yojanayojane*). *Thāne yojanayojane* (adj.), at places a *y.* distant from each other (Mah. 123). *Purā* (abl.) *yojanamhi*, at the distance of a *y.* from the town (Mah. 166). *Samantā yojane tassa*, at a *y.*'s distance all round it (Mah. 258, comp. 155, 169). *Yojanam dīgho*, a *y.* long. *Yojanam vanarāji*, a ride in a forest for the distance of a *y.* *Tiyojanam*, *yojanattayam*, three *yojanas* (Mah. 166). The assumed distance of twelve miles suits the context in almost every instance that I have met with (e.g. at Alw. I. xlii *Sāgalā* is said to be twelve *yojanas* from Kashmir). At Dh. v. 60 we have *dīghaṃ santassa yojanam*, and if we translate it "a *yojana* seems long to a weary man" one would expect the *yojana* to mean rather a furlong than twelve miles. Unfortunately Fausbøll has not printed the comment, but I am disposed to render the passage "the (day's journey of) twelve miles seems long when the traveller has got wearied."

YOJANIKO (adj.), A *yojana* in extent [यौजानिक]. B. Lot. 313; Dh. 95, 350. *Timsayojaniko*, thirty *yojanas* deep (Dh. 191, at line 8 *yoniko* is clearly an error for *yojaniko*). At Dh. 94, line 11, read *Tāvatisabbhavane timsayojanike kanakavināne*,

in the Tāvātimsa heaven, in a golden mansion thirty yojanas high.

YOJANIYO (*adj.*), A yojana in length or height [योजन + य]. Jāt. 65.

YOJETI, see *Yujjati*.

YONAKO, see *Yono*.

YONI (*f.*), The womb; the vagina; source, origin, material, cause; a class of beings; form of birth or existence; knowledge, wisdom [योन]. Ab. 153, 273, 848. *Phala-ttaca-kimi-romā t' etā vat-thassa yoniyo*, fruit, bark, worms, wool, these are the sources, i.e. materials, of cloth (Ab. 297). *Sattā kammayoni*, beings have karma for their origin (Gog. Ev. 32). One of the names for an antelope is *ajinayoni*, "origin or source of a skin or hide" (Ab. 617, comp. 620). *Tiracchānayoni*, the class of animals, the brute creation. *Jāto devayoniyani*, born in the deva class, born as a deva (Ras. 28, comp. *niḍḍatto yakkhayoniyā*, born as a yakkha, Mah. 65). *Devayoniyo*, classes of devas (Ab. 13). *Nāgayoniyam abhīramasi*, do you delight in the Nāga existence? (said to a Nāgarāja). *Sīhayoniyam niḍḍattitvā*, having been born in the lion class, born as a lion (F. Jāt. 46). The four yonis, or classes of birth or existence, are *aṇḍajā yoni*, *jalā-bu-yoni*, *samsedajā yoni*, *opapātikā yoni*, oviparous existence, viviparous existence, moisture-sprung existence (see *Sedajo*), and apparitional existence.

YONIJO (*adj.*), Born from the womb, born of a mother [योनज]. Dh. 71.

YONISO (*adv.*), Causally, really; wisely [योन + ञस्]. *Sārasaṅgaha* says that *yoni* in the phrase *yoniso ā bhūmi jalaphalassa adhiḡamāya* means "cause" (*kāraṇa*): I do not know where the citation occurs, and cannot translate it. *Cittam . . niggahessāmi yoniso*, I will restrain my thoughts wisely (Dh. 58). *Eko saṅkhāro pi nicco nāma n'atthi tasmā "marāṇadhammaṃ mataṃ bhijja-nadhammaṃ bhinnam" ā yoniso paccavekkhita-bbaṃ na socitabbam*, no one element of existence is permanent, accordingly death should be looked upon philosophically and without mourning, we should merely say, "That which is subject to death is dead, that which is subject to dissolution is broken up." *Yonisomanasikāro*, enlightened or philosophic attention or devotion of the mind (Dh. 102, 110, 358, 405). At Ab. 153 *yoni* is given as a synonym of *paññā*, *vijjā*, *ñāṇa*, etc. *Sārasaṅgaha* says, *yonisomanasikāro ti ādisu ñāṇe*, in phrases

like *yonisomanasikāro* the word *yoni* is used in the sense of "knowledge."

YONO, and **YAVANO**, and (with aff. क्) **YONAKO** (*adj.*), Foreign, barbarian; Ionian, Greek [यवन, यवनक]. *Yonarattṭham*, *Yonakarattṭham*, the Yona country. *Yonaloko*, the Yona people (Mah. 71). *Yonakabhāsā*, the Yona language (Alw. I. cvii). *Yonā* and *Yonakā* (pl.), the Yona people (Alw. I. xlv). The Yonas of Milindapañha were unquestionably Greeks (Man. B. 516). Milinda is the historical king Menander, and Trenckner has shown that three or four of his courtiers who are mentioned by name have Greek names in a Sanskrit dress (e.g. *Devamantiyo* = Demetrius, see Man. B. 515, line 28, where the Sinhalese version has *Devamantriya*). The Yona priest Mahādhammarakkhita who came to Ceylon B.C. 157 from "the Yona city Alasanda" was doubtless also a Greek (Mah. 171, read *Yonaganarālasandā Yonamahādhammarakkhito*). At Mah. 71 we are told that in B.C. 307 the Yona priest Dhammarakkhita was sent as a missionary to Aparanta, while the priest Mahārakkhita was sent to the Yona country: after a careful perusal of the attṭh. and of *Sāsanavansa* I feel doubtful what country is intended. At the present day the name Yona is applied by the Sinhalese to the "Moormen" or Arabs settled in Ceylon. Some of these Arab families have been settled for centuries in Ceylon, and their villages are found even in the mountain districts of the interior. They retain their religion, and universally wear the fez or skull-cap, but speak Tamil. The date palm is called by the Sinhalese *Yōn-iḍḍī* (*Yona-sindī*).

YOTTAM, The tie of the yoke of a plough [योत्त]. Ab. 448; Jāt. 57.

YUDDHAM, see *Yujjati*.

YUGALAM, A pair, couple [युगल]. Ab. 628.

YUGAM, A pair, couple; a generation; an age of the world [युग]. Ab. 628, 882. *Cakkay.*, a pair of wheels (Dh. 95). *Vatthay.*, a couple of cloths (Mah. 175). *Bhadday.*, an auspicious pair (Dh. 124, said by Buddha of Kolita and Upatissa). *Cattāri yugāni*, four couples (of men, Alw. I. 78, Kh. 7, of the eight Ariyapuggalas). In Brahmayu S. we are told that Buddha when walking *yugamattam pekkhati*, which Hardy renders, "does not look before him further than the

distance of a plough or nine spans" (Man. B. 371, *yuga* would seem therefore to be a measure of length). An Antarakappa is a vast period or cycle of time during which man's age increases from ten years to an asāṅkheyya, and then decreases again to ten years (see *Kappo*). It is subdivided into eight yugas, as follows, 1st a *kaliyugam*, 2nd a *dodparay.*, 3rd a *tetty.*, 4th a *katay.*, 5th a *katay.*, 6th a *tetty.*, 7th a *dodparay.*, 8th a *kaliyugam* (Man. B. 7, I owe the Pali names to Yātr.). See *Yugo*.

YUGANDHARO, see *Kuldālo*.

YUGANTO, The end of a kappa, = *kappakkhayo* [युगान्त]. Ab. 82. *Yugantavāto*, the great wind by which the destruction of the world is sometimes effected at the end of a kappa (see Man. B. 5).

YUGAPATTO, Mountain ebony [युगपत्त]. Ab. 552.

YUGO, and YUGAM, The yoke of a carriage or plough [युग]. Ab. 882; Dh. 91. Comp. *Yugam*.

YUJJATI, see *Yujjati*.

YUJJHATI, To fight, make war [युज्]. *Ajāta-sattund saddhim yujjhanto*, being at war with A. (Dh. 353, comp. 202). With instr. *Na yujjhissāma Damiṣhi*, we will not war with the Tamils (Mah. 136, 203). With dat. (Mah. 255). Metaphorically of conflict with evil passions (Dh. 291). Aor. *yujjhi*, *yujjhittha* (Mah. 203, 255), pl. *yujjhissu*, *ayujjhum* (Mah. 151, 154). P.pr. *yujjhamāno* (Mah. 154), *yujjhanto* (Dh. 202). P.p.p. neut. *yuddham*, war, battle (Ab. 399). *Yuddhāya* (dat.) *pāvisi*, rushed into the fray (Mah. 64). *Yuddhāy' āgato*, come "with hostile intent" (Mah. 153). *Yuddhāya abhisamyutā*, equipped for battle (Mah. 217). *Yuddhattham upāgamam*, advanced for the purpose of attacking him (Mah. 62). *Yuddhamahā*, battle-field (Mah. 62). *Yuddham yujjhati*, to fight a battle (Mah. 194). *Macovv.*, conflict with death (Ditto). *Y. deti*, to offer or give battle (F. Jāt. 5). The reading *yujjhāya* (where we should expect *yuddhāya*) at Mah. 155, 217, is supported by four MSS. which I have collated. It may possibly be a dat. from *युज्*.

YUÑJATI, To turn one's attention to, be zealous, active, devote oneself to [युज्]. Dh. 281. With loc. *yujjati Buddhasāne*, devotes himself to the commandment of B. (Dh. 68; B. Lot. 530, comp. Dh. 38). Pass. *yujjati* (Pāt. 77). P.f.p. *yujjaniyo* (Sen. K. 477). P.p.p. *yutto*. Caus. *yojeti*, to fix,

apply, devote; to unite, mix; to try; adopt, use, prepare; to yoke, harness; to appoint, commission, employ; to furnish, provide; to urge, induce. *Yojetha Māraṃ paññāvudhena*, let him grapple Māra with the weapon of wisdom (Dh. 8). *Attānam yogasmim* (loc.) *ayojeyam*, not devoting himself to zeal (Dh. 38). *Yojayi rathe*, bound them to his chariot (Mah. 218). *Sappimadhu-sakkhardhi yojetvā*, having mixed it with ghee, honey and sugar (Dh. 126). *Vissam phaleṣu yojetvā*, having applied poison to the fruit (Mah. 229). *Handdham viriyasamatham yojemi*, let me adopt, or try, the calming of my zeal (Br. J. S. A.). *Bahū manusse yojetvā*, having engaged a number of men (to make bricks, Mah. 107). *Ākarathāsi yojesuṃ*, ordered them to bring them, lit. commissioned them, saying, Bring ye them (Mah. 179). *Ambam visesa yojetvā*, having poisoned a mango, lit. furnished it with poison (Mah. 130). *Pāde upandhāhi yojetvā*, having fitted his feet with slippers (Mah. 177). *Mahāvihāram nācetum yojesi*, incited or induced him to destroy the M. (Mah. 235). P.p.p. caus. *yojīyati*. *Naṅgalass-hassam yojīyati*, a thousand ploughs are yoked (Jāt. 57). P.p.p. *yojito*. Also caus. *yojēpeti*. *Pañca sakaṭasatāni yojāpetvā*, having caused 500 carts to be yoked (Dh. 265).

YÜNO (*adj.*), Young. This anomalous form is due to the false analogy of some of the oblique cases of युवत्, as युना, युनस्, युने. Or it may be formed back from the fem. युनी, which looks as if it pointed to a masc. युन.

YÜPO, A pillar, column; a sacrificial post; a pāsāda [यूप]. Ab. 208, 419, 1101; Mah. 165 (*silya*, a stone column), 169.

YÜSO, and YÜSAM, Juice [युष, यूष]. Of the juice of a mango (F. Jāt. 7). Of the juice of a jak fruit (Mah. 167).

YÜTHIKĀ (f.), A sort of jasmine [युथिका]. Ab. 576.

YÜTHO, and YÜTHAM, A herd of animals [युथ]. Ab. 632. A herd of elephants (Dh. 106). *Migay.*, a herd of wild beasts (Att. 213). *Yūthajettā*, *yūthapati*, *yūthapo*, the leader of a herd of elephants (Ab. 360; Dh. 114).

YUTO (*p.p.*), Furnished or fitted with; yoked, harnessed [युत]. *Ekakūṭayuto* (*adj.*), furnished with a single peak (Ab. 210, comp. 140, Att. 192). Metaphorically: *Bhikkhū gundhadhure yutā*,

monks harnessed in the yoke of study, i.e. engaged in study (Mah. 213).

YUTTAKO (*adj.*), Worthy, proper, right [युत्त + क्त]. *Sotabbay.*, worth hearing of (Alw. I. 80), that ought to be heard (Ten J. 33). *Kattabbay.*, that ought to be done (Dh. 84, comp. 186). *Āpucchitabbā ti yuttako ñāti*, a kinsman worthy (of your saying) "I must ask his leave" (Dh. 79).

YUTTI (*f.*), Use, application; aptness, fitness, propriety; an emblem [युति]. Alw. I. viii; Ab. 858. *Tassā vacanayuttiyā* (instr.), in accordance with her advice (Mah. 64).

YUTTO (*p.p. yuñjati*), Yoked, joined, connected, attached; right, fitting; possessing; used, adopted, performed; engaged in, devoted to, versed [युज्]. Ah. 352. *Nāgā naigale yuttā*, elephants yoked to the plough (Mah. 99, comp. 218, *gopā rathe yuttā*). *Dhuray.*, harnessed to the yoke (Dh. 91). *Sabbasetasindhavayutto rathe*, a chariot yoked with milk-white horses (F. Jāt. 10; Dh. 309). *Yuttarūpo, yuttānulomo* (*adj.*), right, proper (Ras. 16). *Yuttam eṣa vadati*, he says rightly, he is right (Dh. 96). *Yuttaṭṭhāne* (*loc.*), in the right place (Dh. 120). *Vattum yuttakāle*, at the right time for speaking (F. Jāt. 50). *Yuttavasena*, according to fitness, according to one's deserts (Ten J. 34, 35). *Na c'etaṃ yuttam*, and this is

not right (Ras. 19). *Idāṃ eva goṇe yācitum na yuttam*, it would not be proper to ask for oxen just now (F. Jāt. 9). *Yuttam evarūpaṃ mittam kātum*, it is well to make a friend of such a man as that (Alw. I. 75). *Saddhāy.*, faithful, believing (Ab. 733). *Anekabbhutay.*, endowed with many miraculous powers. *Gopuraṭṭālay.*, furnished with gates and towers (of a city). *Maccheravinaye yutto*, devoted to the getting rid of selfishness (Dh. 186). *Yuttā Buddhavacane bhikkhū*, monks versed in the scriptures (Mah. 221). *Ayoge yutto*, given up to indifference, worldly, sinful (Dh. 187, comp. *Yogo*).

YUVĀ (*adj.*), Young [युवत्]. Ab. 253; Dh. 49. Acc. *yuvam*, *yuvānam*. Instr. abl. *yuvānā*. Gen. *yuvassa* (Mah. 112). Loc. *yuve*, *yuvasmim*. Pl. *yuvāno*. Loc. pl. *yuvāsu*, *yuvesu*. Fem. *yuvatī*, a girl, maiden (Ab. 231). See *Yāno*, and next.

YUVĀNO (*adj.*), Young. An anomalous form (declined like *Buddho*) due to the false analogy of oblique cases like युवात् (comp. *Yāno*). Sen. K. 530. Gen. *yuvānassa*.

YUVARĀJĀ (*m.*), A royal prince, a crown prince associated with the king in the government [युवराजत्]. Mah. lxxxvi; Dh. 391; Man. B. 127.

YUVATĪ, see *Yuvā*.

YVĀHAM, **YVĀYAM**, see *Yo*.

ADDENDA.

NEW WORDS.

ABBHĀHATO (*p.p.*), Afflicted [abhyāhata].

Das. 35. See *Nijjhāmataphika*.

ABHIDHĀRETI (*caus.*), To hold up, raise aloft [abhidhārayati]. Jāt. 34.

ABHIDOSIKO (*adj.*), Belonging to the evening [abhidosa + ika]. *Abh. pūtikummdso*, rancid gruel of the previous evening, viz. gruel that had turned bad by being kept all night (Raṭṭhapāla S.).

ABHIJANETI (*caus.*) To call into existence, produce [*caus.* abhijan]. Jāt. 21.

ABHINHASO (*adv.*), Frequently [abhi-kshapaṣas]. *Dullabham dassanam hoti sambuddhānam abhinhaso* (Sela S.).

ABHINIBBUTO (*p.p.*), Calmed [abhi-nivṛita]. *Abhinibbutatto* (*adj.*), whose soul is tranquillized (Das. 26 *atta* = *ātman*).

ABHIPPAKINÑO (*p.p.*), Completely strewn or spread [abhi-prakīrpa]. Jāt. 62.

ABHIPPASANNO (*p.p.*), Greatly pleased [abhi-prasanna]. With loc. (*brāhmaṇesu a.*).

ABHIRAVATI, To sound loudly [abhi-ru]. Jāt. 18.

ABHISAMBHAVO, Meeting with, finding, getting [fr. abhisambhū]. Jāt. 8.

ABHISAMBUJJHANAM, Attaining Buddhahood. Jāt. 59.

ABHISANDATI, To trickle, flow [abhi + sand].

ABHISSAJJANĀ (*f.*), Being angry.

ABHITTHUNATI, To praise, laud [abhistu]. Aor. *abhitthuni* (Jāt. 17). Opt. *abhitthaveyya*.

ABHITUNNO (*p.p.*), Struck down [abhitunna]. Jāt. 67.

ABHIVASSATI, To pour down [abhi-vaś]. Jāt. 18.

ABHIVIJINATI, To conquer [abhi-vi-ji].

ĀBHUJANAM, ĀBHUJO, Bending, turning [fr. ābhuj]. *Pallaṅkābhujanam*, sitting cross-legged (Jāt. 17).

ABHŪMI (*f.*), Wrong place [abhūmi]. Ten J. 56.

ACIRATṬHĀYĪ (*adj.*), Of short duration [acira + sthāyia]. Mah. 28.

ADDHUVO (*adj.*), Impermanent [a + dhruva].

ĀDHĀRAKAM, A seat, stool [ādhāraka]. Jāt. 33.

ADHIPĀTETI (*caus.*), To knock off, remove [*caus.* adhi-pat]. Ten J. 115.

ADHIVĀHANO (*adj.*), Carrying or conveying to [adhi-vāh + ana].

ADHOKATO (*adj.*), Knocked down, upset [adha-kṛita]. Jāt. 20.

ADHOSIRO (*adj.*), Head-downwards [adha-kṛitas]. Ten J. 117.

ADISSAMĀNO (*adj.*), Invisible [a + *p.pr.pass.* dṛiṣ].

ĀGAMANĪYO (*p.f.p. dgacchati*), That should be attained. *Āgamanīyasaddhā* is the faith which sustains a Bodhisatta when he has resolved to become a Buddha, and upholds him through all the trials of his probation. *Āgamanīyasaddhā sabbāññubodhisattānam hoti* (Par. S. A.). Also called *āgamanasaddhā*. Vj. quotes, *sabbāññubodhisattānam saddhā abhinīhārato paṭṭhāya āgatatā āgamanasaddhā nāma*.

AGĀRĪ (*m.*), A householder [agāra + in].

AGGAYHA, Ger. fr. *ágrah* (Trenckner).

AHETUKO, One who does not believe in the Cause (i.e. Karma), an infidel [ahetuka]. Ten J. 117.

ĀHUTI (*f.*), Offering, oblation [āhuti]. Jāt. 17.

ĀHŪYA (*ger.*), Having summoned [āhūya]. Mah. 129.

AJAPĀLO, A goatherd [ajapāla]. *Ajapālanigro-*

- dho*, name of a banyan-tree under which Buddha once sat (Man. B. 167, 182).
- AJARĀMARO** (*adj.*), Free from decay and death [a + jarā + mara]. Ten J. 114, where it means immortal; Ras. 29, where it is an epithet of Nirvāpa.
- AJJHĀYAKO** (*adj.*), Engaged in study [ādhyāya + ka]. Alw. N. 121.
- AJJHOGAHEṬI**, To plunge into, to enter [adhi-ava-gāh]. Jāt. 7.
- AKĀMAKO** (*adj.*), Unwilling [akāma + ka].
- AKKHITTO** (*adj.*), Not blamed, not reviled, blameless [a + kshipta]. Jāt. 2.
- AKKUṬṬHO** (*p.p.* *akkosati*), Reviled, cursed [ākruṣhṭa].
- ĀKOṬṬETI**, To beat, knock [ā + kuṭṭ].
- ALĀṆKAMMANIYO** (*adj.*), Suitable for coition [from *kṛi* with *alam*]. Pāt. 75.
- AMAMO** (*adj.*), Uncovetous, unselfish [amama]. Das. 28.
- ĀMANTANĀ** (*f.*), Taking leave [āmantrapā].
- ĀMODITO** (*p.p.*), Pleased, delighted [from ā-mud]. Jāt. 17.
- AMOGHO** (*adj.*), Unfailing, unerring [amogha]. Jāt. 19.
- ANABHIJJHITO** (*adj.*), "Not coveted" [from *abhidhyai* with *a*]. Khaggavisāpa S.
- ANABHISSARO** (*adj.*), Not a master, powerless [a + abhi + śvara]. See *Uddeso*.
- ANAGĀRI** (*f.*), = *anagāriyā* (Dhammika S.).
- ĀNAÑJĀBHISANĀKHĀRO**, see p. 454 (b).
- ANANĪĀTO** (*adj.*), Undistinguished, unrecognized [a + ājñāta]. Das. 34.
- ANAPEKKHO** (*adj.*), Indifferent [anapeksha]. Jāt. 9.
- ANARAHĀ** (*m.*), One who is not an Arhat [a + arhat]. Alw. N. 121.
- ANĀVAṬO** (*adj.*), Unobstructed, unlimited [anāvṛita].
- ANĀVATTI** (*f.*), Non-return [a + āvṛitti]. *Andavattidhammo tasmiṃ lokā*, not liable to return from that world (Par. S.).
- ANITṬHO** (*adj.*), Unpleasant [anishṭa]. Jāt. 18.
- ANĪĀTĀ** (*m.*), One who learns or understands [ājñātrī]. Gog. Ev. 8.
- ANĪĀTTHATTAM**, Variation, contrariety [anyathāva]. Mah. 252; Jāt. 19; Alw. N. 132.
- ANOVĀDAKO** (*adj.*), Not listening to admonition, untutored [a + avavāda + ka]. Das. 22.
- ANTAKAM**, Extremity, border [antaka]. Ten J. 56 (*gāmantaḥkāni*).
- ANTARĀPAṆATO**, From a shop, from the bazaar [antar + āpapa + tas]. Jāt. 55.
- ANTIKO** (*adj.*), Last, final [antika]. Ras. 67.
- ANTOGATO**, = *antaggato*. With gen. *Pattassa a.*, contained in a bowl.
- ANTORUKKHATĀ** (*f.*), Being among trees [antar + vṛiksha + tā]. Jāt. 7.
- ANTOVISATI**, To enter [antar + viç]. Mah. 52.
- ANUBUDDHO** (*p.p.*), Learnt [*p.p.* *anubudh*].
- ANUCANĀKAMATI**, To walk about [anu + caṅkaram]. Alw. N. 103.
- ANUCINṆO** (*p.p.* *anucarati*), Pursued, practised. Jāt. 20.
- ĀNULOMIKO** (*adj.*), Suitable [ānulomika].
- ANUPAKKUṬṬHO** (*adj.*), Not censured [a + *p.p.* *upakruç*]. Jāt. 2.
- ANUPARIPPHUṬO** (*p.p.*), Filled or pervaded in every part [anu-pari-sphuṭa]. Vij.
- ANUPAVAJJO** (*adj.*), Not censurable [a + *p.f.p.* *upavad*].
- ANUPAVATTETI** (*caus.*), To set on foot after another, or in imitation of another [anu-pravartayati]. Dh. 134.
- ANUPPAVECCHE** (*opt.*), Should enter [from *anu* + *pra* + *viç*]. Muni S.
- ANUSANĀCARATI**, To traverse, drive up and down [anusañcar]. Ten J. 55.
- ANUSARATI**, To follow [anusarī].
- ANUTIRE** (*loc.*), On the bank (of a river) [*loc.* *anutira*].
- ANUVATTETI** (*caus.*), To carry on after another [anu-vartayati].
- ANVAGU**, At Das. 36, aor. from *anvi*. It is I think the 3rd pl. *anvaguḥ* (*anuttahunanto* might be a plur.). Two MSS. read *gā*.
- APACĀYANAM**, Reverence (fr. *apacāyati*).
- APAGABBHO** (*adj.*), Free from rebirth [apa + garbha]. Alw. N. 34.
- APAKASSATI**, To remove [apakarish].
- APATU** (*adj.*), Awkward [apaṭu]. Ab. 892.
- APAYĀTI**, To depart [apayā]. Ten J. 49.
- APPAGGHO** (*adj.*), Of little value, cheap [alpa + argha]. Jāt. 9.
- APPAHINO** (*adj.*), Not destroyed, not got rid of [a + prahīṇa].
- APPĀNAKO** (*adj.*), Free from insects [a + prāṇaka].
- APPANĪṆO** (*adj.*), Unwise, foolish [alpajñā]. Das. 32.

- APPATIGHO (*adj.*), Free from anger [a + pratigha].
 APPATIPUGGALO, Without a rival or equal [a + prati-puggala]. Dh. 314.
 APPAVATTI (*f.*), Non-existence [a + pravṛitti].
 See p. 273 (b).
 APPAVATTO (*adj.*), Non-existent [a + pravṛitta].
 APPEKADĀ, Now one day, = *app ekadā* = *api ekadā* (comp. *app ekacce*).
 ĀRODANAM, Lamentation [fr. ā-rud]. Jāt. 34.
 ĀROGO (*adj.*), Healthy, well [either formed back from *drogya*, or *aroga* with lengthened *a*, as in *ānubhāva*, *pāvacana*, etc.].
 ASAKKO (*adj.*), Unable (see *Sakko*, 2).
 ASITO (*adj.*), Not resting upon, not clinging [aṣṛita].
 Das. 37.
 ATAKKĀVACARO (*adj.*), Beyond the range of thought, unthinkable [a + tarka + avacara].
 Gog. Ev. 6.
 ATAPPO (*adj.*), Inaccessible to suffering [a + tapya]. The *atappā devā* are the inhabitants of the 13th Brahma heaven (see *Brahmaloko*).
 ATICIRAM (*adv.*), Too long [ati + ciram]. Ten J. 38.
 ATIPĀṬṬI (*caus.*), To cause to fly, to shoot (an arrow) [atipātayati].
 ATITARATI, To excel [atitṛi].
 ATITULO (*adj.*), Unrivalled [ati + tulā].
 ĀṬO, Name of a bird (Ab. 637). Comp. Sansk. āṭi.
 ĀTTADITṬHI (*f.*), Same meaning as *attavādo*.
 ATTĀÑO (*adj.*), Unprotected [a + trāpa].
 ATTHACARO (*adj.*), Acting for a person's benefit, benevolent [artha + cara]. Ten J. 89.
 ATTHADDHO (*adj.*), Not stupid, sensible, wise [astabdhā].
 ATTHAPACCATTHIKĀ (*pl.*), Friends and foes, lit. seeking your advantage and disadvantage. The term. belongs to the whole compound.
 ATṬHAPADATṬHAPANAM, A mode of dressing the hair [asṭapada + sthāpana]. Ten J. 6. In Raṭṭh. S. *aṭṭhapadakatā kesa*.
 ATTHAVANĀNĀ (*f.*), Explanation of meaning, a commentary [artha + varṇanā]. Jāt. 1.
 AVABHĀSĪ (*adj.*), Shining [avabhāsin]. Mah. 8.
 AVAGGAHO, A drought [avagraha].
 AVAKUJJO (*adj.*), Lying on one's face, prone [ava + kujja]. Jāt. 13.
 AVAMĀNANAM, Contempt [avamānana]. Jāt. 22.
 AVĀPURATI, To open [ava-ā-vṛi]. Alw. N. 133; Ten J. 29. Pass. *avāpurīyati* (Jāt. 63). Comp. *pāpurati*.
 AVASSABHĀVĪ (*adj.*), Inevitable [avaṣya + bhāvin]. Jāt. 19.
 AVATTHU (*n.*), A wrong object [avastu]. Ten J. 7.
 AVELĀYA (*instr.*), At a wrong time [*instr.* a + velā]. Jāt. 10; Ten J. 20.
 AVHETI, To challenge [āhvayati]. Ten J. 14.
 ĀVUTTHO (*p.p. āvasati*), Inhabited.
 AYABBAYO, Gain and loss [aya + vyaya].
 AYAPOTTHAKAM, Account book, ledger [aya + pustaka]. Jāt. 2.
 ĀYASAKYAM, Dishonour [fr. ayaṣas + ka]. Ten J. 46.
 AYYAPUTTO, Young master [āryaputra]. Designation by a servant or retainer of the eldest son of the master of the house. Also of a husband by his wife.
 BĀHUJANŌ (*adj.*), Having many adherents, extended to many people [fr. bahujana].
 BHAKKHO, Food [bhaksha]. Ten J. 19 (pl.).
 BHANŌ (*n.*), Preaching [bhāna + ya]. See *Patti*.
 BHIMSANAKO (*adj.*), Alarming [bhīṣanaka].
 BRAHMADAṆḌO, One of the punishments to which monks are subject for certain ecclesiastical offences [brahmadanḍa].
 BRAHMO (*adj.*), see *Brahmā*.
 BUDDHAGUṆO, Quality, attribute, virtue of a Buddha [buddha + guṇa]. Ten J. 49.
 CAPUCAPUKĀRAKAM, Making the sound *capu*, smacking the lips (Pāt. 22).
 CĀTUDDISO (*adj.*), Rendered by Coomaraswamy "possessing the four appamāṇas (appamaññas)." *Caturguṇa*.
 CATUGGUṆO (*adj.*), Quadruple [caturguṇa].
 CATUPPADO, and -DIKO (*adj.*), Having four Pādas (of a gāthā) [catuṣpada, and catuṣpada + ika].
 CATUPPAKĀRO (*adj.*), Of four sorts [catur + prakāra]. Jāt. 57.
 CHAKKAM, A set or group of six [ṣaṭka].
 CHĀYO, If the reading at Ten J. 111 is correct this is an interesting dialectic variety of *chāpo*.
 CHETṬĀ (*n.*), One who breaks or cuts [chettṛi].
 CITICITĀYATI, To hiss, bubble.
 CĪNAKAM, Panicum Miliaceum [cīnaka].
 DAKAJO (*adj.*), Aquatic [daka + ja]. Jāt. 18.
 DASADDHAVIDHO (*adj.*), Of five sorts [daṣṭardha + vidha]. Mah. 161.
 DASO (*adj.*), Seeing, understanding (only at the end

- of a compound) [driṣa]. *Paṭiccasamuppādaḍaṣo*. (Alw. N. 108).
- DATTO** (*p.p.p.*), Given. This is the Sanskrit p.p.p. from *dā*, I have only met with it Muni S. (*paradattupajīvī*, living on the gifts of others). The usual p.p.p. is *dinno*, which I take to be *dad* with term. *na* instead of *ta* (*dadna*, *danna*, *dinna*), for the vowel change comp. *ninna*.
- DESI** (*adj.*), Showing [deṣin]. *Maggadesi*, showing the way.
- DEVAÑÑATARO**, A comment quoted by Subhūti says, *nāmagottāddhī pākaṣo devo devo nāma, nāmagottāddhī apākaṣo devo devaṇṇatara nāma*.
- DHAMMAÑÑŪ** (*adj.*), Knowing the Law [dharmajña].
- DHAMMOKKĀ** (*f.*), The torch of the Law [dharma + ulkā]. Jāt. 34.
- DHENUPO**, A calf [dhenu + pa].
- DĪPARUKKHO**, A candlestick [dīpavṛkkaḥ].
- DITṬHIJJUKAMMAṂ**, see *Puñño*.
- DIVĀDIVASSA**, Rendered by Coomaraswamy in one place "at noon," in another "at an unusual hour." A comparison with Ten J. 1 shows that the latter is doubtless the right interpretation. I take it to be the gen. of a compound *diva-diva* with lengthened *d*, like *phalāphala*.
- DUBBINICCHAYO** (*adj.*), Difficult to decide (of a law case) [dus + viniṣaya]. Ten J. 1.
- DŪBHĪ** (*adj.*), Treacherous, mischievous. We generally have *mittadūbhī*, but I have once met with *dūbhī* standing alone.
- DŪBHO**, Treachery, perfidy [droha]. *Adūbhātthāya*, to prevent treachery (Mah. 49).
- DUJJAYO** (*adj.*), Difficult to subdue [durjaya].
- DUKKARAKĀRIKĀ** (*f.*), Austerities, self-mortification by fasting, etc. Jāt. 67. Also *dukkarakāriyaṃ*, and *-kiriya*.
- EKABĪJĪ** (*m.*), The first degree of Sotāpatti [eka + vīja + in]. The meaning is obscure, Vij. quotes *ekam eva bhavaṃ nibbattetvā dukkhass' antaṃ karoṇi ayaṃ ekabījī*.
- EKANDHAKĀRO** (*adj.*), Entirely obscured [eka + andhakāra]. Jāt. 34.
- EKAṄGAṆO** (*adj.*), In the phrase *anekaṇi cakka-vālasahasāni ekaṅgaṇāni ahesuṃ*, many thousands of worlds were opened out to view, became like one great open court (Jāt. 53).
- EKANTARIKO** (*adj.*), Taking turns, acting alternately (Vij.) [eka + antara + ika]. *Manussa yeva pana parivisitum nāsakkhimsu devā pi ekantarikā hutvā parivisimsu*, men alone were unable to wait upon (this multitude of guests), but the angels, taking turns with them, helped to wait (Jāt. 33).
- EKARĀJĀ** (*m.*), A universal king [ekarāja]. Jāt. 47 (of the sun).
- EKIKĀ**, Fem. from *ekako*.
- ERETI**, To speak [er]. Comp. *īreti*.
- EVAMVĀDO** (*adj.*), Saying thus, holding this doctrine [evam + vāda]. Ten J. 118.
- GĀLHO** (*p.p.p.*), Close, fast, tight [gāḍha]. Jāt. 62.
- GARIYO** (*adj.*), Very heavy [gariyaṃ]. Dh. 245.
- GAYĀ** (*f.*), Name of a river [gayā]. Man. B. 191.
- GAYĀSISAM**, Name of a mountain (?) near Gayā [gayāśirsha]. Dh. 119, 145; Ten J. 53.
- GEHĀSITO** (*adj.*), Lay, profane [geha + ācṛita].
- GHATAKO**, The capital (lit. pot) of a column, [ghaṭa + ka]. Jāt. 32.
- GOPIKO**, An owner of cattle [gopa + ika].
- GOṬAVIYO**, Part of a ship, = *pacchābandho* (Ab. 666). Mr. Trenckner tells me the reading of Ab. should be *-yo*, not *-so*.
- HESATI**, To neigh [hesh]. Jāt. 51.
- HĪRAHĪRAM** (*adv.*), In the phrase *hīrahīraṃ karoti*, to cut to pieces, chop up (Dh. 176; Jāt. 9).
- HIRIMANO** (*adj.*), Modest [hri + manas].
- HŪHUM** (*indecl.*), Sho! sho! a noise made to frighten away a bird.
- IDDHO**, p.p.p. *ijjhati*.
- INJANĀ** (*f.*), Motion (fr. *ijjati*).
- JAGGANAM**, Waking, watching. Jāt. 10.
- JALLAM**, see *Rajovajallam*.
- JANAKĀYO**, Body of people, assembly [jana + kāya]. Jāt. 23.
- JINATRAJO**, Son of Buddha, metaphorically of an apostle of Buddha [jina + ātmaja].
- KĀKACCHATI**, This verb seems to be a frequentative from *kath*, and would naturally mean "to chatter," but Hardy appears to render it "to yawn" (Jāt. 61; Man. B. 157).
- KĀKAPEYYO** (*adj.*), Brimming full (of a river), so full that a crow standing on the bank can drink from it [kākapeya].
- KĀLAÑÑŪ** (*adj.*), Knowing the time or season [kālañña].
- KARAJAKĀYO**, Impure body (Dh. 385, Jāt. 5). Subh. quotes, *kucchito kilesarajo assa kāyassa atthitāya karajakāyo*, thus making *karaja* a compound of *kad* and *rajas*. Jāt. 5.

- KASAṬO** (*adj.*), Insipid (?). Dh. 271, line 1; Ten J. 108.
- KERĀṬIKO**, and **KEṬUBHĪ** (*m.*), A hypocrite, charlatan, humbug (Vij.).
- KHUṢSANAM**, Reviling, scorn.
- KHUṢSITO** (*p.p.*), Reviled, scorned, snubbed. Dh. 263.
- KILISSANAM**, Getting dirty. Jāt. 8.
- KIMATTHĀYA** (*adv.*), For what purpose [kim + arthāya]. Ten J. 37.
- KIMATTHIYO** (*adj.*), Having what object [kim + artha + ya]. *Evam viheṭṭhanam kimatthiyam*, what is the good of this sort of persecution? (Ten J. 38).
- KIMIṆO** (*adj.*), Full of worms [kṛimīṇa].
- KIMSĪLO** (*adj.*), Practising what Sīla [kim + çīla].
- KĪṆĪ**, A word framed to represent the sound of the ring or clang of a metal rod when struck. *Ayasa-lakkāya kīṇi ti saddam sutvā* (Dh. 211).
- KINTIKARO** (*adj.*), Doing what [kinti + kara]. Ten J. 118.
- KOLAṆKOLO**, Name of one of the three classes of Sotāpannas (see *Puggalo*). It is a curious derivative of *kulam-kula*, and means "going from birth to birth." Vij. quotes, *dve vā tīpi vā kulāni sandhāvitvā saṁsaritvā dukkhaṁ antam karoti ayaṁ kolaṅkolo, kulam ti ettha bhavo*. The aṭṭh. adds, "although it is said two or three transmigrations, there may be even six."
- KUHLIKĀ** (*f.*), = kuḥall (Att. 216).
- LĀLAKO**, A fool. Ten J. 118.
- MAHĀHANU** (*adj.*), Large-jawed, gigantic [mahāhanu]. Jāt. 28.
- MAHĀSĀLO**, A great Sal-tree [mahā + çāla]. Jāt. 26.
- MAHĀTALAM**, The earth [mahātala]. Jāt. 61.
- MAHĪMĀSAKO**, = Mahīçāsaka. Jāt. 1.
- MANACCHATṬHO** (*adj.*), Of which mind is the sixth [manas + shashṭha]. *Manacchaṭṭhāni indriyāni*.
- MAṆKUṆO**, A bug or flea [matkūṇa]. Jāt. 10.
- MARANANTIKO** (*adj.*), Bordering upon death [marañāntika]. *Marañāntikā vedanā* means suffering or illness so severe as to be nearly fatal, and also the suffering or illness that precedes death, the last agony (Dh. 214).
- MEDURO** (*adj.*), Smooth [medura]. Att. 191.
- MIGI** (*m.*), King of beasts, a lion [mṛiga + in]. Ten J. 38, 39 (*migā assa atthīti migā*).
- MOHETI** (*caus.*), To bewilder, mislead [mohayati].
- MUNḍIYAM**, Baldness [munḍa + ya].
- NADANAM**, Roaring [nad + ana]. Jāt. 19.
- NĀGABALO** (*adj.*), Having the strength of an elephant [nāgabala]. Ten J. 115.
- NAGGIYAM**, Nudity [nagna + ya].
- NAMASSANAM**, Veneration. Jāt. 1.
- NĀTAKAM**, A play, act, drama [nāṭaka]. Jāt. 59.
- NATTHIKADITṬHI** (*adj.*), Holding the nihilist heresy [nāstika + dṛisṭi].
- NAYANŌ** (*adj.*), Skilled, wise [nayañña]. At Jāt. 1 Vij. says it means "knowing the four nayas or modes of interpretation, which are *suttam*, *suttānulomo*, *dcariyavādo*, and *attano mati* or *ekattanayo*."
- NETTO**, A guide [netra]. Ten J. 110.
- NIBBĀHĀPETI** (*caus.*), To cause to be removed [fr. nirvāḥ].
- NIBBĪSESO** (*adj.*), Similar, identical [nirviçesha]. Ten J. 45.
- NIDDĀNAM**, Digging up weeds [comp. nirdātṭi].
- NIKKĀRAṆO** (*adj.*), Disinterested [nishkāraṇa].
- OGAHANAM**, Diving, bathing [avagāh + ana].
- OPĀTETI** (*caus.*), To let fall [avapātayati].
- OPĪĀPETI** (*caus.*), To press down [fr. avapīḍ].
- OSATO** (*p.p.* *osarati*), Engaged in; settled [avaçṛita]. Subh. quotes from Mil. P. *sācchā oṣaḍā bahū*, and from a commentary *osaṭam vatthum*, a matter that has been settled.
- PABBĀJANIYAKAMMAM**, Name of one of the Saṅghakammas. Vij. says it is held for the purpose of placing a monk under censure and restraint.
- PABBĀJANIYO** (*p.f.p.*), That has to be ordained (fr. *pabbājeti*). Mah. 111.
- PAÑCAṆGULAKAM**, The five fingers [pañcan + aṅgula + ka]. Mah. 193.
- PAÑCAṆGULIKAM**, A measure of five finger-breadths [pañcan + aṅguli + ka]. F. Jāt. 6.
- SAMUTRĀSANAM**, Frightening [fr. caus. samuttras]. Comp. *Utrasto*.
- USSITO** (*p.p.*), Lifted, hoisted; prosperous; born, produced [ucchṛita]. Ab. 892.

ADDITIONAL MATTER.

A—*Patthanam alabhim*, I have not obtained my wish (Ten J. 113).

Abbhanumodanam—Also -*modan* (f.). *Yena kenaci dinnassa puññassa aññassa cittena paṭiggahapaṃ abbhanumodan*, a. is the reception by the heart of any person of merit transferred to him by any one (comment quoted by Subh., see *Puñño*).

Abbhuggacchati—*Atha tesam avapṇo abbhuggacchati*, an ill report of them goes forth (Par. S. Aṭṭh.). *Dasadussasahasāni abbhuggacchimsu*, ten thousand cloths were taken up (to make the turban, Ját. 60). Ját. 27.

Abbhīhāsati—P.p. *abbhīhāsito*.

Abhigacchati—*Yācīto abhigantvāna*, personally requested, lit. requested by him after he had come to me (Ját. 1).

Abhigīto—*Gathābhigītaṃ me abhojaneyyam*, what has been obtained by reciting stanzas should not be partaken of by me (Kasibhāradvāja S.).

Abhijānāti—Aor. *abbhāññasi*.

Abhijātiko—*Kaṇhābhijātiko*, a low-caste man, out-caste, pariah (Sela S.).

Abhimukho—*Nekkhammābhimukho hohi*, turn your attention to N., devote yourself to it (Ját. 21).

Abhiramati—Caus. *abhiramāpeti*, to give pleasure to (Ját. 61).

Abhisambuddho—*Abhisambuddho hutvā*, after he became Buddha (Ten J. 49). *Abhisambuddhagāthā*, a stanza pronounced by Gotama after he became Buddha, as opposed to one pronounced when he was a Bodhisatta (Das. 29).

Abhisankhato—Ját. 33 has *madhusakkharacuppa-sapphi abhisankatābhojanam*, food prepared with honey, etc. (observe the ṭ).

Abhisanno—*Abhisanno* at Ját. 17.

Ācarati—*Na ca gandham ācare*, let him not use perfumes (Dhammika S.).

Accharā (p. 9)—*Accharaṃ paharati*, to snap the fingers in sign of displeasure or contempt (Das. 2, 22; Ten J. 114). *Accharāsaddo*, the noise made by snapping the fingers (Ten J. 51).

Acchati—Fut. *acchissati* (Ten J. 115).

Ādaro—*Rājā ādaraṃ na karissati* means, I think, "the king will not be pleased" (Ten J. 113).

Addho—*Āḍḍhabhutto*, having only half finished his meal. *Āḍḍharatti* at Gog. Ev. 23 seems to mean 6 P.M. *Āḍḍharattasamayo*, midnight (Ját. 63).

Āḍḍho—Not I think *ṛiddha*, which becomes *iddha*.

Addito—*Dukkhaddito* (Ját. 21).

Adhimuccati—*Adhimuccassu*, be reassured, have confidence or faith (Sela S.).

Adhipateyyam—see *Puggalo*.

Adum—see *Daddti*.

Agamā—see *Gacchati*.

Āgameti—*Thokaṃ āgametvā*, having waited awhile (Ját. 8). *Bhikkhūcāvelaṃ āgamayamāno nisīdi*, awaiting the time to go on his begging rounds—sat down (Par. S. A.). *Kathūpariyosānam me bhonto āgamentu* (Sela S.).

Agati—*Cattāri agatigamanāni = catasso agatī* (Ten J. 2). At Ten J. 1, read *ekam agatigataṃ dubbhi-nicchayaṃ aṭṭam*, a cause difficult to judge because it was influenced by the agatis (Vij.).

Āgato—*Amhākaṃ lakkaṇamanteru āgataṃ*, it is stated in our Mantras (Ten J. 113, comp. Ját. 2, 58).

Aggamahesi—As kings are sometimes represented as having several, perhaps the term applies to a king's lawful wives as opposed to concubines; and we might reserve the term "queen-consort" for *jeṭṭhikā aggamahesi* (Das. 1).

Aggo—*Aggamaggo*, the highest Path, Arhatship (Vij.). *Laṭṭhi-agge* (loc.), at the end of a pole (Ten J. 144). *Lābhaggayasaggappattā*, having attained the height of prosperity and fame (Ját. 51). See *Khāyiko*.

Agocarō—*Imaṃ thānaṃ tava agocarō*, this is no place for you, this place is too good for you (Ten J. 55).

Aguṇo—*Aguṇavaddi*, one who tells you your faults (Ten J. 2).

Āharati—*Suṇkaṃ dharāpeti*, to extort taxes.

Ābāro—*Vanamūlaphalādhāro* (adj.), living on wild roots and fruits (Ten J. 107). See *Upacchedo*.

Ājánāmi—Fut. *ājānissati* (Gog. Ev. 11).

Ajja—*Ajja aji' eva*, to-day, this very day (Ten J. 114).
Ajjatano—Dat. *ajjatandya* (scil. *divasāya*), for to-day.
Ajjhobarati—Weber rightly points out that the corresponding word (not the equivalent) in Sanskrit is *abhyavahṛi*.
Ajjhottharati—To strew about (Jāt. 61).
Ākaḍḍhati—*Mahāpathe solasa lekha ākaḍḍhamāno*, drawing seven lines on the road (Das. 24). Ger. *ākaḍḍhitvā* (Jāt. 64, dragging along).
Akaṃsu—see *Karoti*.
Ākappo—*Ākappasampanno* (adj.), "with perfect decorum" (Vij. Jāt. 30; Ten J. 120).
Ākāso—Also neut. *dkāsam*.
Ākiṇṇo—*Ākiṇṇamanusso* (adj.), populous.
Akkharam—*Akkharāni chinditvā*, having carved an inscription (on a wooden wall, Jāt. 8). *Paṭṭe akkharāni disvā*, seeing the inscription on the plate (Ten J. 114).
Akkhāti—Imperat. *dkkhāhi me*, tell me (Ten J. 118).
Akkodho—Also adj. "free from wrath."
Ākulo—*Sindā dkulā*, a disputed boundary.
Alam—*Alam alan ti vārentānam*, though they tried to stop her saying enough! enough! (Dh. 238). *Alam gahapati katam me ajja bhattakiccā*, nay, householder, I have already dined (Raṭṭh. S.). *Alam vaṭ idam . . padhāndya*, this is a suitable place for making the exertion (Jāt. 56).
Ālambanam—*Rañño dāmbananāṅgalam*, the plough the king drove, lit. leant upon (Jāt. 57). See *Phalakam*.
Alaṅkaroti—P.pr. *alaṅkurumāno* (Par. A.).
Alasandā—It should perhaps be *Alasando*, or -*dam*, unless we suppose *Alasandā* at Mah. 171 to be an apocopated abl. for *Alasandāya*.
Ālayo—*Gehālayo*, residence in a house (Jāt. 10).
Allo—Vij. says that *allahattho*, at Ten J. 1, means "with my hands hardly dry"; I am not sure whether it implies that he came away from his meal before he had washed his hands, or whether after washing his hands as usual after the meal he had not waited to dry them. *Alla* is the Sansk. *ārdra*.
Āloko—Also enlightenment, knowledge (Gog. Ev. 1).
Ālojeti—We have also *ālujeti*, to puzzle, perplex, agitate. To perplex with questions (Ten J. 12). To agitate (the mind) with love (Ten J. 45). At Ten J. 111 we have *ālojissati*, which is perhaps an error for *ālojessati*.
Āmaḱo—see *Susānam*.

Anādaro—With loc. *puññesu anādaro*, indifferent to or neglectful of good works (Das. 25).
Anāgāriyo—*Anag-* at Ten J. 118.
Ānantariyo—see *Pañcānantariyakammaṃ*.
Ānāpānam—Jāt. 58, see *Kammaṭṭhānam*.
Anāsakā—With affix *tva*, *n'andsakattam* in *Āmagandha S.* But perhaps we should read with Fausbøll *na ndsakā* at Dh. 25, and *na ndsakattam*.
Aññadatthu—Compare anyadārtha, the *d* may be euphonic or perhaps represent *ñ* of *aññam attku*.
Aññamañño—*Aññamaññam paṭvā*, when they met, lit. having reached each other (Ten J. 43). *Aññamaññam paharantāni*, knocking one against the other (Jāt. 26). Mr. Trenckner tells me that *a* in the plural means "various" (Dh. 240).
Aññataro—*Mahisavārapādisu aññataram vadhitvā*, having slain some buffalo or elephant or other animal, lit. having slain some one of buffaloes, elephants, etc. (Ten J. 13, comp. Jāt. 26).
Añño—*Aññāni dvādasavassāni*, another twelve years, twelve years more (Das. 2). *Aññam ekadvassam*, some other day (Ten J. 13).
Antarā—*Parisantarā uṭṭhāya*, leaving the assembly (Ten J. 12).
Antarantarena—Also "from time to time" (Ten J. 6).
Anto (1)—*Ubbosso antesu*, at both ends (of a perambulation hall, Jāt. 8, comp. Das. 35).
Anto (2)—*Tassa anto*, within it (Jāt. 50). *Antosāpito*, from behind the curtain (Jāt. 58).
Anugacchati—P.pr. pass. *anugammamāno* (Jāt. 53).
Anujānāti—With acc. and dat. *Anujānātha maṃ agāramā anagāriyam pabbajjāya* (Raṭṭh. S.). Fut. *anujānissati*.
Anukiriyam—*Mama anukiriyam karonto*, imitating me (Ten J. 53).
Anupabbajati—*Aham taṃ purisaṃ anupabbajissāmi* (Jāt. 56).
Anupagamma—See *Upagacchati*.
Anussati—See *Kammaṭṭhānam*.
Apānam—See *Ānāpānam*.
Apappako—Weber makes it = a-praṇa-ka.
Āpanno—*Idam ndma tvaṃ āpannapubbo*, you fell into this sin before (Vij.). *Āpannasattā* (f.), a pregnant woman.
Āpapo—Also *āpānam* (Mah. 213).
Aparagoyānam—At Gog. Ev. 23 *Goyānadeso*.
Aparo—Instr. *aparena*, subsequent to. *Koṇḍaññaṃ aparena*, after Koṇḍañña (Jāt. 34).
Api—With ce: *Api ce dubbalo mitto*, a friend, even

if a weak one (Ten J. 40). *Api ca kho*, but, anyhow (Ját. 26). Sandhi: *pi 'ssa = pi assa* (Dh. 95, 258; F. Ját. 7, 52), *p' aṅgena* (B. Lot. 654), *p' ime* (B. Lot. 836), *pāyaṃ = pi ayaṃ*.

Āpo—Declined generally like *Buddho*, acc. *āpaṃ*, instr. *āpena*, etc.

Appanā—See *Samāddhi*.

Appatito—Also *appatito*.

Arahā—See *Samatho*.

Ārakkho—*Thapite ārakkhe*, a watch having been set (Das 23).

Ārammaṇaṃ—*Buddhārammaṇaṃ pīti*, joy of which Buddha was the cause or object (Ját. 11).

Ārāmo—At the end of a compound “delighting in.”

Āsaṅkati—P.f.p. *āsaṅkaniyo*, apprehensive (Das. 8).

Asaṅkheyyo—See *Kappo*.

Asubho—See *Kammaṭṭhānaṃ*.

Asuci—Fem. *asuci*, filth (Ját. 22).

Atikkanto—Also “having escaped from” (Ten J. 48). Ger. *atikkamma* (Ten J. 46).

Ativattati—*Dhammaṃ a.*, to pervert justice (Vij.). P.p.p. *ativatto*. *Sesaruḁkhānaṃ chāyā ativattā*, the rest of the shadows slanted (Ját. 58).

Ativiya—With a verb: *Ativiya paridevatī*, mourns exceedingly (Ten J. 114, comp. Ját. 8).

Attā—*Attānaṃ upatāpaye*, should vex his own soul (Das. 5). *Attano paṃāṇaṃ na jāṇesi*, you don't know your own measure (Ten J. 5).

Atthāya—*Taṃ yuddhatthāya avhayanto*, challenging him to single combat (Ten J. 14).

Atthi—*Na santi devā*, there are no gods (Ten J. 116). *Isayo n'atthi me samā*, there are no sages equal to me (Ját. 17). *Sace na labhāmi jīvitaṃ me n'atthi*, if I don't get it, life's not worth having, lit. I shall have no life (Ten. J. 113).

Attho—*Sace me gatena koci attho bhavissati*, if there is any good in my going.

Avajānāti—Also “to deny” (Vij.).

Āvajjeti—*Āvajjeti*, as well as *āvajjati*, means “to reflect, meditate,” see Ten J. 49, 105, Ját. 9, 74. But *āvajjati* is far more commonly used in this sense, see Gog. Ev. 2, Das. 23, 30, Ját. 54, 72. Another instance of *āvajjeti* meaning “to upset” will be found at Ját. 69.

Avatāṃso—And with affix *ka*, *avatāṃsako* (Ab. 308).

Avattharati—Aor. *avatthāsi*.

Āvaṭṭo—Also *dvatto*, whirlpool (Ját. 70). I have once met with *dakkhivatto*. *Nāgdvaṭṭo*, a whirl or turmoil caused by Nāgas (Ját. 26).

Avecca—It certainly means “knowing, understanding,” as in Sanskrit.

Bādhati—*Sakuṇe b.*, to snare birds (Ten J. 116, 121).

Bāhiro—*Bāhirabhaṇḍaṃ*, property, opposed to *ajjhattikabhaṇḍaṃ*, limbs and life.

Bahujjano—Also *bahujano*, which indeed is the usual form, *bahujjano* being metri causa (Das. 6). *Bahujano* is also an adj. meaning “populous.”

Bajjhati—Also “to be caught, snared” (Ten J. 113).

Bandhati—Also “to catch, snare” (Ten J. 113). Also “to construct verses, compose” (Ten J. 46).

Bhagini—*Bhagini*, sister! is the usual address of a monk to a nun.

Bhāgo—*Ācariyabhāgo*, teacher's allotment, fee, reward (Ját. 61).

Bhājanaṃ—*Samānabhājanaṃ*, receptacle of veneration (of the Saṅgha, Ját. 1).

Bhaṇḍakaṃ—*Assaḁ.*, horse-furniture, saddle and harness, etc. (Ját. 62).

Bhavanetti—This is properly an adj., an epithet of *taṇhā* or human passion. In Sanskrit it would be *bhavanetrī*, and it means leading or conducting to rebirth.

Bhavo—*Bhavapariyante ṭhito*, standing on the extreme verge of existence, viz. about to attain Nirvāṇa or annihilation (Ten J. 119).

Bhāyati—Imperat. 2nd pl. *bhātha* (Ját. 26).

Bhimsano—With affix *-ka*, *bhimsanako*, terrible, dangerous (Ját. 8).

Bhojaniyo—Also *Bhojaneyyo*.

Bhummaṭṭho—This is an instance of doubling the consonant and shortening the vowel, like *jaṇṇu*, *gunṇaṃ*, *thulla*, *khiḍḍā*, etc. In Sanskrit it would be *bhūma-stha*.

Bilālo—Ját. 120.

Bilaṃ (1)—*Bilāṇayo* (adj.), living in holes or caves (Ját. 18).

Bodhimaṇḍo—Also called *bodhitāḁaṃ* (Ten J. 48).

Brahmakāyiko—See *Sattaloko*.

Brāhmaṇo—See *Samapo*. There is no trace of a dialectic form *brahmaṇa*, in the rare instances in which I have met with this spelling it is simply a copyist's blunder.

Brahmuno—See *Brahmā*.

Buddho—See *Kappo*.

Cakkhu—*Cakkhūni paṭilabbhissu*, regained their sight (Ját. 51).

Candanam—*Candanastro*, choice sandal (Ját. 53).

Carati—Also “to conduct oneself well, to live a pious life.”

Cáro—*Pamādacāram carati*, to live a slothful life (Ját. 9).

Catujátigandho—At Ját. 55, *catujátikagandhehi*, where we have an adj. *catujátiko*.

Ceto—*Athā kho Bhagavā āyasmanto Ratthapālassa cetasā cetoparivitakkam manasā dāsi*, then Buddha with his mind knew the thoughts of the mind of the venerable R. (Ratth. S.).

Chando (Ī)—*Chand-dāi-vasena agantvā*, not influenced by partiality and the other Agatis (Ten J. 2).

Cháto—Vij. quotes Abhidhānappadīpikā Tīkā as referring *cháto* to *chā-bhakkhane*. At Mah. 195 we have *aggakkhāyikacchātake*, in the famine in which people ate sprouts. Kern identifies *cháto* with the Sanskrit *chāta*, “cut, divided, thin, emaciated,” but it must be remembered that the Pali *cháto* means simply hungry, without any idea of wasting through hunger (see Ten J. 18).

Chavi—*Chavivappo sarīracammaṣa vappo* (Subh.).

Chejjo—*Chejjabhejjaṃ*, execution of a criminal, maiming and putting to death.

Chiggalam—See *Tālo*.

Dáro—*Sehi dārehi santuṭṭho*, contented with his own wife.

Dáyako—*Jivitādayako*, one who saves a person's life (Ten J. 40, “this is my preserver”).

Devarājā—An archangel, see *Sakko*.

Dhammacakkam—In Sela S. occurs the phrase *dhammena cakkam vattāmi cakkam appaṭivattiyam*, which Coomaraswamy renders “I exercise rule by means of doctrine, a rule which is irresistible.”

Dhuro—See end of art. *Puggalo*. Mr. Trenckner points out to me that *dhura* according to Ab. 1004 means also *antika* “near,” and he renders *dhuravihāro* at Dh. 240, line 20, by “neighbouring monastery.” See also Ját. 8, *dhuragāmo*, an adjacent village.

Disá—Sometimes at the beginning of a compound means “foreign,” e.g. *disākhāko*, a foreign crow, one belonging to a foreign country.

Diṭṭhanto—Subh. quotes from Vis. M., *diṭṭhantaṃ patto ti diṭṭhippatto* (see *Puggalo*); and from a Tīkā, *diṭṭhantaṃ patto ti dassanasaṅkhātassa sotāpattimaggañāyassa anantaram patto ti vuttam hoti, paṭhamaphalato paṭṭhāya yāva aggamaggā diṭṭhippatto, diṭṭhantaṃ patto ti vā pāṭho catusac-*

cadassanasaṅkhātāya diṭṭhiyā nirodham patto ti attho. Vij. thus renders the latter, “*diṭṭhantaṃ patto* is the epithet given to one who is in the state between the sotāpattimagga and the arahattamagga: *diṭṭhantaṃ patto* is also a reading, in which case it means one who has attained nirodha by the four truths.”

Dussam—In Sanskrit *dúshya*.

Dutiyo—Also *dutiyakā*, a wife.

Dvárām—*Dvárāgāma*, a village outside the gates of a city, a suburban village (Ten J. 3).

Ekako—Fem. *ekakā*.

Eko—Fem. instr. *ekāya* (Ten J. 7). *Ekamālmāllī* (adj.), one mass of garlands (Ját. 51). *Ekaphāllīphullo* (adj.), one mass of blossoms (Ját. 52). *Ekajjhāsāyo* (adj.), unanimous (Ten J. 16).

Eva—*Ciram eva jīva*, may you live a very long while (Ten J. 19). *Satthārá ticivaram eva anuññātam*, three robes only were allowed by Buddha (Ten J. 33). *Allahattho 'va*, with hands still wet from his meal (Ten J. 1). *Manussā yeva parivisitum nāsakkhimsu*, men alone, or unassisted, were unable to wait on them (Ját. 33). *Devalokam eva gato*, went back to heaven (Ját. 8).

Evañ—*Evañcittena*, with such an intention, with this thought (Par. S. A.).

Gámanto—Also *gámantakam* (Ten J. 56).

Gaṇhāti—Also used in the sense of taking up views, contracting false doctrine, e.g. see Ten J. 117, line 6, and compare *diṭṭhigahapaṇam*, contracting heretical views.

Gaṇo—The expression *gaṇarājakulāni* at Dh. 219 seems to mean “the associated (Licchavi) princes.” Subh. quotes, *te paṭipāṭiyā vārena vāram rajjākarapaṇato gaṇarājāno*.

Garu—*Garubhāvo*, venerableness (Ten J. 18).

Gútham—With affix *ka-*, *akkhigúthako*, rheum, *kaṇṇagúthako*.

Hetu—See p. 530 (a), line 6.

Híno—*Hinajacco*, a low-caste man.

Huráhuram—Dh. 59. Kern ingeniously identifies *huram* with *aparam*, and *huráhuram* with *aparaparam* (comp. *aparāparam*). He is perhaps right, though the difficulties in the way of this identification are great.

Indo—See *Sakko*.

Jannutaggho—Sansk. *jánudaghna*.

Jaṭā—*Jaṭāmaṇḍalam*, a roll of matted hair worn by

a jaṭila ascetic, it is wound upon his head like a huge turban.

Jātassaro—Ten J. 112.

Je—In Raṭṭh. S. a lady says to a slave girl, *sace jē saccam vadasi addā bhavasi*, look here, if you speak the truth you are no slave.

Kabaro—Comp. Sansk. karvara.

Kaccho (2)—*Kacche rūḥatipe caranti gāvo*, the cows walk on the grass-grown river banks (Dhaniya S.).

Kammañ—Vij. says that *kammakiriyadassano* (adj.) at Jāt. 45 means “the same as *kammavaddi* and *kiriyavaddi*, believing in retribution and merit and demerit.” He adds that *akiriyavaddi* means denial of the difference between merit and demerit.

Kampanaṇ—*Puthavik.*, an earthquake (Jāt. 26).

Kapikāro—Jāt. 34, 46, 111.

Kapaṇi—We have both *kapaṇiddhika*- and *kapaṇ-addhika*-. The former is *kṛipaṇa* + *addhika*, the latter *kṛipaṇin* + *addhika*.

Kappanaṇ—Ab. 954.

Kappeti—Also “to caparison” (Jāt. 62, *assaṇ k.*).

Kappo—*Kappātito*, one who has got beyond thought, who has ceased to think.

Kāraṇaṇ—Trenckner says it also means a trick that an animal is trained to perform (see Dh. 399, 400).

Karaviko—Kern’s identification of this word with the Sansk. *karāyikā* is out of the question. No one doubts that *y* and *v* are interchangeable, but this would give us not *karavika* but *karāvikā*. Besides which the birds are totally different.

Kasambu—It is in all probability the Vedic *kaśambu*.

Katañjali—Also *kaṭaṇjali* (Jāt. 17).

Katāvi—I have met with the expression *assasmiṇ katāvi*, which seems to mean “experienced in horses.”

Kato—*Akataṇ c’eva kataṇ ca*, both wrought and unwrought (of gold). *Tuccho kato*, made empty, emptied (Ten J. 118).

Kattaro—*Kattaradaṇḍo* = *kattarayattṭhi* (Jāt. 9).

Kaṭṭho (2)—*Evam esā kaṭṭhā*, thus this ploughing is done (Kasibhāradvāja S.).

Kāyo—line 32, after ‘see Dh. 378,’ add ‘and comp. Dh. 273, line 1.’

Khādāti—*Dante k.*, to grind the teeth (Jāt. 61).

Khamo—*Paṇivakkhamo assamo*, a hermitage favourable to seclusion (Jāt. 8).

Khipati—*Cittam khipati*, to upset a person’s mind,

drive him mad. *Daḥaṇ daḥassa khipati*, against the strong he uses strength (Ten J. 4).

Kukkulo—It occurs at Jāt. 73, where the reading of two MSS. is *kukkuḷa*.

Kulūpako—*Kulūp-* is I think the more correct form, see Jāt. 54; Ten J. 117.

Kusalo—Subh. tells me that the ten Kusalas are refraining from *pāṇātipāto*, *adinnādānaṃ*, *kāmesu micchādāro*, *musāvādo*, *pesuṇṇaṃ*, *pharusavādo*, *samphappalāpo*, *abhijjhā*, *vyāpādo*.

Kutettha—Used like *kuto*. *Tumhehi sadiṣo añño n’atthi ku’ ettha uttaritaro*, there is no one your equal, much less your superior (Jāt. 53).

Labhati—Impersonally: *Vinipātetum na labhati*, it is not allowable to destroy . . (Ten J. 34).

Lagito—*Laggito* (Jāt. 9, hanging up).

Lājo—There is also a neut. pl. *lājāni*. Roads were sometimes prepared for great personages by scattering them with flowers and *lājāni* (Jāt. 11, 50), the latter being I think fried grain, but possibly roots of *Andropogon Muricatus*.

Liṅgaṇ—*Gihiliṅgaṇ pabbajitaliṅgaṇ*, characteristics of a layman, characteristics of a monk (as the shaven head, yellow robe, Ten J. 120). *Tena liṅgena jānāma*, by this sign we know it (Jāt. 18).

Mahā—*Mahā kho Keniya bhikkhusaṅgho* (Sela S., one of the oldest Pali texts). *Jambudīpo nāma mahā* (Jāt. 49). *Ambassa sakkāro mahā ahoṣi* (E. Jāt. 6).

Mahiccho—Opposed to *appiccho* (Jāt. 8, line 2 fr. bottom, and 9, line 9).

Mañcako—Prof. Cowell points out to me that *bida-lamañcuko* appears to mean a “wicker bed” (Dh. 140; Jāt. 9).

Maṇḍanaṇ—With affix -ka, *maṇḍanaka jātiko*, fond of gay dress, a fop (Jāt. 5).

Maṅgalo—*Maṅgalaṇ* means also an omen. I learn from Louis de Zoysa that *etaṃ maṅgalaṇ uttamaṇ* should be rendered “this is the best omen.”

Maññati—The phrase *yassa dāni*, etc., is also a polite formula of dismissal: *atha kho Bhagavā dyaṃantaṇ Raṭṭhapālaṇ etad avoca yassa dāni tvam Raṭṭhapāla kīlaṇ maññasīti*, whereupon R. goes away.

Māsako—Subh. tells me it is the Sinhalese *masa*, a coin worth rather more than three pence.

Mittadu—In Āmagandha S. I find *mittaduho*.

Moneyyaṇ—It means simply “conduct worthy of a muni,” and it has the threefold division because all

conduct is divisible into acts, words and thoughts.
 Subh. quotes *munibhāvakaraṃ moneyyakaṃ*, moneyya is that which constitutes muniship.
 Muṭṭhassati—*Muṭṭha* is Sanskrit *mushṭa*, a p.p.p. from *mush*, comp. *pamussati*.
 Nabutaṃ—Kern identifies it with *nayuta*, and he is probably right, but I suspect that both words are corruptions of an older form.
 Nakkhattaṃ—*Nakkhattaṃ kīṭati*, to keep a holiday, hold a fête (Jāt. 50).
 Nandanaṃ—Also *nandanaṃ*.
 Nátho—*Nāthānāthā* (pl.), rich and poor (Jāt. 6).
 Neḷo—Trenckner says the best MSS. have *neḷa*, and he refers the word to *narya*. If so the transition would, I suppose, be *nariya*, *nayira*, *nayīḷa*, *neḷa*.
 Nibbahaṭi—Caus. *niḍḍhāpeti*.
 Nibbānaṃ—p. 268 (a), line 12, see *Upadhi*. P. 269, line 24, after 'further on' add 'p. 273 (2).'
 Nibbāti—Also "to become calm" (Jāt. 27).
 Nibbematiko—See *Vematiko*.
 Nimanteti—*Ajjatanāya* n., to invite for to-day; *avātanāya* n., to invite for to-morrow.
 Nippīṭeti—Also "to press."
 Niyāmo—Also "rule, law, necessity," and "restraint of mind" (comp. *niyama* in Sanskrit).
 Okkamati—Also to "overstep, exceed."
 Pahānaṃ—See *Samuccheda*.
 Pamāṇaṃ—*Āyuppaṃaṇaṃ*, duration of life.
 Paṭhamo—*Paṭhamapattika* is a name for those of the *Saṅghādisesadhammā* in which punishment is incurred by the first offence (Pāt. 6). For *paṭhamabbhinibbatto* see *Sattāvāso*.
 Pāṭihāriyaṃ—Vij. writes, "the Pāṭihāriyapakkha includes three periods, 1st three months during which the pious Buddhist observes the aṭṭhanga-

sīla without intermission, 2nd the month immediately following the Vassa, called the *Civaramāsa*, during which the aṭṭhanga*sīla* is observed, 3rd fifteen days of this same month during which the aṭṭhanga*sīla* is observed; it may be rendered, Extraordinary Lent."

Paṭisandhi—See end of art. *Vīṇāṇaṃ*.

Phusito—*Phusitaṃ*, a drop of water (Sansk. *prishat*).

Samādhi—line 32, of the four samādhis *Vijesiṇha* says, "Samādhi is divided into four kinds as regards its permanence and results, viz. declining, stationary, distinctive (or leading to various supernatural powers), and leading to Nirvāṇa."

Samphappalāpo—In *Hemavata* S. I find the phrase *kacci samphaṃ na bhāsati*, which is a pretty sure proof that *pralāpa* is after all the latter part of the compound.

Saṅkhāro—p. 454 (b), line 20, Vij. quotes from *Vis. M.*, *puññābhisaṅkhāro dānassīlādivasena pavattā aṭṭha kāmāvacarakusalacetanā bhāvānvāsenā' eva pavattā pañca rūpāvacarakusalacetanā cāti terasa cetanā honti: appuññābhisaṅkhāro pāpātipitādivasena pavattā dvādasa akusalacetanā: ānañjābhisaṅkhāro bhāvānvāsenā' eva pavattā catasso arūpāvacarakusalacetanā ti; tayo pi saṅkhārā ekānatimsa cetanā honti* (see art. *Vīṇāṇaṃ*). P. 455 (b), line 12, add 'See *Vīṇāṇaṃ* p. 578 (a).'

Sannirumhati—*Nirumhati* also occurs.

Taṇhā—See *Vibhavo* (2).

Ubbillāpito—Fausbøll tells me he has met with an adj. *anubbillo*.

Utu—Vij. informs me that the phrase *Sariraṃ utuṃ gāhāpeti*, lit. "to cause the body to take season," means to refresh or cool the body by sleep, washing, etc. (Jāt. 9, 53).

CORRIGENDA.

MISPRINTS.

Abhidoso—for 'abhidosha' read 'abhi + dosha.'
Abhiññā—line 5, read *ppabhedo*.
Abhisajjati—delete bracket before 'with,' and insert it before 'abhi.'
Ābhujati—for 'bhūj' read 'bhuj.'
Acceti—line 3, read *maccuñ*.
Adhikarapaṇaṃ—line 34, read *vivaddādhikarapaṇaṃ*.
Adhikarapaṇasamatho—line 7 read *ññāta-*.
Adhiko—line 5, read 'in Rājagaha.'
Aggi—last line but one, read *vyāddhi*.
Āha—line 9, read *dhīrā*; line 10, read *porāṇā*.
Ājānāmi—read *Ājānāmi*.
Ākāsi—read *Ākāsi*.
Akāso—read *Ākāso*.
Amajjapo—before 'total' insert 'practising.'
Amataṃ—line 3, read *Amatābhisekasadiṭṭho*.
Anagho—read *Anaggho*.
Antara—line 4, read *antaravassanaṃ*.
Anugghāhito—for 'anumṛhiṭa' read 'anugṛhiṭa.'
Āramapaṇaṃ—line 20, for *nāṃ* read *nāma*; line 5 from end, read *Ālambanaṃ*.
Avasanno—for '= d' read '= sad.'
Avatippo—read *Avatippo*.
Āyaṃ—read *Ayaṃ*.
Bādhati—line 5, for BADH read BĀDH.
Bhakkho—for 'bhashya' read 'bhakshya.'
Bheri—for 'ribhe' read 'bheri.'
Bodhanneyo—read *Bodhaneyyo*.
Brāhmaṇamahāsalo—read *-sālo*.
Cāturato—for '481' read '581.'
Chattadharo—for 'cattrā' read 'chattrā.'
Cittāṃ—line 28 for 'cittāṃ' read 'cittāni.'
Dāro—line 2, read *dārena*.

Dassi—for '*Dassitha*' read '*Dassittha*.'
Gadati—for 'gadā' read 'gad.'
Gandhakuṭi—read *Gandhakuṭi*.
Iti—line 10 from bottom read *pākāraṇ*.
Jigimsati—for 'to wish, to take' read 'to wish to take.'
Kacci—line 5, for 'sirs' read 'sir.'
Kālo—line 8, read *Paṭha-*.
Kamuko—for 'kamuka' read 'kramuka.'
Kappo—line 24, read 'Mahākappa.'
Kāraṇaṃ—read *Kāraṇaṃ*.
Kasiṇo—for 'all entire' read 'all, entire.'
Kijā—line 7, for *-kiṭṭā* read *-kiṭṭā*.
Mahāpariccāgo—read *Pariccāgo*.
Muñchati—p. 252 (a), line 14, read *Ābaddhā*.
Nibbānaṃ—p. 269 (b), line 28, read 'island which.'
P. 271 (b), line 17 from bottom, read *anupādi-*.
P. 273 (b), line 21, for '85' read '23.'
Nihāro—line 2, read *Gā-*.
Nijjhāmataphiko—line 14, after 'diminishes' read a comma instead of a full stop.
Obhāso—line 18, read *Bhagavantaṃ*.
Okāro—for 'kṛi' read 'kṛi.'
Pāli—p. 322 (a), line 14 from bottom, read 'Alaṅkāra.'
Palibodho—line 11, read 'as *dhovana* of *dhāvana*.'
Pañho—line 33, for 'What is the eye?' read 'What! is the eye?'
Pānigho—read *Pānigho*.
Parāmatṭho—line 15, read '-matṭha.'
Paribhogo—line 17, read *Ñāti-*.
Parigaṇhāti—line 5, read 'parigraha.'
Pariphandati—read *Paripphandati*.
Paripphuṭo—for 'last' read *parippharati*.

Parivaccham—Dh. 167, 237. Vij. says 'delay for the purpose of preparation.'

Paro (2)—line 5, for 'hundred' read 'thousand.'

Pasādo—p. 352 (b), line 20, read *cittapasādena*.

Paṭipāṭi—line 10, read *phitā*.

Paṭisandhiko—line 2, read *appaṭisandhiko*.

Paṭiṭṭhāti—p. 370 (a), line 5 fr. bot., read *sāsanaṃ*.

Paṭiṭṭhitattam—read 'pratishṭhita.'

Patti—line 9, read *pattipattabbakā*.

Pavatteti—line 1, for 'last' read *pavattati*.

Pavaṭṭeti—line 3, read *roditvā*.

Pīleṭi—line 3, read *piḷayitvā*.

Pīti—line 7, read *ubbegapīti, pharaṇa-*.

Poṅkhānupoṅkham—line 2, for 'feather' read 'feathered.'

Puggaliko—read 'pudgala.'

Saṃyojanam—line 8, read *-parāmaṇo*.

Saṃyutto—for 'saṃyutka' read 'saṃyukta.'

Sattāvāso—line 15, read . . *sattāvāso; sant'* . .

Sekhiyo—line 2, for 'seventy' read 'seventy-five.'

Sikkhati—p. 475 (b), line 15, read *sambuddhasāsanam*.

So—p. 480 (a), line 9 from bottom, read 'pronoun, *tassa*.'

Suttam—line 12, for 'Treasures' read 'Treasury.'

Tattako—line 11, read *Yattako*.

Tintiṇi—read *dehani*.

Tipītakam—p. 507 (a), line 26, read 'Paṭisambbhidā.'

Titthiyo—p. 511 (b), line 15, read *amard-*.

Udānam—p. 517 (b), line 7, read *somanassa-*.

Upaṭṭhāti—p. 534 (a), line 11, read 'Pāt. xiv.'

Uṭṭhānam—p. 540 (b), line 4, read *āpatti-*.

Vaddhaki—line 4, read '*Usuv*., a fletcher. Dh. 188; Mah. 236.'

Yagghe—line 12, for 'back?' read 'back!'

Yathā—line 2, read *aññesaṃ*. Line 16 from bottom, read *nindā-*.

ERRORS.

A—(17) This is not an example, for I find that the Ind. Off. MS. reads *sa n'dgami*.
 Abhinimminam—This should be *Abhinimminam*.
 Abhisankhāro—See end of art. *Saṅkhāro*.
 Acinteyyo—line 7, for 'doctrines' read 'attributes.'
 Adhipateyyam—read '*Adhipateyyam*.'
 Āgahito—omit this art., Mr. Trenckner points out to me that the reading should be *ath' assa gahita-sākhā pi*.
 Aggaheti—omit this art. see *Gaheti*.
 Agghanako—read *Agghanako* (Trenckner).
 Aggo—p. 18, line 20, dele the example beginning *sirisobhaggo* (see *Sobhaggaṃ*).
 Ahudeva—for *ahu-d eva* read *ahud eva*. For 'the d is euphonic' read 'Sansk. abhūt + eva, see *Bhavati*.'
 Ajjatagge—I think Weber is right in making it = *ajjato agge*.
 Akkamapaṇṇam—read *Akkamanam*.
 Ammapaṇṇam—line 3, for 'four Karīsa' read 'a quarter of a Karīsa.'
 Anamattaggo—I think I must give up my explanation of this term. Vij. renders it "(transmigration) whose beginning and end are unapparent or unknown" (comp. *pubbā koṭi na paññāyati*). He quotes several glosses which make it out to be *anu + a-mata* (fr. *man*) + *agra* (*anvamatāgra*). The foll. is the most important, *anamataggo'yaṃ yuttassa paṭhame anamataggo ti anu-amataggo, vassasatam vā vassasahassam vā āpāna anugantvā pi amataggo aviditaggo, nāssa sakkā ito vā etto vā aggaṃ jānitum, aparicchinnaṃpubbāparakoṭiko ti attho*. Weber's explanation, *a + āmṛita + agra*, is quite untenable.
 Andhakiyo—From Sen. K. 394 it appears to be a derivative of *andha*, 'blind.'
 Āṅgīraso—As a name of Buddha the Sanskrit equivalent is probably, as Weber says, *āṅgīrasa*.
 Aññamañño—For *aññamaññī* read *aññamaññā* (Trenckner).
 Anto (2)—p. 40 (a), line 15, read *antopokkharapi*.
 Anumatto—Read *Apumatto*, and '*apu + mātrā*.'

Anurakkhaṇā—Read *-nd* and *-nam*.
 Apaṇṇattiko—Weber rightly refers it to *a + prajñapti + ka*.
 Apphuto—Read *Apphuṭo*, and dele 'The MSS. also read *apphuṭo*.'
 Atisúratá—for 'súra' read 'cúra.'
 Avassissanam—for 'áva + çish + ana' read 'from *avaçishyate*.'
 Āvelá—read *Āvelo* (masc.). It is Sansk. *ápīḍa*.
 Avhayo—read 'Medhañkara.'
 Āvito—for 'MSS.' read 'editions.'
 Baddho—line 3, Trenckner says that at Dh. 202 the reading should be *kaṭṭhakhaṇḍam*.
 Báhiro—I supposed this word to be the Vedic *báhya*, the transition being *báhiya*, *báhira*, but Dr. P. Goldschmidt points out to me that it is rather *vahis + a* with *vriḍḍhi*.
 Bhesamo—By an inadvertence I have read *bhesamo* for *bhesmo*, which is the reading of Ab. 167. Mr. Trenckner points out to me that it is the Sansk. *bhīṣma*.
 Buddhataro—dele 'and *Buddhataro*.'
 Calati—see *Kammaṃ* on next page.
 Cittam—The correct translation of the phrase *sa-dhivihāriko*. etc., will be found under *Upaṭṭhāti*.
 Dāthá—for 'canine tooth' read 'eye tooth.'
 Dhammo—p. 120 (a), line 9, see *Vīññāṇam*, p. 577 (a), line 17.
 Eti—Dr. Paul Goldschmidt thinks that in the sense of "to come" it represents the Sansk. *áyāti*.
 Gabbhāvakkanti—line 7, read *kucchim*.
 Gaheti—In this article I have fallen into a serious blunder, which was pointed out to me by Mr. Trenckner when the first part of this work was published. He wrote to me, "*Gāheti* is right, only it is always causative, and never means to take; but there is no present *gaheti*, and observe that such forms as *gahento* or *gahayamāno*, *gahēyya*, *gahetu*, etc., never occur. *Gahessati*, *gahetum*, *gahetvā*, *gahesi* or *aggahesi*, *gahetabbo*, never have a caus. sense, but belong to *gaṇhāti*. The *e* of these forms represents the Sanskrit *i* of *gra-*

- hishyati, agraśham, etc., and certainly resulted in the main from the analogy of the 10th conjugation, but at the same time some faint idea of the irregular length of the connective *i* seems to have survived, and to have contributed to the change." I entirely concur in these remarks. The aor. *aggahesi* will be found at Ten J. 111, Mah. 23, Dh. 291.
- Gandho—I am now of opinion that *gandha* for *gantha* is a dialectic form.
- Gapo—line 27, for 'five' read 'two.'
- Garu—line 3, read *lokagaru*.
- Gharagoliká—read *-goliká* (Ját. 10).
- Gimhānaṁ—This should I think be *gimhāno*, comp. *vassāno*. The examples at Pát. 11, 15, are wrong, since *gimhānaṁ* here is the gen. from *gimhā* (pl.), the hot season. Also at Kh. 9 we ought clearly to read, *gimhāna* 'māse paṭhamasmiṁ gimhe, in the first hot month of the hot season, the final *m* of *gimhānaṁ* (gen. pl.) being elided.
- Gocaró—see p. 270 (b), line 11.
- Kaliṅgaro—Trenckner reads *kaḷiṅgaro*, and identifies it with the Tamil *kaḷaṅgara*.
- Kambojá—dele '(Cambodia).'
- Kammaṇi—p. 179 (a), line 15 (*Ath' assā*, etc.), I have ascertained beyond a doubt that the phrase means "her travail began," though how it comes to mean this I have failed to discover (see Ját. 55).
- Kāpuriso—Rather "a contemptible man, a caitiff, coward."
- Kathāvattupakaraṇaṁ—See correction of this blunder at p. 507, line 3.
- Khāṇu—The spelling should be always *khāṇu*, *khāṇuko*. In his edition of Hala Weber has shown that *khāṇu* is the Sanskrit *sthāṇu*.
- Khīrodakaṁ—Trenckner points out to me that it means simply "milk and water."
- Kiñcanaṁ—dele 'I have also met with a masc. *kiñcano*.'
- Kīva—line 2, for 'however much' read 'and as long as.'
- Lenanī—Mr. Trenckner tells me it should be *leṇa* (see Dh. 325).
- Majjhimadeso—line 9, read Mahāsālo (Ját. 49).
- Nakkhattaṁ—line 9, read *Savano*.
- Náná—Last example, for 'what a difference there is' read 'what difference is there?'
- Ñāpadassanaṁ—line 6, read *paccavekkhaṇa*.
- Nidānaṁ—p. 278 (b), line 6. I have made a serious mistake here: the introduction is called *Nidāna Kathā*, and merely means "the narrative of the (three) *Nidānas* or Epochs."
- Nikāyo—line 30, read *Khuddakanikāya*.
- Nikkāsāvo—line 2, read *anikkāsāvo*.
- Nikujjati—p. 284, line 2, Vij. tells me that 'This is useless' should be 'This is deliverance.'
- Nimittaṁ—p. 285, line 21, see *Uggaho*.
- Nirumhati—read *Nirumhati*, *Sannirumhati*.
- Parammukho—read 'parāṁmukha.'
- Samatittiko—This is wrong, see *Tittiko*.
- Tebhūmako—This is wrong, see *Vattati*, p. 558 (a).
- Uddhāro—Gogerly has led me here into a serious error. Dickson writes to me that *ubbhataṁ* *kaṭhina* means "when the period during which the *kaṭhina* was in force had expired." He adds, "Ordinarily a priest can only use the three robes, but during the vassa season when he expects a *kaṭhina* he is exempted from this law, and can acquire any number of robes, or cloth suitable for robes; the rooting up (*uddhāra*, *ubbhāra*) of the *kaṭhina* means the expiration of the term during which the privileges of using or acquiring extra robes can be exercised, and this period lasts for four or sometimes five months."

SUPPLEMENTARY.

P. 620, line 1, remove 'Parivacchaṁ, etc.' from the Corrigenda and place it among the Addenda.—Under art. *Nelo* at p. 618 read *nela*, *nayila*, *nela*.—P. 371, line 3, read comp. *divaḍḍha*, *tivaṅṅika*.—P. 169 (b), line 13, read *adukkhaṁ*.—P. 493 (b), line 16, read *vadanti*.—P. 408, line 7 from bottom, for 'truth, act' read 'truth act'.—P. 254, line 17, read *na eso*.—Appábádho, see Preface, p. xiv, note.—Kiñcikkhaṁ is kiñcid + ka.—Abbahati, line 3, read *abbāḷho*.

MY CRITICS.

I WENT to Ceylon as a member of the Civil Service at the end of 1860, and for three years was private secretary to the then Governor, Sir C. MacCarthy. In 1863 I received an appointment in the Civil Service, but after a few months' work my health broke down, and I returned to Europe in March, 1864. During my stay in Ceylon I enjoyed the friendship of that gifted Frenchman, the late M. Paul Grimblot, who first drew my attention to the importance and interest of Buddhist literature. Shortly before my health failed I made an effort to learn Pali under a native paṇḍit, but met with indifferent success, and I did no more until the autumn of 1868, when Dr. Rost induced me to take up the study of Pali in earnest. I am conscious of many imperfections in this dictionary, but the fact that it contains more than thirteen thousand words, and nearly forty thousand references and quotations, and that seven years ago I hardly knew a word either of Pali or Sanskrit, entitles me, I think, to be treated tenderly by my critics. At the end of 1869 Mr. Trübner liberally offered to publish my dictionary at his own expense, and the first part (pp. 1-276) appeared with a temporary preface in October, 1872. During the course of the next few months it received most friendly and favourable reviews—for which I beg to return my sincere thanks—from Dr. Kern in the *Bijdragen tot de Taal-Land . . Ned. Indië* for 1873; from M. Léon Feer in the *Revue Critique* (Dec. 7, 1872); from Mr. Pincott in the *Oriental* (Sept. 1873); from Mr. J. F. Dickson in the *Ceylon Times* (Jan. 6, 1873), and from unknown reviewers in the *Church Missionary Intelligencer*, the *Homeward Mail*, and (oddly enough) the *Derby Mercury*. In reply to one of M. Feer's friendly criticisms, I would point out that he quotes me incorrectly as saying that "le commun des Bouddhistes aspire non au néant comme but supreme, mais au svarga." What I said was that Buddhists who are not Arhats look *immediately* to svarga as the reward of a virtuous life. I ought perhaps to have added then, and I add now explicitly, that all true Buddhists "aspire" to Nirvāṇa as an ultimate reward, though of course only Arhats expect Nirvāṇa immediately after death and without further transmigration.

In the *Revue Bibliographique*, for June 15, 1874, M. Foucaux published an article of four pages, in which he takes up a position of strong antagonism to my view of Nirvāṇa as expressed in my article *Nibbānaṃ*. His criticisms are expressed in temperate and courteous language, and I have read them with the attention which they merit as coming from a scholar of M. Foucaux' eminence; but I am bound to say that they do not in the slightest degree shake my confidence in my own view. How little common ground of discussion there is between us may be seen at the outset, where M. Foucaux quotes against me the *Lalita Vistara*, and calls it a "canonical text"!* However, the passage quoted is not irreconcilable with orthodox Buddhism, and I am very willing to accept it. But when M. Foucaux says, "Et comme il faut, pour arriver au Nirvāṇa, se délivrer de tout composé, la comparaison de la lampe qui s'éteint ne nous montre que la disparition d'un composé, et nullement l'annihilation de l'esprit," it is clear that he is under the belief that mind is not a saṃskāra. I venture therefore to refer him to my article *Saṃkhāro*, which will show him that mind is a most important saṃskāra, and afford a complete answer to his argument. Further, M. Foucaux brings against me the eight Vimutti's. Had his reading not been limited to North Buddhist texts, he would have known that the Vimutti's belong to the ecstatic meditation, and are not "degrees of perfection to which a saint may attain." For an answer to his argument I must refer him to my article *Vīññāṇācāyatanam* (also *Ākāśāññācāyatanam*, etc.), from which he will see that Burnouf has absurdly mistranslated the Pali text. Vīññāṇa exists just as much in the eighth Vimutti as in the fourth or fifth, only it is in a state of trance (see art. *Nirodho*).

* See Preface, p. 12.

I shall make no attempt to reply at full length to Dr. A. Weber's criticisms upon me in the Centralblatt of Feb. 8, 1873. In the first place, a considerable portion of his critique is directed against the form or plan of my work as being unscientific; and I may reply generally, first that I purposely adopted an unscientific form to suit the convenience of non-Sanskritists (who prove to be about two-thirds of my subscribers); secondly that, in a first edition at least, I have a right to be judged by the matter and not the form of my work; and thirdly that Dr. Weber has really put himself out of court in this matter by bestowing, in this identical number of the Centralblatt, the warmest praise upon Monier Williams' Sanskrit Dictionary, which is also on an unscientific plan. Dr. Weber thinks Professor Williams' plan "convenient": exactly so, and that is the advantage I claim for mine. Dr. Weber complains that I have not brought under the simple root the various compounds of the root with prepositions. It is easy to see that had I done so I could not have begun to print until the whole dictionary was finished, in other words I should have been delayed about two years.* Another section of Dr. Weber's criticisms deals with the deficiencies of my dictionary, and here again I am not careful to answer him, the mere size of the work being a sufficient answer, not to speak of the Addenda. Dr. Weber has made no allowance for the exceptional difficulties I have had to deal with, as the total absence of previous dictionaries, or even the merest vocabulary, to guide me, and the incredible blunders with which almost all the texts I had to incorporate abounded. The remainder of Dr. Weber's paper is taken up with philological criticisms. I have to thank him for three or four slight corrections, which I have adopted, but some of his criticisms simply show how ill even the best Sanskrit scholarship qualifies one to lay down the law about Pali. I shall give only one example. I said that *appamaññā* represents the Sanskrit *apramāṇa* + *ya*, and Dr. Weber summarily brushes away this etymology with the words "appamañña Demuth, Bescheidenheit, aus alpamanyā." To prove that I was right, and that the word has nothing to do with "humility," I will here print the text of the first *appamaññā*: *Idh' avuso bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati tathā dutiyaṃ tathā tatiyaṃ tathā catutthiṃ, iti uddham adho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokāṃ upekkhāsahagatena cetasā vipulena mahaggatena APPAMĀṆENA averena ariyāpajjhena pharitvā viharati.* I trust that Dr. Weber will forgive me if I have proved restive under his somewhat heavy lash, and will believe me when I say that I entertain towards him unaltered feelings of friendship and respect.

* For the benefit of Sanskritists I propose to compile a work on the plan of Westergaard's Radices, giving the Sanskrit roots in the Nāgarī character, and grouping around them all the Pali verbal derivatives.

THE END.

